

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

Galatians 6:14

NOVEMBER 2012

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Purpose of Calvary Messenger is:
 To propagate sound Biblical doctrine;
 To stimulate a deeper study of God's Word;
 To anchor and fortify the faith of Christians;
 To point lost and dying souls to Christ the Savior;
 To welcome prodigals back to the fold and family of God;
 And to help defeated Christians find victory in Christ Jesus.

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Hold My Hand

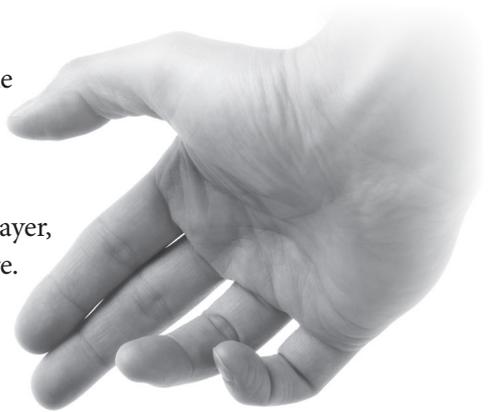
Janette Hooley, Grandview, TX

A busy street, a child so fair,
She walks beside her mother there;
Her solemn eyes are filled with tears,
Her voice betrays her vivid fears;
“Mom, please hold my hand.”

Her mother’s hand picks up the child’s,
The girl looks up and sweetly smiles;
For she has also placed her fears
In Mother’s hand and dried her tears.
Mom now holds her hand!

A pilgrim traveling all alone,
He’s poor and weak; he can’t go on;
He bows his head and murmuring, he
Sends forth a heartfelt, earnest plea:
“God, please hold my hand.”

God reaches down; He’s heard the prayer,
He helps His child with tenderest care.
The pilgrim smiles and journeys on,
His fear and loneliness are gone.
God now holds his hand!



Willingly Faithful

God's love exceeds man's comprehension. As a children's song says, "God's love is so high, I can't get over it; so low I can't go under it; and so wide I can't get around it. Oh, wonderful love!" That sounds like God's love might be inescapable, but it isn't. We do have the power of choice to be vitally linked to God. He doesn't do everything for us. Jude was inspired to remind us to keep ourselves in the love of God. While God initiates love, we must stay focused on Him in order to stay connected to Him.

Just how does the love of God bear fruit in our lives? 1 John 5:3 says, "For this is the love of God that we keep his commandments; and his commandments are not grievous."

Great blessings follow our willing obedience. God, the loving Father, asks us to bear the cross of Christ—to do what we can—but we tend to draw back. Why do we shrink from His commandments? Here are a number of possible reasons:

- We may shrink from doing His commandments because we don't understand them. If the student is asked to compute fractions before he masters the addition facts, he will get stuck. (Heb. 5:11-14)

- We may shrink from doing His commandments because we think we have "a better plan." Cross bearing is not pleasing to the flesh. Unfortunately, some who say they are going on the narrow road that leads to life are, in fact, going down the broad road to destruction. (Matt.7: 21-23)

- We may shrink from doing His commandments because we are fascinated with others who say they love Jesus but that they have an easier interpretation. So we reason that if it's not necessary, why bother? (2 Cor. 10:12)

- We may shrink from doing His commandments because they are foreign to us. If we have not experienced God's forgiveness and are mistreated, then are asked to forgive others, it is beyond our reach. Our carnal sense of justice says it's nonsense to forgive others when they are in the wrong. (Matt. 6:14, 15)

- We may shrink from doing His commandments because we are confused about the value of our good works. We reason that if we can come to Jesus and receive His good gifts without obligation, wouldn't it distort the issues by taking good works seriously? True, it is "*not* by works of righteousness which we have done,"

but “we *are* his workmanship created unto good works...” (Eph. 2: 8-10)

•We may shrink from doing His commandments because we know of false followers who make a big deal insincerely about following Christ and we don’t want to be hypocrites like they are. We dare not assume that if we avoid others’ errors that that puts us on the right road. (Jude 3, 4)

•We may shrink from doing His commandments because we forget that to *love* God is to *serve* Him. Granted, we don’t observe his commandments to achieve right standing with God. We do them because we love Him who first loved us. (1 John 4:19)

•We may shrink from doing His commandments because we find His commandments grievous. “Grievous” means *excessive, burdensome, more than can be reasonably expected*. If I ask you to carry a heavy load uphill for me, that’s “grievous.” If you volunteer, that’s different. Then it’s not compulsion; it’s willing service. (1 Thess. 2:8)

•I think the biggest reason that we may shrink from doing His commandments is the absence of a teachable spirit. When Philip asked the Ethiopian eunuch if he understood what he was reading, he asked, “How can I except some man should guide me?” He was ready for truth because he was teachable. God’s will is found in God’s Word when

we pursue it with a teachable spirit. (Acts 8:30, 31)

Being *willingly faithful* is shown in our eager involvement with taking the Gospel into all the world, in presenting ourselves modestly and without ornamentation as taught in the Epistles, in refusing to lift our hands violently against our fellow man, in accepting apostolic teaching on headship, in cheerfully sacrificing financially for Kingdom causes, and so on.

Because we are mortal, we don’t measure up to God’s holiness. We have nothing to commend us except the finished work of Christ on Calvary. We find abundant life as we come penitently to God on His terms. That’s when we benefit from the great power that raised Jesus from the dead. Coming to Him, we confess our need of Him, and are changed so that we actually resemble Him.

An Isaac Watts (1674-1748) hymn says it well:

Must I be carried to the skies
On flowery beds of ease?
While others fought to win the prize,
And sailed through bloody seas?
Sure, I must fight if I would reign,
Increase my courage, Lord,
I’ll bear the toil, endure the pain,
Supported by thy Word.

By switching to His resurrection power, this is not grievous, but joyous. Praise His name!

—PLM 

ANNOUNCEMENT

Seventh Annual Conservative Anabaptist School Board Institute

*“One generation shall praise thy works to another,
and shall declare thy mighty acts” (Ps. 145:4)*

Mark your calendars for March 1 and 2, 2013. This term’s school board institute is scheduled to be held at Valley View Christian School, Belleville, PA, sponsored by the Valley View School and Church. It is planned for ministers, school board members and principals—anyone involved with the overall planning and operation of our Christian day schools.

Some of the scheduled main addresses include:

Serving the church

Why teach math?

Budgeting: building brotherhood vision

Discerning the times

- ***When does apparent stability produce change?***
- ***When does change offer stability?***

Cultivating hearts of service in children for future business and missions

What your teachers wish you knew, but probably never told you

Some of the sectional topics planned are:

Providing support for students with learning disabilities

Developing healthy student relationships

Practical ways to develop and maintain school support

Evaluating and choosing new curriculum

Achievement tests: why, how, and which?

Building and maintaining the library

Supporting women in responsible positions

Protecting the purity of youth in relationships

Confirmed speakers include:

Edwin Eby, David Eicher, Elmer Glick, Wesley King, Gary Miller, Gerald Miller, Mark Miller, Jonas Sauder, John Swartz, Allen Troyer, Leland Ulrich.

Programs will be mailed in early January. If you have any questions or comment on the program, contact someone on the planning committee:

Allen Beiler 540-337-4106

Edwin Eby 717-977-6607

Lee Lehman 717-263-9710

Mark Miller 330-231-6664

Jonas Sauder 717-285-3495

Belleville community person: Tim Kauffman 717-667-9344

You may e-mail questions, suggestions, or requests to be put onto the mailing list to casbinstitute@gmail.com.



ANNOUNCEMENT

Are you looking for a way to serve while sharing your faith?

Menno-Hof in Shipshewana, Indiana, needs individuals and couples in agreement with Anabaptist values for a minimum of one month April – December, 2013.

Responsibilities include conducting tours and some light housekeeping. Menno-Hof is committed to offering visitors from around the world accurate information about the faith and life of the Amish and Mennonites. Two furnished apartments are available on site. For more information contact Susan Miller, managing director: 260-768-4117 or smiller@mennohof.org

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Israel Report

Donnavon Graber, Jerusalem, Israel

Recently we found ourselves in picturesque Haifa, at the foot of Mount Carmel. We arrived much too late to witness the epic showdown between Elijah, the prophet of God and the evil prophets of Baal. Nor did we see the fire fall from the sky, although in the second Lebanese War of 2006, Haifa was hit many times with rockets from Lebanon.

Haifa is a beautiful city on the magnificent coast of the Mediterranean Sea, nestled on the end of a high, rocky mountain ridge called Mount Carmel that juts out into the sea, forming the only real break in the smooth coastline of Israel. After the encounter when the fire fell from heaven and Baal and his prophets were resoundingly defeated, God further showed His power by ending the three-year drought with a mighty rainstorm.

When Elijah heard the rain coming, he hitched up his robe and ran in front of Ahab's chariot all the way to Jezreel. Again, this was an amazing manifestation of God's power in Elijah's life. To drive this 33-mile route today by car would take about an hour. How would it be to run faster than Ahab's horses pulling the chariot for 33 miles—in the rain? But when Elijah arrived in Jezreel and heard Queen Jezebel's threats against him, he ran for his life in the desert. For us, this provides

good motivation to remember God's faithfulness to us in the past when new challenges arise before us to move forward in faith.

Today Haifa is one of the best examples in Israel of the peaceful existence of Arabs and Jews living side by side. Situated in Haifa is the only elderly people's home exclusively for believers in Jesus in Israel. This home is a ministry and survives mostly on donations. Most of its residents experience various levels of financial difficulty. Entering the home, the love of Jesus is immediately apparent in the open, friendly atmosphere: the smiling staff, the pleasant, homey smell, and the Scripture verses prominently displayed on the walls. Staff members are Jewish and Arab, as well as other nationalities. It is heartening to see the Gospel tearing down the barriers between people and groups, just like it should. The elderly residents themselves are from many backgrounds and people groups. About one-third of these dear people survived the holocaust of World War II.

There has recently been a slight shift in the weather, with nights turning cooler and the beginning of the clouds that eventually produce the "latter rains." It will most likely be October before these light rains come falling on the thirsty ground. 

Fire on the Family Altar - 3

In June, 2012, I wrote "Fire on the Family Altar." In it I invited participation from readers on maintaining a meaningful family altar. I said I hoped to publish your contributions this fall. Thank you for these helpful responses. —PLM

Thanks for this request! I am afraid we are losing the family altar.

"Where there is no vision, the people perish..." (Proverbs 29:18).

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:7).

"The family that prays together stays together." The benefit of having a regular family altar is to remind us and our children that God and His Word come first.

We eat three meals a day, and if we stop eating for some time, we will die. So it is with God's Word—if we stop reading and applying it to our lives, we will die spiritually.

I am a grandfather now, but I remember when we were at home after my parents were enlightened, they would read from the Bible every morning and have prayer.

Now for our family, we tried to have devotions every morning before

we went about our daily work. We usually would all take turns to read a verse or part of a chapter, then we discussed it and made applications. Then we all knelt for prayer. As the children grew up, I would ask them to lead in prayer sometimes.

The obstacles we encountered were when the boys started to work away from home and had to leave early. It was such a blessing to have all the family together seeking God's Word.

Had the family altar not been important to us when our children were at home, they would probably have lost this practice.

I am afraid we have too many people who think it is sufficient to have Sunday School, Bible school, and mid-week Bible study, instead of daily family devotions. These are good things to have, but they will not take the place of the family altar. What is important to us parents is often important to our children.

Fire on the family altar is vital for the Christian family; let us not lose it.

Henry J. Miller, Sugarcreek, OH

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• *Benefits from the family altar?*

It is our lifeline to Jesus, for without Him we can do nothing. When we plant a crop or whatever else and it gets sufficient water and nutrients, we expect a good crop. But what happens when we take away the water? What happens when we take away the Water of the Word? Psalm 1 gives a picture of how it is when God's Word is our delight and meditation (Psalm 1:2-3).

• *How to conduct family-personal altar?*

Bible Reading, prayer, meditation and/or discussion, singing. Growing up in a Christian home where Bible reading and prayer was practiced, definitely had a positive impact, even though at times there were interruptions and other priorities crowding in that we had to work with.

One morning, at home as a young boy, Dad read Eccl. 12. Verse 1, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." After the reading, in open discussion and meditation, Mom (now gone to Glory) mentioned something to the effect that it would be more difficult if we would wait until late in life to accept Christ. Thank God for Christian parents that teach the way of truth! Singing

is a scriptural way to add some positive spice to family worship.

• *Different from earlier times?*

Being responsible for devotional times, now is different from participating and being taught. Growing up at home it was probably easier to just be there, whereas truly being responsible requires worshipping in spirit and in truth.

• *Obstacles?*

Procrastination, something else taking priority before breakfast, thinking that right after breakfast or later will be devotional time and then next something else becomes urgent.

• *Solutions?*

Making it a priority as one of the first things in the morning. Also having a schedule and a Bible chapter schedule are helpful as well.

Sorry, this name was withheld.

• • • • •

Today, perhaps as never before, our homes are under the attack of the devil and the pressures of an ungodly world system. Parents, if we will truly have Christian homes and pass biblical values on to the next generation, we must give priority to daily family worship—true worship that will inspire and produce a consistent, godly lifestyle.

The following is offered as practical teaching to guide you in meaningful

daily family worship. It is important how we begin our day. As parents, getting ourselves and our family to bed on time is a key to rising in good time the next morning. Morning is not the only time to have family worship, but it is a good time. Parents and older children should rise early enough to have some personal quiet time with God and His Word. A good breakfast is also a healthy way to start the day.

Either right before or right after breakfast, the leader of the home should lead and gather the family around for a time of worship before everyone rushes off to work, school, and household duties.

Family worship time should consist of the following:

Singing. Interest and abilities vary but every Christian family should learn to sing together. Teach the children simple songs of faith and trust in our great and loving God. Also cultivate an appreciation for the hymns of the Christian faith. Encourage songs for all ages and songs committed to memory that will be sung as the family goes about the activities of the day.

2. Bible reading and teaching. Isaiah 28:10 says, *“For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little.”* In family worship time the Bible can be made practical to real life. Parents, it

is a full-time job, but let’s begin with regular, daily family worship!

3. Prayer. Ask God for His direction and protection for the day. We need the prayers and confidence in God, prayers of worship and thanksgiving, and sometimes earnest prayers of appeal for specific needs or situations. Children quickly detect who we trust and where we go in time of need. This is also a good time for the children to hear their parents pray for them, their school day, their teachers, and their problems.

4. Variety. Children enjoy variety in times of worship and praise to God—favorite Bible stories for the little ones, taking turns reading—including the first grader who has just learned to read, and doing some Bible memory together. Talk, discuss issues, and simply enjoy being together as a family! These are teachable moments and a good time to build precious family memories.

Family worship has many side benefits. For example, this is an excellent training time for young children to learn to sit still, quiet, and attentive, just the same as is expected in public worship.

Marlin W. Kreider, Grandview, TX

[Selected from *Reaching Out*,
with permission.]

—PLM 

Regina's Healing

Elizabeth Hershberger, Hutchinson, KS

September brings back a surge of emotions that I wish to share with you. On September 7, 20 years ago, I stood beside an open grave. Next to me stood our twenty-one year old daughter, Regina, holding her three-month-old daughter, Sara. We watched as the body of her young husband was lowered into the earth and covered. Duane had suffered a difficult death of AIDS complications. Three years earlier, when Duane first learned of his HIV infection, he asked for and received anointing. God-fearing men poured oil on his head and prayed earnestly for his healing. Those prayers for healing continued for over a thousand days, but now Duane was gone. God chose to take him home. Statistically, we had been told, the life span of an infected spouse was about two years. Regina may well have been HIV positive already for a year by then. She turned to me and gently placed her baby into my arms. She said, "If I die before she does, you will be the one to take care of Sara."

We prayed—fervently. We believed that God could remove the virus from Regina's body. Instead we were

seeing her waste away. AIDS was frightening, because no one really understood then how it worked. It was a mysterious terror, and there was no cure. Doctors were grim. Acquired ImmunoDeficiency Syndrome (AIDS) was widely thought of as God's punishment on deserving sinners, though in this case, like many others, it came from a tainted transfusion. Even church people kept their distance, but William and I, with Michael, Paul, Joseph, and Charity were there. We walked with Regina through that valley of the shadow of death.

In those hard days, we sometimes asked, "God, why have You forsaken us?" But during that darkness, God began to do a work in us. We learned the gift of one conversation, of one Scrabble game, of one good-bye hug. This affected the rest of our family, as well. Leroy interrupted his life to come and walk with us. Rose, Miriam, David, and their families came by more often. Time is always short, but we did not really understand that until we counted Regina's life in weeks and learned that even a brief visit can be a memorable

gift, if we fully present it. During this time, I never heard Regina complain about her lot. She said, "In the morning when I wake up, I thank Jesus that I slept well, and in the evening, when I lie down, I thank God for strength to get through one more day."

After the funeral, a good friend gave Regina this verse, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us..." (Eph. 3:20). She claimed that verse and yet continued to go downhill. Opportunistic infections invaded as her immune system failed. Regina had a strong spirit and brushed off her deteriorating health. She went on with the work of her little farm and her growing daughter, but she was also realistic. One day, Regina came over sick and hurting and said, "Mama, we need to plan my funeral. I am not going to last much longer." That is not what a mama wants to do, but together we wrote out the songs and Scriptures she wanted and who would speak.

The next day, I went to town alone to clean a large house Regina and I had been cleaning together. During the day, the lady of the house asked, "How is Regina doing?" I replied sadly that Regina was about to die. With alarm, she said, "No, you can't just let her die! Take her to a doctor."

I explained that we had already tried everything we knew to do for Duane, all to no avail, that there was simply no help. This woman told me about a friend who was an infectious disease specialist in Kansas City, and by the time I finished cleaning, she had made an appointment for Regina. It took some convincing to persuade Regina that we should at least give this a try. We kept the appointment.

Because of that meeting, we came to Trinity Lutheran Hospital. We were welcomed with great kindness and encouragement by the women doctors of the AIDS clinic. As we sat tearfully, hardly allowing ourselves to hope, they told us that they needed one more HIV-infected person to join a new drug study. What did we have to lose? Regina began the daily regimen of anti-retroviral agents, and weekly trips to Kansas City for monitoring. Three months into this experimental treatment, Regina's health returned; she regained her weight, she could hear again, and her eyes sparkled. Regina had been at the brink of death. Now she was healthy and radiant. We thanked God.

Regina's life has changed profoundly since that September day 20 years ago. She is now 41 years old, lives in a cheerful home with eight wonderful children and a good husband. God has used them in ways

that might not have happened had God always given us what we asked for. Regina and Trevor have a deep influence not only on their adoptive children, but also on the social workers of the Oregon Children's Health Services. They have been able to preserve the lives of scores of mothers with HIV through their Reaching Out Ministries AIDS treatment program in Kenya. They work closely with their church and Sara has taught third and fourth grades in a community where once she was banned from a Christian day school because of HIV.

Regina and Sara are still well; the virus remains undetectable in their blood tests. Human Immunodeficiency Virus (HIV) infection is no longer acutely fatal, but rather a chronic condition, like

diabetes, which can be managed through the science of medicine. The baby that I was to nurture for only a few years is now a beautiful young woman engaged to marry her beloved fiance next March. Regina and Sara did not get the supernatural physical healing that we so earnestly prayed for, but God still did "exceeding abundantly above all that could ask or think." God healed our souls and taught us to live mindfully and to be grateful. Our lives are profoundly and forever changed. Regina's response: "Faith is no longer faith if we always get what we wish." Twenty years ago as we huddled around Duane's coffin the youth sang, "Lift Your Glad Voices." Can we sing that now?

[Shared in a time for testimony at Center Church Sept. 2, 2012.] 

I Corinthians 11

Ken Kauffman, Huntsville, AR

In the reverie of my meditation, I fancied that the peoples of my nation had gathered for a mass event. Then I fancied that an alien flock of graceful, white-clothed *beings* descended and hovered over the crowd like a silvery, white cloud. I noted on their sashes an inscription,

Corinthius Angelicast. They seemed to be looking for something—almost like butterflies looking for the perfect flower on which to alight.

Enthralled, I fancied that one of the beings fluttered swiftly down toward a young woman who stood apart from the multitude. A great throng

of the *beings* soon so completely enveloped the woman that I could not see her. Curious, I ran toward her. I glimpsed her again through the rejoicing throng of *beings*. I soon saw one thing that distinguished her from the masses. *Her head was covered.* That is, most of her head was covered by a neatly placed veiling.

She was explaining something to a companion. “In I Corinthians 11 we are instructed to cover our heads to show our acceptance of God’s headship order, to pray and prophesy, *and because of the angels.*”

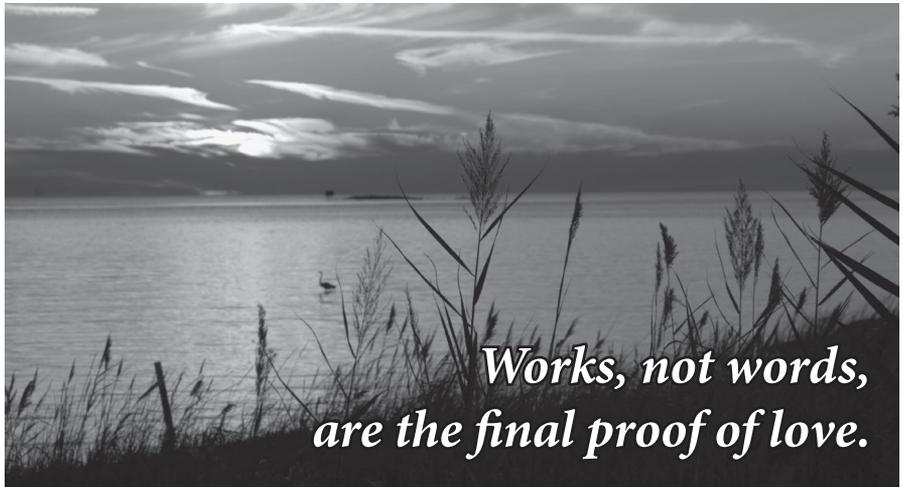
Curious, I inquired of one of the beings that hovered nearby. “Observe,” said he, and in a whisk, I was transported to a small group nearby mingling on the fringe of the milling crowd. I recognized a number of my Amish-Mennonite neighbors. From my vantage point, I noted

that many of these men were barely distinguishable from the masses. I also noted that these ladies were wearing something on their heads. Well, frankly, you could hardly say it was on their heads, so far back was it perched.

I overheard one of the ladies respond to an inquirer, “Yes, in I Corinthians 11 we are told to wear a covering to show our acceptance of God’s headship order, to pray and to prophesy, *and because of the angels.*”

The buzzing of the beings grew louder as we returned to the first woman. Puzzled, I asked my host about what I had seen. The “being” replied, “*Observe and note the difference between ‘covering the head’ and ‘wearing a covering.’ Even we angels notice the difference.*”

“Let her be covered” (I Corinthians 11:6). 



marriages

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

Glick-Stoltzfus

Bro. Alan Duane, son of Dave and Ruthie Glick, Port Royal, PA, and Sis. Emily Dawn, daughter of Phil and Norma Stoltzfus, Amanda, OH, at the bride's home for Emmanuel Mennonite church, Amanda, OH, Sept. 18, 2012, by Dave Glick, father of the groom.

Harris-Kelly

Bro. Leroy, son of Peter and Ruth Harris, Double Head Cabbage, Belize, and Sis. Delcia, daughter of James and Bernice Kelly, Double Head Cabbage, Belize, at Zion Mennonite Church on August 4, 2012, by Bro. Mario Lanza.

Helmuth-Overholt

Bro. Titus, son of Ernest and Virginia Helmuth, Aroda, VA, and Sis. Felicia, daughter of Donnie and Nancy Overholt, Aroda, VA, at Oak Grove Mennonite Church, on June 16, 2012, by Tim Miller.

Kipps-Troyer

Bro. Walter, son of David and Mary Kipps, Aroda, VA, and Sis. Bethany, daughter of Robert and Nora Troyer, Aroda, VA, at Oak Grove Mennonite Church on April 20, 2012, by Tim Miller.

Mast-Bechtel

Bro. Lyle, son of John and Ruth Mast,

Mountain View, AR, and Sis. Donna, daughter of Arthur and Delores Bechtel, Deford, MI, at Deford Community Church on Sept. 8, 2012, by Brian Schla-bach. Reception at Shady Lawn Mennonite Church, Mountain View, AR, Sept. 30, 2012.

Nissley-Lehman

Bro. Maynard A., son of Sam and Nancy Nissley, Selinsgrove, PA, and Sis. Suzanne N., daughter of Jason and Eunice Anne Lehman, Aaronsburg, PA, at Shady Grove Christian Fellowship for Shekinah Christian Fellowship on Sept. 15, 2012, by Dave Beiler.

cradle roll

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

Byler, Joe and Dianne (Overholt), Auburn, KY, third child and son, Nicholas Scott, August 9, 2012.

Frost, Myron and Hannah (Yoder), Isabella Bank, BZ, second child and dau., Myra Destiny, Sept. 9, 2012.

Graber, Sanford and Deborah (Colbentz), Bloomfield, IN, third child and son, Darwynn Sanford, August 15, 2012.

Correction: **Hershberger**, Loren and Ruthie (Yoder), Manassas, VA, second child, first son, Wyatt Luc, July 3, 2012.

Hochstetler, Barry and Karen (Helmuth), Hicksville, OH, fourth child, second dau., Leah Jennifer, August 14, 2012.

Huston, John and Edith (Miller), Cottage Grove, TN, eighth child, fourth son, Paul Andrew, Sept. 1, 2012.

Kramer, Stephen and Ellie (Bear), Franklin, KY, fourth child, third son, Jason Andrew, Sept. 12, 2012.

Lengacher, Galen and Esther (Miller), Summersville, KY, fourth child and dau., Sarita Janae, Sept. 4, 2012.

Mast, Brian and Mary Jane (King), Pulaske, TN, fifth child, third dau., Rebekah Faith, July 28, 2012.

Mast, Ken and Mary Jo (Yoder), Montezuma, GA, first child and dau., Shantel Elise, June 30, 2012.

Mast, Phil and Priscilla (Yoder), Okaloosa, KS, fifth child, third dau., (one deceased) Daniesha Faith, Aug. 31, 2012.

Miller, James and Amy (Kropf), Riverside, IA, fifth child, second dau., Alexis Nicole, August 16, 2012.

Miller, Jonathan and Lena (Miller), Bloomfield, IN, first child and son, Jared Dennis, August 27, 2012.

Overholt, Steve and Jairia (Miller), Abbeville, SC, third child, second son,

Parker Bradley, July 27, 2012.

Schrock, Eli, Jr., and Carol (Miller), Huntsville, AR, seventh child and dau., Starla Jo, August 11, 2012.

Schrock, Kevin and Cristine (Miller), Huntsville, AR, fifth child, third son, Theodore J., August 23, 2012.

Showalter, Weston and Heidi (Miller), Double Head Cabbage, Belize, second child and dau., Ana Victoria, June 5, 2012.

Sommers, Jada L. and Rhoda (Schwartz), Stark City, MO, first child and son, Blake Leon, July 31, 2012.

Stoltzfus, Abner and Marlene (Stoltzfus), Kiev, Ukraine, fourth child and dau., Liliana Grace, August 11, 11, 2012.

Stoltzfus, Mahlon and Charity (Miller), Morgantown, PA, first child and dau., Emmanuela Faith, June 6, 2012.

Stutzman, Elwyn and Rhonda (Hackman), Kalona, IA, third child, first dau., Natalie Renee, March 12, 2012.

Weaver, Lewayne and Ruth (Mast), Denmark, SC, sixth child, fourth son, Leyton Lawayne, Sept. 15, 2012.

Whitt, Leroy and Teresa (Yoder), Montezuma, GA, first child and son, Bryant Lee, August 28, 2012.

ordinations

Yoder, Joshua and Megan (Beachy), Goshen, IN, first child and son, Jaxson Tate, Sept. 11, 2012.

Yoder, Lawayne and Grace (Miller), Oskaloosa, KS, second child, first son, Colton Skye, Sept. 27, 2012.

Yoder, Matthew and Laura (Schlachbach), Mogadore, OH, first child and son, Almanzo Lantz, June 25, 2012.

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

Bro. Jason Miller, 52, was ordained as minister at Shadylawn Mennonite Church, Mountain View, AR, on Sept. 23, 2012. Bro. Elmer Smucker, Lott, TX, gave preordination messages. The charge was given by Elmer Gingerich, assisted by Michael Mast and Carl Gingerich. Stanley Mast and Robert Byler were also in the lot.

obituaries

Hershberger, Ervin “Ervie”, 86, died at his home in Goshen, IN, Sept. 9, 2012. He was born July 28, 1926, son of the late John and Fannie (Nissley) Hershberger at Goshen, IN.

He was a member of Fair Haven Amish Mennonite Church.

Survivors include: two sisters, Dorothy Hershberger and Mary Rheinheimer, both of Goshen; one brother, Jay (Ruby) Hershberger, Millersburg, IN; and 21 nieces and nephews.

He was preceded in death by two brothers, Lloyd and Calvin.

The funeral was held at Fair Haven Church on Sept. 12, with Wilbur Yoder and Harvey Miller serving. Burial was in the Clinton Brick Cemetery.

Miller, Susana A., 88, of Grove City, MN, died August 19, 2012, in her home, surrounded by her family. She was born August 14, 1924, daughter of the late Albert and Mary (Mast) Herschberger, of Kokomo, IN.

She was a member of Believers Fellowship, Grove City, MN. The family moved to Minnesota in 1962. Some of her hobbies included gardening, sewing, and crocheting.

On Jan. 31, 1946, she was married to David M. Miller. He died in July, 2008, so they were blessed with 62 years together. Their 13 children are: Neoma (and Jerry) Miller, Eden Valley, MN; Moses (and Mary) Miller, Crossville, TN; Levi (and Sara Mae) Miller, Bloomfield, IN; Thomas Miller, Grove City, MN; Homer

(and Mary Ann) Miller, Millersburg, OH; Sara Miller, Litchfield, MN; Anna (and Marcus) Yoder, Grove City, MN; Jesse Miller, Grove City, MN; Nancy (and Steve) Stoll, Odon, IN; David, Jr. (and Esther) Miller, Lexington, IN; Earl (and Patricia) Miller, Cross Hill, SC; Glen (and Laura) Miller, London, OH; Mary (and Tim) Edmonson, Annandale, MN; 40 grandchildren, and 38 great grandchildren. Other survivors include sisters-in-law: Fannie Herschberger, Greentown, IN; Rosa Herschberger, Kokomo, IN; and Alma Herschberger, Iola, KS.

Susana was preceded in death by grandsons Leonard Yoder and Samuel Miller, great granddaughter, Krista Miller; brothers: Henry, Joel, Sam, Fred, Andy, and Noah, and a sister, Neoma.

The funeral was held at the Evangelical Free Church, in rural Paynesville, MN, on August 22, with Mel Beiler, Emanuel Miller, and Paul Chupp serving. Verlynn Yoder conducted the committal at the Burr Oak Cemetery.

Yoder, Glenn, 66, of Goshen, IN, died at his home after a year-long battle with ALS disease on Sept. 19, 2012. He was born Nov. 4, 1945, at Hutchinson, KS, son of the late Menno and Elizabeth

(Nisly) Yoder.

He was a member, ordained as deacon in 1987, than as bishop in 1999, of Rosewood Fellowship Church, Shipshewana. He served on the bishop committee and the board of Calvary Publications for a number of years. He was self-employed with his family business, Epco Sales.

On August 22, 1970, he was married to Amy Bontrager. She survives. Other survivors include two daughters: Amy Elizabeth (Nathan) Hershberger, Shipshewana; Heidi (Timothy) Miller, Goshen; three sons: Timothy (Serena) Yoder, Middlebury; Jamin (Raquel) Yoder, Shipshewana; Luke (Christina) Yoder, Middlebury; 15 grandchildren, two sisters: Mary Ellen (Eldon) Bontrager, Arlington, KS; Clara Mae (Melvin) Nisly, Hutchinson, KS; three brothers: Henry (Edna Mae) Yoder, Goshen; Emery (Faye) Yoder, Harrisonburg, VA; and Edwin (Clara) Yoder, Harrisonburg, VA.

He was preceded in death by a sister, Katie Viola.

The funeral was held on Sept. 22, with the home ministers Lavern Miller, Wendell Miller, Daniel Bontrager, and Leroy Miller serving. Burial was in the Rosewood Cemetery. 

*Discretion is often just exercising
the good judgment of knowing
what not to say.*

A reprint from 1976 appeared in August 12, 2012, in *The Budget*, entitled, "Handwriting in the Sky." Mrs. Loewen, from Orenburg, Russia, wrote to her sister-in-law, Mrs. Peter Epp, from Grande Prairie, (presumably Alberta) reporting this unusual incident.

On June 15, 1975, near Tambov, Russia, a hand wrote in the sky for half an hour in the Russian language. It was visible for three hours. The police could not keep people from reading the message but they warned the people not to talk about it. The Russian government was atheistic at that time. The ten sentences they read follow:

- Overcome evil with good.
- Be not over anxious about making a living.
- It is winter among my people.
- I give this day for repentance.
- Bring forth real fruit for repentance.
- Study God's Word.
- There will not stay one unrighteous with the righteous and not one righteous with the unrighteous.
- Those who fear me I will protect.
- Prepare thyself for the time is near.
- Behold, I come soon.
- The names suggest that this was

reported by ethnic Mennonites. God is free to resort to unnatural means to convey messages for whatever reason. But one should remember that we need not rely on miracles in order to live honest Christian lives.

• • • • •

Cardinal Timothy Dalan led in a benediction at this year's Democratic National Convention. He is quoted as follows: "Thus do we praise You for the gift of life. Grant us the courage to defend life, without which no other rights are secure. We ask your benediction on those waiting to be born that they may be welcomed and protected." (Reported by Cal Thomas)

These sentiments are out of character with the official position of the Democratic Party. A few news agencies faithfully reported the prayer entirely. Others totally ignored it.

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The current issue of the devotional booklet, "Beside the Still Waters" has six responses from persons who use the meditations and/or listen to recorded sermons. These respondents all gave strong expressions of appreciation and affirmation.

One person who wrote is in prison on death row, he says, for a crime he did not commit. He says that he has been receiving the bi-monthly study book for about five years. "I have truly enjoyed these booklets...a couple weeks ago, I ordered five CD's. A lot of songs bring back so many memories...These sermons make a lot of sense. So your singing and sermons are being used on death row. We are not allowed to go to chapel for security reasons, so there is a way for us still to enjoy hearing the Word of God and rejoicing in song."

This is a fresh reminder that the printed page can sometimes go where physical presence cannot. Heralds of Hope, Breezewood, PA, uses air waves and the printed page to take the Gospel to hard-to-reach places.

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The local newspaper reports that the Women's Christian Temperance Union has had a booth at the Kansas State Fair in Hutchinson for 100 years. They originally opposed the use of alcohol. This has not changed, but they now also oppose the use of tobacco and drugs.

A recent incident in South Hutchinson underscores the validity of their concern. A 42-year-old man was kind and gentle when he was sober, but he was addicted to alcohol. He was very different when

he was under the influence. Early on a Sunday morning, Sept. 9, after a heated argument with his wife, he fatally shot his 41-year-old wife, then turned the gun on himself.

The families of these victims are devastated and the community is shocked. For churches to take a firm stand against alcohol use is well justified. And tobacco and drugs, likewise.

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A book entitled, "Experiences of CO's in CPS Camps, in 1-W service in hospitals and during World War I." The book was compiled by William and Malinda Beachy from LaGrange, Indiana. It was printed by Schlabach Printers, Sugarcreek, Ohio. I do not find a date of publication. The youngest man to be drafted into CPS will have his 85th birthday this year. This means that many of the 25 who shared their experiences are now deceased. Most who wrote considered the experience valuable, though it was an unwelcome interruption at the time. Several incidents would interest some of our readers.

In September, 1942, there were six CO's in Chicago who had been assigned to a camp at Henry, Illinois. The bus driver refused to let the CO's board. He said that they can ride in a cattle car or walk. After much argument with the station master,

he did allow them to board. But in open country, he stopped the bus, unloaded their luggage, ordered them off and drove away. They walked to a filling station and called the camp, who sent men in a truck out to pick them up. But they had trouble finding them. They finally got to camp around midnight. The local community at this location was very antagonistic toward CO's and that camp was soon closed down and relocated. (Contributed by Jonas Hochstetler)

Ammon J. Bontrager rode on a troop train in 1943. The soldiers were drinking and were very unruly, flocked around him and called him all kinds of names. Their language was not fit to be repeated. When the military policemen showed up, things quieted down. Then a soldier asked Ammon to go with him. They sat together and he had a lot of questions. He said, "I see you boys have something we don't have. Don't give it up as long as you live."

Amos A. Yoder from Bertha, MN, writes about experiences that his father, Alvin J. Yoder, experienced in WWI. A certain Mess Sergeant was very unfriendly. If they asked what they could eat, he would answer, "You don't deserve anything. You can starve, for all I care." One day a boy got a box of goodies from home. This

included a nice large, red apple. He took the apple and gave it to the Mess Sergeant. He did not want to take it, but the CO insisted. Whereupon, tears rolled down his cheeks. The next meal time, he was a changed man. He asked for forgiveness and said, "From now on, you boys are to eat like the soldiers do."

Another book is by Albert N. Keim, *The CPS Story, An Illustrated History of Civilian Public Service*, Copyright 1990, by Good Books, Intercourse, PA, 17534. The author carefully researched the events that led to the formation of CPS. Leaders of various peace churches worked hard to devise a plan that was acceptable to the U. S. government. The CPS program was not funded by the government, but by the churches.

Work of national importance involved a lot of old-fashioned, hard work with hand tools, especially at the base camps. Eventually, a variety of special projects became available that had greater appeal to many young men who wanted their work to touch people in need. Soil conservation and forestry service lacked this dimension.

When CO's began to work in mental hospitals, they discovered conditions of neglect that were utterly shocking. A highlight of the CPS story is that they exposed this very serious

area of need and to some extent awakened the national conscience, which led to some improvement. The Mennonites started three mental hospitals themselves: in California, in Kansas, and in Maryland. Photos of projects, places, and people add value to this interesting book. Albert Keim (1935-2008) was a son of the late Noah Keim from Aroda, VA.



Bessie Cooper from Georgia celebrated her 116th birthday on August 26. Guinness Book of World Records considers her the oldest person alive. Her secret to longevity? “I mind my own business and don’t eat junk food.” (*World*, 9-22-12)



The number of books sold by Choice Books exceeds 15,000 per day. Responses indicate lives are being touched and changed. The following response was included in a recent newsletter: “Thank you so very much for ‘Everything the Bible Says About Money.’ I feel truly blessed...I truly need this to help me better understand the Bible principles regarding property.” Choice Books of Northern Virginia markets more than half of the total volume.



In the September issue of *Christianity Today*, Tim Stafford has an article discussing “Miracles from

a New Testament Perspective.” This article impresses me as being very thoughtful and well-balanced. A few brief excerpts follow:

“Surely the New Testament tells two crucial facts about miracles. Christian ministry is marked by them, but Christian ministry doesn’t focus on them. That’s a delicate balance that many get wrong. Some people make no room for miracles. Others act more interested in miracles than in Jesus.”

“We are responsible to praise God when we see miracles and to think about what message God has for us. We are equally responsible not to pursue signs and wonders as though they were the ultimate good God intended. We are responsible not to demand miracles as proof that God is present. They are not the substance of the Kingdom. They are the symptoms of the Kingdom. The substance is Jesus who suffered, died and was buried, then was raised to life again.”



CASP board chairman, Tim Miller, has sent a letter to constituent bishops, with a poster prepared for church bulletin boards. Just in case this has not generated sufficient response to fill all the slots for volunteers, please feel free to check to see if there are still openings.

We are grateful that we have commitments from four staff couples for the two 2013 terms, but at this point, there are still openings for volunteers. We hope that church leaders, parents and young men find this need worthy of their prayerful attention. Applications are available from Elmer J. Miller, Secretary-Treasurer (574-642-3056). I serve

as Kansas Coordinator. For more information, feel free to contact me at 620-567-2376.

—DLM 

[Editors Note: Correction for October Reader Response. The writer was Michael Petersheim, Salisbury, PA]

Ministers' Meeting Messages - 2012

This is a condensation of a message given at the annual ministers meetings held at United Bethel Mennonite Church, Plain City, OH, on April 3-5, 2012. The complete set of nine CD's (five sermons and four women's sessions) may be ordered from Victory Music Services, P.O. Box 1498, North Highlands, CA, 95660. (Phone: 440-480-1489) for \$50, postpaid.

Servanthood

Donnie Swartzentruber
Montezuma, GA

Let us look at Jesus as a servant. Philippians 2:1-11 shows us His example of servanthood. Just why does Raymond Barkman answer his telephone at all times of the day and night from people responding to CAM's billboard evangelism?

Today I heard Johnny Miller saying that in the month of March, I think he said, he had 66 calls for billboard evangelism.

The voluntary servanthood of the Lord Jesus is shown in 2 Cor. 8:9, which says: "Though he was rich, yet for your sakes he became poor, that we through his poverty might be rich." Jesus laid down His life for us.

Right after Jesus' forerunner was

beheaded, Jesus told His disciples, "Come ye apart into a desert place and rest a while." The crowd outran Him and the disciples and when they got to the other side of the Sea of Galilee, His heart was moved with compassion because He saw these people like sheep without a shepherd. He is the Good Shepherd; we are undershepherds. Let's fill our place.

He taught them many things. Finally, it came toward evening and the disciples said, "Send them away. We're out here in the desert, what are You going to do?" Jesus fed them. He could have called manna down out of heaven and fed them but He didn't. He took what someone gave: two fish and five loaves of bread. He prayed and blessed them. They multiplied so that He fully satisfied everyone and had 12 baskets left over.

Then Jesus went up into the mountain, alone to pray. He finally has time alone with God. There He looked out on the Sea of Galilee and saw His disciples "toiling in rowing." He looks and sees us toiling. Many of you have experienced contrary winds in your life.

When the Son of God was born He should have had the best clothing, but He was wrapped in strips of cloth and laid in a manger. He should have had the finest chariot drawn by the most sure-footed horse but we find

him riding a donkey.

If there was ever a man who should have had His feet tenderly washed with warm water, it was Jesus, but we see Him, in the night when He was facing the most extreme struggle, that very night he girded himself with a towel and washed the disciples' feet. What marvelous servanthood! In the presence of those who would betray and deny Him, He never lost sight of serving. He became our footwashing servant.

Have those I serve seen me lose my Christian composure? In my ordination I was asked, "Are you willing to endure hardship and misunderstanding and strive to maintain Christian composure at all times and in all circumstances you may need to face?"

There was a day when Jesus had His feet washed with warm water from the eyes of a woman who saw in Him her all in all. That's wonderful! Simon Schrock's book, *Don't Throw in the Towel* includes this: "You are sent by Jesus Christ, our superior, to be His footwashing servant to others."

It hurts when someone whom you love and have poured out your heart for, betrays you. Jesus had that happen to Him. He's our Shepherd. When you're betrayed by those you've poured out your heart for, call them your friend. That's what Jesus

did. Don't throw in the towel! The Lord didn't give up on you and me. Neither should we give up on others.

Peter denied Him. The Bible says Jesus turned and looked on Peter. In the midst of all the suffering and the indignity, He ministers. That's servanthood! What did Peter see when He looked at him? Did he see anger or self-pity? No, he saw compassion that convicted him and broke his heart. Peter wept bitterly. It takes real men to cry. Such men make good followers and good leaders.

Jesus is portrayed in the story of the good Samaritan. We have this man going from Jerusalem (2,500 feet above sea level) to Jericho (800 feet below sea level). Going away from the city of God he fell among thieves. The priest and Levite pass him by—a type of the Old Testament law and sacrifices. Then comes the good Samaritan and “came where he was.” That's where the Good Shepherd found me. Then he poured in wine (a type of the blood of Jesus) and oil (a type of the Holy Spirit). He reaches down and picks up this man and puts him on his beast. Then he takes him to the inn (a type of the church) and takes care of him there. The next day he leaves the charge for you and me: “Take care of him.” The Good Shepherd is going to come again to the inn (the church) and take the

faithful bride of Christ to Himself. The good Samaritan is still going out and finding people going the wrong way and He's still bringing them to the inn. He says, “Take care of him. Take care of her.”

Paul was a servant. In 1 Corinthians 9:19, he says, “though I be free from all men, yet have I made myself servant unto all that I might gain the more. To the Jews I became like a Jew; to those under the law I became like a man under the law.” He went to where the people were. It seems that when Paul saw those he met, he was thinking, *This person is to be presented unto the Lord, perfect in Christ Jesus.* Paul poured out his life for that. What a challenge! Even though I'm not there yet, I desire to be there.

As we imagine the last judgment, it is helpful to think how we want to be prepared so that it's not a time of disappointment for others or for us.

Many of you had your occupation when you were called to this work. Elisha was busy plowing with twelve yoke of oxen when he was called. Very few of you have taken this responsibility by personal choice. In most cases, it has been a call of God through the church. God called Elisha through Elijah. After taking care of some details at home, he followed Elijah and ministered

to him. He poured water on the hands of Elijah. As he was faithful in following, so he was in leading.

In 2 Samuel 23:1-7, we have the last recorded words of David: "He that ruleth over men must be just and he must rule in the fear of God...." It is compared to a morning when there's not a cloud in the sky. That's what we're called to be. Not questionable in character, principle, or in manner of life. We fail, at times, but we must endeavor to repent and get up and be blameless. When the pressure is on, and when there's so much to think about and plan for and you minister, Brother, don't become angry and lose it.

Dear sisters, you don't know how important you are in supporting your husband in servanthood. If your husband is wrong, you can probably help him see it better than others can. Pray it through; don't nag. Get on your knees and seek God. Some of the most precious times in our family for me are when I saw Bertha holding the baby on one arm and the Bible in the other hand. Stand by your husband! If he's wrong, please help him see it.

It has been said that the true test of a servant is to act like a servant when we're treated like a servant. Another quote about service: "The flesh whines against service, but it

screams against *hidden* service."

Tonight two brethren (Jonas Beiler and Raymond Barkman, McConnelsville, Ohio) serving on the same ministerial team will give us an example of servanthood by washing each others' feet.

Let me share this story with you about a man who fell into a pit and couldn't get himself out. A subjective person came along and said, "I feel for you down there." An objective person came along and said, "It's logical that someone would fall down there." A Pharisee came along and said, "Only bad people fall in pits." A mathematician calculated how deep the pit was. A news reporter came and asked for the exclusive story on the pit. An IRS agent came along and asked if tax was being paid on the pit. A self-pitying person came along and said, "You haven't seen anything till you've seen my pit." A Christian Scientist said, "The pit—it's just in your mind." A psychologist said, "Oh, your mama and daddy are the ones to blame for this." A self-esteem therapist said, "Just believe in yourself; you can get out of the pit." Finally, a Christian given to servanthood came along and knelt down and reached down into the pit and gave his hand to the helpless man and helped him out of the pit.

Broken relationships can be one-

sided. You can reach out to me and I can still hold out on you.

Here are a few anonymous quotes: “A true friend, a person truly given to servanthood is someone who knows the song in your heart and sings it back to you when you’ve forgotten the words.”

“I have personally been blessed beyond the wildest of my dreams with friends that have so lovingly walked with me through devastation, through loss, through illness, and times of deep agony; they held my heart in their hands and lifted it up to the King of Mercy and Healing and would not let go until He himself

brought refreshing and hope.”

With apologies to Michael Overholt, “Undershepherd, will you be there for me? When I face life’s setting sun, when I stand before the judgment seat, Undershepherd, will I hear those words ‘Well done!’? Please tell me, if you think I’m not ready. Will you have taught me right from wrong? Will your teaching stand the test? Will I enter into heaven’s land with my Lord forever blest? I’m depending on you, Undershepherd, and I hope you understand; O, Undershepherd, you are my gift from God. Lead me to that land.”



mission awareness

Two Imperative Doctrines

There are two doctrines in the Scriptures that are imperative (absolutely necessary) for faithful preaching of the Gospel to a lost world. Both of these teachings are weakened today by the push to reinvent Christianity. I quote Charles

McCracken, a defender of the Holy Bible and historic Christianity. “The attempt to reinvent Christianity necessarily involves reinterpreting the unique biblical message of salvation through faith in Jesus Christ. It undermines the Gospel’s

distinctiveness. Often it involves syncretism: combining Christianity with something else.”

McCracken says, “Jesus is bigger than any one religion. He will always transcend whatever cages and labels are created to contain and name Him, especially the one called Christianity. Good people from across the cultural spectrum (religions of the world) ultimately will enjoy the benefits of salvation without even knowing that they are coming exclusively through Jesus” After deriding an exclusive view of salvation in which “you’re either in, or you’re going to hell,” This same writer presented the inclusive alternative: “As long as your heart is fine or your actions measure up, you’ll be ok.”

To experience salvation a person must know Jesus: “And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). Jesus also said, “I am the way, the truth, and the life; no man cometh to the father, but by me” (John 14:6). The Scriptures are clear on this subject. Read John 3:18, 36; Acts 4:12; Romans 10: 19,10.

The second teaching that is under attack is: How can a loving and merciful God send people to an everlasting hell of conscious torment? McCracken states: “When you distort

salvation, it naturally follows that you minimize or altogether discount the consequences of rejecting that salvation.” Some people ridicule the notion of hell and say, “You don’t have to believe in hell to be a Christian.” the Old Testament writers spoke of hell as “devouring fire and everlasting burnings” (Isaiah 33:14). Jesus often spoke about hell: “unquenchable fire” Matt. 3:12); “furnace of fire” (Matt. 13:50); “damnation of hell” Matt. 22:33); “outer darkness” (Matt. 25:30-); “everlasting punishment” (Matt. 25:46); and “Where their worm dieth not, and their fire is not quenched” (Mark 9:44). Jesus gave the true story of the rich man in hell who cried for one drop of water to cool his tongue in the tormenting flames (Luke 16:19-31). the Apostle John graphically writes about “the smoke of their torment ascendeth up for ever and ever” (Rev. 14:11); “lake of fire burning with brimstone” (19:20); “Tormented day and night” (Rev. 20:10). Hell is a place of reaping, weeping and regret, and gnashing of teeth. It is a place of prayer, but it is too late for prayers to be answered. It is a place where the lost become conscious of soul winning, but it is too late to warn people of the awful misery there. It is a place with no “Exit” sign. The Bible uses the same adjective “everlasting” (aionios in

Greek, meaning eternal, forever) for describing Heaven as for describing Hell.

The cults twist and disbelieve the Holy Scriptures on these two foundational stones of truth. Sadly, some postmodern church people who once held to sound doctrines of the Bible have invented “another gospel which is not another.” Let’s take the Bible seriously and not get caught in the trap of modern perversions.

Thank God there is a way of escape from a burning hell through Jesus Christ and let us warn the sinner from the error of his way. May the following writing move our hearts to go, to help, and to let go.

They Said They Couldn’t Go

They had a house to buy, it was their dream house;

And they wanted to enjoy it for a few years first;

So they waited;

But the old jungle Grandma didn’t;

She grew deaf, and blind, and eventually died;

She never heard the Good News; no one went to tell;

She just died and went to hell—forever.

He said he couldn’t go, he said he’d longed for a degree;

It only made good sense to teach

at the university

Where they would appreciate his knowledge at least for a few years, so he waited;

But the young Indian man didn’t;

While out hunting for honey in the trees, he fell and hit his head;

Lingered shortly and died.

He never heard the Good News, no one went to tell;

He just died and went to hell—forever.

She said she couldn’t go; she always wanted to grow beautiful flowers;

And now was her chance, surely God wanted her

To have this desire fulfilled; she’d just stay a few years;

To enjoy it, so she waited;

But the wife in the foreign land didn’t;

He drunken husband beat her in a fit of rage;

So she died and went to hell—forever.

They said they couldn’t go; their children were young and full of life;

And surely it wouldn’t be right and fair to take them overseas

And deprive them of a normal childhood;

They could always go later, so they waited,

But the girl who wandered into the jungle didn’t;

A hungry tiger caught her and it

was too late; she died;

She never heard the Good News;
no one went to tell;

She just died and went to hell—
forever.

He said he wouldn't go; foreign
language wasn't his thing;

He'd only make a fool of himself
and be laughed at;

He would work on his self-
confidence, and maybe feel called
later;

So he waited, but the old witch
doctor didn't;

While trying to communicate with
the spirits, he got into such a state

He had a heart attack and he died;
he never heard the Good News;

No one went to tell; he just died
and went to hell—forever.

She said she wouldn't go, it wouldn't
be right to take the children so far
away

From their grandparents; she
couldn't bear not seeing her folks
regularly;

Maybe later, when the children are
grown, so she waited;

But the tribal woman didn't;

A poisonous snake bit her and in
minutes she died;

She never heard the Good News;

No one went to tell; she just died
and went to hell—forever.

-Author Unknown

—FS 

helpers at home

Thankfulness

Mary June Glick, Seneca, SC

Why do we celebrate Thanksgiving Day? Is it because the calendar tells us this day is a holiday and we always do it? Is it a day to indulge ourselves with a delicious turkey dinner? Do we look forward to spending the day with family and

friends? All of these reasons are okay, but hopefully we won't stop with these answers but will experience a deep gratitude to God for giving us many rich blessings throughout this past year. I realize that this year many across our country have had a lean harvest due to the drought.

Others have met with severe physical suffering, death, and other hardships. Are we able to say as Prophet Habakkuk testifies in 3:17? “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail and the fields shall yield no meat; the flocks shall be cut off from the fold, and there be no herd in the stall: Yet, I will rejoice in the Lord, I will joy in the God of my salvation.”

Traditionally, the first Thanksgiving feast was held in Massachusetts in December of 1621. Immigrants had crossed the Atlantic Ocean and arrived at Plymouth Rock a year earlier. They were unprepared for the harsh New England winters. Over half of people died that first winter of starvation and sickness. That summer, assisted by their Indian friends, they reaped a bountiful harvest. Out of thankful hearts they initiated a three-day feast. Probably most of us have never been faced with desperation of the magnitude the Pilgrims had faced. But they were able to thank God. We have been richly blessed, yet we often take it for granted. I have been amazed to learn that there are people living in Seneca, our small town here in South Carolina, who don't always have enough food to eat. Others are homeless. What is my responsibility

this thanksgiving season? How can I help my family to have a thankful heart?

Thankfulness is a value or a virtue we can pass on to our children. We do it by teaching, however, we probably do more by our example. They are quick to pick up on our good habits, as well as our bad habits. Let's look at a few ways to develop thankful values in ourselves and our children:

Say, “Thank You.”

Do you remember to say “Thank you” to a busy clerk or a tired waitress at the restaurant? Do you thank your husband for helping with the dishes or fixing the leaky faucet? Do you thank the children for their small gift of wilted flowers or for helping clear the table? The words, “Thank you” are a verbal expression of gratitude.

Send “thank you” notes.

A card of thanks brightens any day. A card of thanks encourages the one who receives it. It tells the person that you appreciate what he or she did for you. Teach your child to send thank you notes to Grandpa and Grandma or others who have given them a gift or performed an act of kindness. Teenagers, young brides, don't forget to say, “Thank you.”

Express your thankful spirit.

A mother who expresses appreciation for daily blessings is planting seeds of contentment in her

children. Be thankful for what you have: for good food, for a house and warm clothes. Express an attitude of gratitude for the beauty of nature, the joys of daily living, for work to do, and for healthy bodies. Be thankful for your family. Never complain about your children in front of them. Thank God for each child—in the child's presence. Communicate your contentment.

In everything give thanks.

When we have a thankful spirit, we can learn to thank God in everything that is happening in our lives. Many things are not pleasant, but God allows them to happen for a purpose and He desires to work GOOD in our lives. He is molding and making us into the likeness of Jesus Christ.

May we thank God this Thanksgiving season for the blessings He has given us and develop a thankful spirit each day of the year.



junior messages

THE MIRACLE WELL –Part Two

Drilling for Water

Mary Ellen Beachy, Dundee, OH

Do you remember how Strong Tower Children's Home in El Salvador needed water and how they prayed and asked God to show them where to dig?

The well project was started in July, 2010. The boys and girls loved to run out and watch Philip dig. The machine was BIG and had a lot of levers and a lot of power—just the right thing to hold a curious boy's attention. Philip was patient and kind to the children. They were so happy

when he explained things to them. The older ones could understand what was going on. It was much more interesting to see what Philip was doing than staying at their homework in the afternoon. It was such fun to watch!

Drilling the well was a good thing. They had prayed and felt it was what God wanted them to do. But guess what, they had many problems (muchas problemas — Spanish), too. Sometimes the bit got caught

in the hard rock. The drilling bit and all the tubes that are a part of the system could have been lost. But when problems came the children and all the workers would pray about it. They gathered in small groups and prayed, "God, please help Philip to work through this problem! Please, God, send us water!"

At 85 feet, there was a nasty crevice that wouldn't allow Philip to dig as he had planned. At least twice, Philip had to leave and work in other places while he waited for needed repair parts or tools to come in. It took much time and patience to dig through the hard, stubborn rock!

Many groups were praying when troubles came. Santos and Dunia's house overlooks the well-drilling site. Dunia would go and quietly pray about their troubles. Her little boys learned to take their naps even through the noise of drilling.

Philip had to stop at times to make repairs. Only after the parts arrived and the problems were solved, could he continue with the drilling.

Months went by and they kept on drilling. Why did they keep on and not give up? They felt a calm assurance that God would give them water. Every day, they prayed for the well. They asked God to help Philip find water. They asked God to bless the people who gave money for the well project. Problems made them pray all the more.

One night the dogs barked and barked. That was not so unusual and no one saw anything out of the ordinary. But in the morning, they found out that indeed robbers had been very close to the Home that night. The work on the well was only 150 feet away from the main building. The robbers took five large pipes that night. What a disappointment! They felt fearful and discouraged, but Philip did not quit. All the staff and the children got together for a big prayer meeting. They prayed for the men who took the pipes. They prayed that those men would come to know the Lord.

Then Philip rigged up an alarm system. Nothing was stolen after that.

The well kept getting deeper and deeper and deeper. Finally, when it was 560 feet deep, they hit water! God had answered their prayer! It was November 28, 2011. How exciting it was when they could finally pump a lot of water. Water actually sprayed out of the well. Everyone ran out to celebrate and get wet; the children got thoroughly soaked as they gleefully danced and rejoiced. They pumped 20-plus gallons a minute for two hours and the water level didn't drop at all. God had heard their prayers! God gave them an abundance of water. Everyone just praised the Lord!

The well and the good, clean water is a testimony to the neighborhood.

There is enough water to sell to neighbors in need. When people come to buy water, they ask, "How did you know water was there?" We love to tell them, "We prayed and asked God to show us where to drill."

The neighbors are happy, too. They say, "Gracias Dios" (Thank You, Lord). They are pleased that they can buy water close to their homes.

What a cause for rejoicing to have plenty of water for all the children, the animals, and a garden, too! What a blessing to have the children help plant potatoes, corn, beans, peas, squash, radishes, onions, peppers, cabbage, carrots, and more. It's so good for children to see a garden grow and then to help harvest it as well. The water is such a big blessing in so many ways!

On December 12, 2011, a formal

praise and thanksgiving service for the well and the water got under way. "The more of the story we tell the more we realize that God has done a miracle," Arthur Nisly said, "We praise God for giving us pure water from a steady stream 560 feet down the side of the mountain. We had a wonderful time of prayer surrounding the well that had already pumped water for 18 hours straight!"

Soon it will be a year since God answered their prayer for water. They are still praising and thanking the Lord. Saul, the little blind boy at the Home continues to pray that Philip will find water. He prayed that prayer so often, he just keeps on! The praise and thanksgiving for the well continues on day after day.

Our God is awesome!



youth messages

Menno en Mass – Part One

Rose Fisher, Mifflin, PA

The first streaks of dawn paint the gray sky and chase Mars and Venus into obscurity. The first sunbeams dance on the elaborate stained glass windows ornamenting the massive stone church rising above the sleeping town of Witmarsum in the province

of Friesland in the Netherlands. Sitting atop a gentle slope in the predominantly flat countryside, the church dominates the landscape above a plethora of narrow, dusty streets lined with the beautiful stone walls. A robin twitters from a nearby tree. The clanging of a peasant

maiden's bucket as she milks the family cow mingles with the crowing of the rooster aroused from his nightly stupor and hailing the dawn with astonishing vocal talent, alerting the world to the fact that morning has arrived. Outwardly, life proceeds as it has for as long as the peasant maid can remember, but her mind is preoccupied. Times are changing.

Chores finished, the young maiden dons her best dress and shoes and joins her friends among other peasants who are beginning to throng the narrow streets on their way to the place of worship. Although the sun is shining brightly, the interior of the church is shrouded in gray shadows. The ornamental windows depicting various saints of old only permit scant rays of sunlight to illuminate the worshipers. Burning candles, in valiant efforts to push back the darkness, cast flickering shadows on the reverent faces. The peasant girl takes in the images surrounding the sanctuary. Because of her illiteracy these icons along with the crucifix at the front of the building, represent her understanding of the central theme of the Catholic faith. The air becomes heavy with the pungent aroma of the burning incense and her head lowers in meditative reflection. Like the general populace, her life has always been steeped in religion. She was

born to Catholic parents who brought their newborn daughter to the priest of this parish to be baptized. Now, as an adult, she regularly participates in the confessionals and mass. The choir chants ethereal Latin hymns. Her native Frisian tongue renders the lyrics of the music inscrutable, yet the beauty of the liturgy and the worshipful ambiance draw her mind heavenward. The priest mutters and chants as he serves holy communion. The worshipers participate silently, even fearfully. The officiating priest, Menno Simons, serves the Eucharist and the peasant maiden breathes a prayer to the Virgin Mary, hoping to be a worthy partaker of the body and blood of Jesus.

In Medieval Europe, religion played a vital part in the everyday experiences of noblemen and commoners alike, but change was in the air. Men like Erasmus, Calvin, Zwingli, and Luther, along with the scandalous ideas they endorsed, were actively discussed everywhere from the market stands in the streets to the family table. The questions the Protestant Reformers raised, especially the issues of the observance of the Lord's Supper, baptism, and the meaning of a true church, perplexed the minds of the educated and the ignorant alike. In a desperate search for truth, Menno the priest finally

turned to the Bible. The answers he found confirmed his fearful doubts and led him away from the Catholic Church with its familiar, comforting rituals. The radical biblicism he eventually embraced tremendously impacted the floundering Anabaptist movement.

The superstition, anxiety, and morbid fascination with death and the devil, characteristic of medieval days, were exacerbated by the bubonic plague which claimed a third of Europe's entire population during the mid-fourteenth century. Due to the widespread ignorance of science and medicine, Jews, Moslems, lepers, and witches were accused of conspiring to spread the deadly disease and in consequence, were slaughtered by the thousands. George Timothy reports that in addition to this, a severe famine struck Europe during the late Middle Ages. In a desperate attempt to procure their sustenance, survivors of the plague and famine reverted to cannibalism and stole executed bodies off the gallows for their own consumption (23). Scientific discoveries were very limited at this point in history and God or other supernatural powers were the accepted explanation for any unexplainable natural phenomenon.

Abraham Friesen notes that the Roman Catholic Church claimed

authority over everything, including science and the government (7). Aristotle's theory that the celestial realms of space, planets, and stars were perfect was conventional wisdom. As scientific enlightenment began to dawn and Galileo's discovery of sunspots and the moons of Jupiter challenged this theory, the Church put him on trial and forced him to recant his position. The Church leaders also assumed authority over the Bible and asserted that their own present cultures and traditions were refinements of and superior to the teachings of the Bible and the early apostolic church (Friesen 7).

Because of the governing role of the Church and its insistence that infants be baptized into the Church, almost every European was a member of the Church regardless of his will, life, or conduct. The Bible was not available to the common people because it had not been translated from the original Greek and Hebrew, and was rarely consulted by those educated because it was known to lead its readers away from the Catholic Church. This corruption of the Church created deep dissatisfaction and intense spiritual hunger in its members and set the stage for the Renaissance. As genuine followers of Jesus sought avenues of true spiritual fulfillment, several zealous pietistic

groups including Lollards, Hussites, and Waldensians broke off from the Church and created their own communities of believers (George 23).

In direct defiance of the Church, Christian humanist Erasmus turned to the Bible for answers and began voicing the problems he saw within the Catholic system. Stephen Russell, instructor at Faith Builders, notes that Erasmus collected Greek manuscripts of the Scripture and compiled a critical edition of the New Testament which he later translated into Latin, thus making it available to the educated. In 1519, he compiled a commentary of his New Testament called *Annotations*, which was widely read and quoted by the later Reformers and Anabaptists (3/22/12).

According to Friesen, Erasmus lamented the fact that the church had replaced the spiritual significance of the sacraments with meaningless, visible rituals. Influenced by Platonic thought, he believed that the visible symbols were mere shadows of greater spiritual realities. He questioned infant baptism and initiated further instruction of adolescents before their confirmation in hopes of purifying the Church (31), and became the spark that lit the Reformation and laid the framework for the Anabaptist movement.

Martin Luther (1483-1546), a German monk and theology professor who nailed his Ninety-Five Theses to the door of the Castle Church at Wittenberg in Saxony, Germany, on October 31, 1517, further defied the authority of the Catholic Church. He boldly challenged the practice of buying indulgences for the salvation of the soul and preached salvation by faith alone. Following Erasmus' lead, Luther promoted *sola scriptura*, the conviction that Christians should build their beliefs and practices on Scripture alone. He translated the Bible into the common people's language so it could be read and understood by all, and toyed with the idea of adult baptism, but never committed to it.

Ulrich Zwingli emerged as a reformer in Switzerland around 1519 and created a strong following, including Conrad Grebel and George Blaurock (Russell 3/22/12). He disagreed with the Catholic Church on the issue of transubstantiation and posited that the sacrament of the Lord's Supper was merely symbolic of the body and blood of Christ. He agreed with Luther that salvation comes by faith and not by works.

John Calvin was second-generation reformer who further shaped Reformed ideas. Because of his education and persuasive

writing skills, he became a highly influential leader of the Protestant Reformation, eventually eclipsing Zwingli. He is best remembered for his development of the doctrine of predestination.

Grebel and Blaurock, in their exuberant, new-found freedom of reading the Bible under Zwingli's influence, became convinced that the Bible taught believer's baptism. Unable to persuade Zwingli and believing in the ultimate authority of the Bible, these two men broke away from him and, along with Felix Manz, became the first true Anabaptists.

One cold, fateful night at a secret meeting on January 21, 1525, the Holy Spirit moved with fire among a small, huddled group of radical believers. In shocking disregard to what the Church taught and practiced, George Blaurock leaped to his feet and begged Conrad Grebel to baptize him as an adult believer upon confession of his faith. Grebel obliged, and the newly-baptized Blaurock in turn baptized Manz and Grebel. This extreme action immediately alienated them from the Reformed Church and was the first fruits of the vision to establish a pure, apostolic church of regenerate believers.

(to be continued)

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Periodicals

THOUGHT GEMS

The best way out of a tough spot is usually through it.

• • • • •

Pompous dignity may be the mask of choice for ignorance.

• • • • •

Shiftless people seldom get it into high gear.

• • • • •

Some people are so nervous and restless they don't feel at home--at home.

• • • • •

"Spendicitis" has put too many a man under a mountain of debt.

• • • • •

Hatred is a boomerang that hurts the thrower more than its intended target.

• • • • •

One of the biggest falsehoods of human history has been the argument that wars are fought to save civilization.

• • • • •

Some folks are so lazy that if their ship came in they'd expect others to unload it for them.

• • • • •

True Christianity is fascinating. Is that why it has been studied so much more than practiced?

• • • • •

The most dangerous lies are those that most resemble the truth.