



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

Galatians 6:14

**JANUARY 2013**

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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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**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  
 620-567-2376

**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

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## *Whom Do You Say That Jesus Is?*

*Kimberly Beachy*

Whom do you say that Jesus is?  
The One that is born King of the Jews.  
This is the news that is spilt in the pews.  
His disciples, fear not to ring out the news.

Whom do you say that Jesus is?  
Thou Caiaphas, immovable when you are his.  
He is the Messiah, the Son of God.  
And so are we sons of the Living God.

Whom do you say that Jesus is?  
“Art thou the King of the Jews?” the Governor asked.  
“Thou sayest!” THIS IS THE KING OF THE JEWS.  
“What I have written, I have written,” he said to to the Jews.

And on His thigh a name is written,  
KING OF KINGS AND LORD OF LORDS.  
This is Jesus, the prophet of Nazareth of Galilee.  
Proclaim him, disciples, shout with glee.

Jesus the Messiah, He is my King  
So I cannot cease to sing this thing.  
It descended like a dove upon its wing,  
The love of the Savior and my King:  
JESUS OF NAZARETH, KING OF THE JEWS.  
Praise His name as I ring out this news.



## Christian Assurance

**A**t the end of life we shall appear before God. God knows that we might dread this prospect. Doubting is easy—easier than believing. The stakes are very high, but thank God, He has adequately addressed our fears in His Word.

Our sinfulness is clearly depicted in God's Word. The good news is, that when our helplessness and our failures meet with Jesus' love and His love wins, a miracle new birth occurs that begins a new life. By taking God at His Word the cloud of uncertainty about the future lifts and the warm rays of His love shine into and comfort our fearful hearts.

### **Whosoever Will, May Come**

M. T. Tang, a field supervisor for Gospel for Asia, reports that Wung, an 87-year-old widow from Myanmar, was interested in the Gospel and started attending church. But some of her relatives harassed her about this. Gradually, due to fear of her family and relatives, she stopped attending. Then one night she had a terrible dream that someone was trying to kill her. This dream haunted her for many months. Finally she came to the

pastor and told him about it. He encouraged her through the Word of God and prayed for her. After prayer, Wung had lost her fears. She was filled with heavenly peace when she decided to follow Jesus. Although she is still opposed by her family members, she stands firm in her faith and says, "I am no more afraid of opposition from others for believing in Jesus, because now I am the daughter of the Living God."

What Scriptures did that pastor give? I don't know, but he might have given her Paul's words to Timothy, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity" (2 Timothy 2:19). We please Him most when we simply take Him at His Word. He comes through for all who trust and obey Him. Perhaps this pastor gave her Jesus' words in Luke 12:32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The Holy Spirit has included many other foundation stones on which to build confidence in the New Testament. The Apostle

John, in his first epistle, gave us clusters of assurance.

### **Our Fears**

God has provided everything we need to make preparation for the life that follows this one. Even though our present understanding is far below the One who made us, we accept His promises for eternal life as completely trustworthy. His Word says, “Whosoever believeth on him, shall not be ashamed [disconcerted, let down, ‘have the rug jerked out from under him’]” (Romans 9:33). Paul confirmed to Titus God’s trustworthiness when he wrote to him: “In hope of eternal life, *which God, that cannot lie, promised before the world began*” (Titus 1:2, emphasis added).

### **Christ Alone Can Save Us**

Christ is supreme. The Gospel came through God’s beloved Son, Jesus Christ. He brought solutions for our sinful behavior and broken relationship with God. His salvation provides freedom from crippling fear. Any efforts we make to earn God’s favor bring no relief to our fears.

His acceptance of us does not depend on our goodness. In order to qualify for His approval, we simply confess our sins and our need with penitence and by faith take Jesus as Savior and Lord. He wants us to go forward in life with confidence in

His goodness. It’s only when we “get out of the driver’s seat” so He can take over that life really makes sense. Salvation is reserved for those who yield their lives to Him.

Our future lies with Him who cannot lie. Even though we don’t deserve His mercy and grace, He gives it on the merits of His character, not ours. He is the Gentle Shepherd who “carries the lambs in his arms and gathers them in his bosom” (Isaiah 40:12). What tenderness! What refuge! What hope! Our souls find comfort in His care.

We were created to give our highest devotion to Him. When we do that and walk with Him, a pervasive peace with God replaces our debilitating anxieties about the future. God said it, and that establishes its dependability. I believe it, and that settles my fears!

• • • • •

An alert reader brought to my attention something that requires correction in the November issue in the Mission Awareness section, page 26-29. In typing Bro. Floyd Stoltzfus’s article, I left something out when I failed to indicate that writer McCracken was quoting an emergent church spokesman. McCracken was *not* speaking for himself when he said, “Jesus is bigger than any one religion...” (p. 27). The longer quote that follows

further bears out the dangerous thinking behind the emergent writer's interpretations. In going back to Bro. Floyd's submission to me, I simply, and accidentally, left out the fact that McCracken was

quoting another writer. I am very sorry and have asked Bro. Floyd's forbearance. He graciously accepts my apologies. Will you kindly do the same?

—PLM 

## *Excuse Me—but I Got Excited*

*Simon Schrock, Catlett, VA*

Certain things raise the excitement level of individuals. Watching the school picnic ball game between fathers and sons can raise the excitement of players and observers. I usually don't get real excited about someone hitting a ball unless it's one of my grandsons knocking the ball across the road and making a home run. However, I did get excited about a nine-word clause in the Bible.

For weeks before the beginning of the Ken Miller trial in Vermont on August 7, 2012, the churches were encouraged to be in earnest prayer about the event. Seven days after the trial began Ken was convicted by the court for "aiding in an international parental kidnapping."

This trial was not a light matter in my mind and certainly a matter of prayer. As I read my daily Bible reading, there were certain verses

that took my thoughts to what may be happening in Vermont and what the outcome might be. After reading some news stories on the verdict one of my co-workers at the office forwarded an e-mail to my desk with the newscast of the verdict on YouTube.

Some days after that the New Testament reading included 1 Corinthians 11. I contemplated a bit on a sentence in verse seven, "**but the woman is the glory of the man.**" I began to see something very beautiful and deeply meaningful in that statement. Then I recalled the e-mail of the news clip showing Ken and Linda coming out of the courthouse in Vermont after the verdict was given. Instead of a gloomy downcast expression of defeat on their faces it reminded me more of Stephen looking to heaven and seeing the glory of God than

of someone pronounced guilty of a crime. They exited the court house holding hands—looking like they were ready for another honeymoon. Then there was the testimony that was broadcast and printed for the world to see, “I am at peace with God. I am at peace with my conscience, and I give it all to God.”

Why did 1 Corinthians 11:7 take my mind to that scene? Why did I get excited about what I saw and that verse of Scripture? Ken’s expression reflected “the image and glory of God.” And to make it more exciting, Linda brought an array of glory to her man. “...but the woman is the glory of the man.” She emerged with her husband with a radiant expression and a very visible sign veiling on her head that she recognizes God’s headship order and is “the glory of the man.”

Excuse me, but I’m still excited about that! Why? In spite of the verdict, God was given glory by their walking in His headship order, and it was visible for the world to see. Added to that was the verbal testimony of faith in God. The world got a glimpse of a male-female marriage that is according to God’s original creation, and a couple at peace with God. It was a broadcast version that marriage consists of one man and one woman. The glory to God continued as they joined the brothers and sisters in

singing hymns about God’s amazing grace. I was excited that the men’s uncovered heads, accompanied by the sisters’ covered heads, gave a visible witness that there are still persons who literally apply the teaching of Scripture as taught in 1 Corinthians 11.

If you are thinking about discontinuing the wearing of the veiling, of shrinking its size or adopting something less noticeable, or are not presently practicing it, consider these points:

- It is a unique privilege to witness silently to an “adulterous and sinful generation” of God’s established principles of order. (See Mark 8:38.)


- It is a reminder of God’s beautiful order established at creation.

- It brings glory to God as well as to mankind who was originally created in His image.

- It testifies that the woman enjoys the freedom of spiritual protection of the man. (husband, father, pastor, and so on)

- Brothers, please encourage the sisters in unashamedly practicing this ordinance that is a symbol of freedom and beauty of God’s order.

- Sisters, please wear it with joy and distinction, knowing it ultimately brings glory to God.

I can get as excited about seeing this principle and symbol being practiced as watching a father-son ball game. What about you? 



## *The Coming Storm*

*Aaron Lapp, Kinzers, PA*

**I**t has been in the news for five days now. This is late October, 2012. First, it is rain for Monday; rain and snow for Tuesday; a whole week in advance. Meteorologists said, “pretty unlikely,” almost “downright impossible.” Well, any country hick knows the likelihood of snow is pretty and snow always comes down, right?

The next day in Friday’s paper, another big front-page headline with bolder print than the presidential race says, “Monster Storm is Lurking.” The three systems are unlikely to occur, at least not here, they say. It takes up the equivalent of a whole page. The speculation, the fears, the cost, the inconveniences, all only saying what *might* happen.

Saturday’s front page again has the storm as the main feature and nothing about the big election that some have said could forever change our lives. You would think that the election was already over. The headlines said, “Country Urged: Prepare,” with this subtitle calling it a wicked storm.

Monday’s paper gave long lists of survival essentials, to the point of being humorous, as though people have no foresight. In actuality, many people lack reasonable preparation, while some are so paranoid that one person stockpiled enough toilet paper to last for a month!

Some people assume that the government or some relief agency or maybe at least the neighborhood will take care of their dire circumstances. Even so, some people presume on the mercy of God in the coming storm of the Final Day. It is not a wicked storm, but is reserved for the unbelieving and the wicked, with a fury the wicked will not escape.

Jesus also spoke about a coming storm. He said, “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall give her light, and the stars of heaven shall be shaken: and then shall appear the sign of the Son of man coming in the clouds of heaven: and then shall all the tribes mourn, and they shall see the Son of man coming in the clouds of heaven with power and



great glory” (Matthew 24:29,30). The end of the world will be a time of final judgment. The certainty of that judgment has been foretold by a loving and righteous God who controls all things.

Jesus cites the universal flooding in Noah’s time as being predicted, but people did not take it seriously. The flood came and they perished while Noah and his family were secure in the great ark.

Peter also mentions the society of Noah’s day as people willingly ignorant and missing the boat. Peter then says so clearly that the world was created by the spoken word of God and states that the same Word of God will bring it about in His time. He writes, “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Peter 3:7).

These words of a future universal “storm” are preceded and followed with earnest warning and also loving invitation. We could headline this with, “World Urged: Prepare!” Peter then goes on to graphically declare, “But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and

the works therein shall be burned up” (2 Peter 3:10). That truly is a coming storm on God’s terms, quite unlike a sensational weather forecast.

Today’s storm (10-29-12) is perhaps unprecedented, being very late in the hurricane season, with this huge 1,000 mile wide hurricane converging with frigid Arctic air and combining with a cold front from the west, to bring up to two feet of snow to parts of West Virginia, to our southwest. Besides, it is full moon, which is always when the tides are highest.

Last week’s newspaper said this worst-case scenario is “very, very unlikely” to happen. Well, one week later (today) we are in the midst of that worst case scenario. Word went out yesterday (Sunday) of a local contractor’s supply store that received a shipment of generators. This morning, the parking lot was jammed with vehicles and a long line of people wanting to buy generators (I was one of them).

Suppose that word went out on Sunday that the world will end tomorrow. Imagine the long lines for the altar call to be saved at church, or the pastors being inundated with calls for appointments to get right with God.

But what if that is not how it is or will be? God’s predictions are

more sure than any of man's weather forecasts. Being confident of what God has given as predictive prophecy still leaves many Anabaptists factually challenged! Some of the very things given in God's Word are said to be very unlikely to occur!

Quite a few people said about the predicted storm's outcome that we "just have to wait and see." It is the exact words some have said about Jesus' predictive prophecies. "No one knows *how* it will be, we just have to wait and see." We often create our own problem of not accepting Bible prophecy when we insist on trying to force some meaning from *how* it could possibly be, instead of believing the *what* of that which God has revealed. *What* God has said is sufficient and adequate to the person of faith. Doubters in Jesus' day and in our time are still asking, "How can these things be?"

Revelation 6 speaks of a great earthquake, the sun being blacked out, the stars falling on the earth, the heaven (firmament) departing as a scroll, and every mountain and island being moved out of their places. The people's response is to cry out to the mountains and rocks, to hide them from the face of Him that sits on the throne of judgment. But if a "wait and see" stance sufficiently passes about the future, might it also be enough

for those things which we believe call for daily discipleship? Too much "pick and choose" is already done in the churches.


We often hear regret expressed about our own church people being complacent, unconcerned, and scarcely moved by the need for in-church revival, or evangelism outside the church, or holiness of one's own personal life. Peter connects the dots when he writes, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation (walk of life) and godliness. Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:11, 13).

The predicted day of the Lord is a solemn warning for the erring to be saved, and for those who are saved to walk in righteousness and holiness before God and man. Doubting any of God's statements has the sad effect of dulling one's spiritual sense in various areas of life. Doubt here does not mix with faith there. We cannot expect to have our senses made dull in Bible doctrine about future things and compensate for it by being strong, or sharp, on other selected doctrines.

The Bible says, "For the Word of God is quick (living) and powerful, and

sharper than any two-edged sword...” (Hebrews 4:12). Some Christians seem to be as sharp as surgical steel on one side and as blunt as aluminum on the other side. The result is a dimmed view of the Bible as a whole and cross-eyed in specific and select doctrines of timeless importance. The double meanings evoked by cross-eyed interpretation gives two options for pick and choose Christians. But it takes

away from the clarity and surety of the two-edged sword of God’s Word.

*The Bottom Line* is: Will a “wait and see” attitude in biblical prophecy be enough to hold the attention of the oncoming generation in other areas of Bible doctrine? Of course not. We would better give all of God’s Word our fullest measure of faith and do it now, to more adequately serve our generation. 

*Calvary Bible School*  
**ANNOUNCEMENT**

**A call to intercessory prayer for Calvary Bible School, 2013**

**The faculty, cooks, and staff earnestly request your regular prayers for wisdom and strength during the 12 weeks of Bible school this winter. First term is to begin on Dec. 31, 2012.**

**Pray that we could experience deeper riches of God’s manifold grace and put into practice what we learn. Pray also for a smooth transition of administration. Floyd and Marilyn Stoltzfus will be terminating at the end of the first six weeks. At that time, Rodger Byers is to begin serving as principal and Ruth, his wife, as secretary and nurse.**

**Yours in the Calvary tie,**

**Floyd Stoltzfus**



# HEALTH CARE WORKERS RETREAT

PENN VALLEY CHRISTIAN RETREAT, MCVEYTOWN, PA

**Anyone involved in health care will enjoy this retreat, an opportunity to relax, to be inspired, and to connect with others who minister in health care professions.**

**Moderator: John Brunk**

**Speakers: Vincent Waldron, M.D. | Jamin Yoder, M.D.**

**To register call: 717-899-5000**



## *A Call to Consistency*

*Matthew Earl, Laurelville, OH*

**T**he world has changed and what was a consistent position 20 years ago is no longer valid. The time has come for consistent church standards in the areas of technology and entertainment. What exactly is inconsistent? I believe it is our position on the Internet. Our standards against TV and radio are no longer valid if we allow the streaming or downloading of videos, video games, audio, or music on the Internet.

Jesus spoke strong words against hypocrisy. In Matthew 23:23, He says, “Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of

mint and anise and cummin, and have neglected the weightier matters of the law; justice and mercy, and faith. These you ought to have done, without leaving the others undone” (NKJV). Jesus was clearly calling for consistency. Could His words apply to how we are avoiding the world in one area, only to embrace it in another? We feel like we are ridding ourselves of worldliness because we have no TV and radio, but then we get the same things online. This is inconsistent for several reasons:

We can unknowingly let the Internet become our TV or radio, and it lets us play a word game to feel

good about ourselves.

Try to imagine the following scenario: Two students are on the bus going to the local Christian school, and one says to the other, “Hey, do you want to listen to this great song? It just came on my favorite radio station.”

“No,” replies the second student, “I don’t listen to the radio.”

Now let’s try that scenario again. The first student says, “Hey, do you want to listen to this great song on YouTube from my Smartphone?”

“Sure!” the second student replies.

Or try this scenario: Two men from church are disappointed that they cannot watch an upcoming football game because they believe it is wrong to watch television.

“I know!” exclaims one. “We have high-speed Internet. Maybe we can find it online.”

See any problems here? One problem is that they want to watch the football game in the first place, which is a heart issue and needs to be resolved. But they also don’t understand that how they are using the Internet is identical to how the world uses TV and radio.

So we feel good about ourselves because we can say, “I watched this news video clip online,” or “I listened to this podcast on a website,” instead of “I was watching TV,” or “I was listening to the radio,” when we endorse another technology that has

the same content and can be used in an identical way.

In reality, if we allow streaming or downloading of audio or video online, we are allowing television and radio.

Internet media are unlimited, like TV and radio.

TV and radio are always available, unlimited streams of video and audio. Likewise, Internet media are always available and up-to-date, with endless information. While it’s true that even limited sources (such as books) can be abused, it is much easier to use discernment to screen limited information sources that come into our homes one at a time than limitless sources like television or the Internet.

**Technological convergence has eliminated the differences between TV, radio, and the internet.**

Technological convergence occurs when previously different technologies merge into one. This is happening at an incredible pace with telephone, television, and radio all merging with the Internet. Twenty years ago, when the Internet first became available to households, saying no to TV and radio and yes to Internet worked well. But as Internet speeds increased, streaming media (audio or video) became available. Telephone companies, which only used to offer land line phone services, now offer broadband Internet and

internet-based, protocol-based TV. Cable and satellite companies, which used to offer only television, now offer broadband Internet and digital telephone services. This dramatic shift shows how the Internet is becoming the only pipeline for information.

Before I joined the Mennonites, I hardly ever listened to the radio because I could watch as many music videos as I wanted on YouTube. And a neighbor recently told us she doesn't pay for satellite TV any more because she can watch everything she wants on Netflix. Television and radio services are losing customers because of these websites.

Websites like YouTube, Hulu, Netflix, Pandora, and many others have made most, if not all, TV and radio content available online. At the same time, the recent developments of Smart TVs and media streamer set-up boxes (Apple TV, Roku, etc.) have made Web content available on television sets. So TVs can get any available Internet content, and the Internet can get any available TV content. The differences between the two technologies have been eliminated.

The Internet contains the same mixture of "good" and "bad" programming as TV and radio.

It's true that there are educational programs available in the Internet—

just as there are educational programs on television. There are even Christian programs available on the Internet—just as there are on television and radio. With features such as the V-chip, I can "filter out" bad TV shows or movies and effectively have the same protection that Internet filters provide. Historically, conservative Anabaptists have stood firm that the benefits of television and radio are far outweighed by the dangers. Is that a stand we're prepared to abandon now that these programs are available through the Internet rather than through a TV set?

### **Conclusion**

The question is no longer just whether or not we have the Internet, but which parts we will use. Will we only use the telephone, e-mail, and educational/business services of the Internet, or will we also use it for TV and radio?

The solution for this inconsistency is clear—we should either allow TV and radio, or we should require that the Internet *not* be used for audio, video, or games.

Let us follow the example of our Lord and Savior, Jesus Christ, who led a consistent life, free of hypocrisy and contradictions.

*Note: Readers can send me their thoughts at:*

*mennoniteluddite@gmail.com.*



# marriages

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

## **Beachy-Beachy**

Bro. Jaron Ross, son of Ken and Diane Beachy, Laurelville, OH, and Sis. Vivian Joy, daughter of David and Suetta Beachy, Middlebury, IN, at Woodlawn Church, Goshen, IN, on Oct. 6, 2012, by Ken Beachy, father of the groom.

## **Coblentz-Nissley**

Bro. Marlin, son of Menno and Clara Coblentz, Clarkson, KY, and Sis. Cheryl, daughter of Eddie and Loretta Nissley, Clarkson, KY, on Oct. 5, at Hodgenville, KY, by Jim Yoder.

## **Cross-Yoder**

Bro. Jaymison, son of Duane and Verba Cross, Middlebury, IN, and Sis. Heidi, daughter of Steve and Jennifer Yoder, Bourbon, IN, at Sandy Ridge Church for Woodlawn Church, on Sept. 29, 2012, by Dan B. Miller.

## **Eash-Swartzentruber**

Bro. Jeremy, son of Lonnie and Leona Eash, Lexington, IN, and Sis. Carmen, daughter of Daniel and Karen Swartzentruber, Hindsville, AR, at Assembly of God for Lighthouse of Faith Mennonite Church on Sept. 29, 2012, by Dan Byler.

## **Eicher-Stoll**

Bro. Brian, son of Tim and Judy Eicher, Grabill, IN, and Sis. Liz, daughter of

Amos, Jr., and Mary Stoll, Hicksville, OH, at Hicksville Mennonite Church for Fellowship Haven Church, Sept. 22, 2012, by Eugene Eicher.

## **Hochstetler-Yoder**

Bro. Lynn Dale, son of LaVern and LorrAnna Hochstetler, Millersburg, IN, and Sis. Rachel Denise, daughter of Leonard and Esther Yoder, Montgomery, IN, at an outdoor service in Glendale, IN, on Oct. 13, 2012, by Junior Knepp.

## **Kauffman-Peachey**

Bro. Loren, son of J. Timothy and Ruth Kauffman, Reedsville, PA, and Sis. Jean, daughter of Sam and Barb Peachey, Belleville, PA, at Maple Grove Mennonite on August 18, 2012, by Darwin Breon.

## **Kuepfer-Zook**

Bro. Mark Kuepfer, Free Union, VA, and Sis. Mary Zook, Aroda, VA, at Bible Holiness Church for Faith Mission Fellowship, Free Union, Va, on October 13, 2012, by Ivan Beachy.

## **Miller-Miller**

Bro. Darren Jon, son of Marlin and Karen Miller, Bolivar, NY, and Sis. Janae Catherine, daughter of David Lee and Martha Miller, Kalona, IA, at Fairview Mennonite Church for Sharon Bethel A.M. Church by Delmar Bontrager.



### **Miller-Miller**

Bro. Stanley David, son of Allen and Virginia Miller, Belen, NM, and Sis. Regina Kay, daughter of Dan and Rhoda Miller, Itasca, TX, outdoors at the bride's home for Osceola Christian Fellowship, on Oct. 12, 2012, by Dan Miller.

### **Miller-Stoltzfus**

Bro. Caleb, son of Roman and Debbie Miller, Spencerville, IN, and Sis. Rosalyn, daughter of Chester and Rebecca Stoltzfus, Honey Brook, PA, at Martindale Reception Center for Summitview Christian Fellowship on Oct. 6, 2012, by Eugene Eicher.

### **Swartzentruber-Yoder**

Bro. Gary Allan, son of Abner and Miriam Swartzentruber, Oakland, MD, and Sis. Lynita Rose, daughter of Jerry and the late Ruth Yoder, Salisbury, PA, at Cherry Glade Mennonite Church for Mt. View Mennonite Church on Sept. 29, 2012, by Jerry Yoder.

### **Wagler-Harlow**

Bro. Joshua, son of James and Ruth Wagler, Hartville, OH, and Sis. Hannah, daughter of Timothy and the late Coleen Harlow, Mylo, ND, at Bethany Mennonite, Hartville, OH, for Pleasant View Church, on Nov. 10, 2012, by Ward Beachy.

### **Yoder-Stoller**

Bro. John Michael, son of John Mark and Ruth Yoder, Bluffton, IN, and Sis. Emma Marie, daughter of Keith and

Marty Stoller, Decatur, IN, at First United Methodist Church for Christian Mission Fellowship, Berne, IN, on Sept. 15, 2012, by Maynard Nisly.

### **Yutzy-Troyer**

Bro. Leroy, son of Freeman and Erma Yutzy, Winchester, OH, and Sis. Lori Ann, daughter of Dave and Emma Troyer, Leesburg, OH, at First Baptist Church of Kettering for Faith and Light Mennonite on Oct. 20, 2012, by Leon Troyer.

## **cradle roll**

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

**Beiler**, Marcus and Joanna (Kurtz), Christiana, PA, fourth child, second dau., Kaitlyn Cherie, Oct. 26, 2012.

**Bontrager**, Craig and Leanna (Schlabach), Goshen, IN, third child, second dau., Arielle Skye, Oct. 30, 2012.

**Bontrager**, Dan and Dorcas (Colbentz), Linneus, MO, third child, second son, David "Arlyn," Sept. 30, 2012.

**Bontrager**, James and Virginia (Schlabach), Goshen, IN, first child and son, Derek Andre', Aug. 27, 2012.

**Byers**, Jason and Loretta (Graber), Worthington, IN, sixth child, fifth son, Justin Paul, June 14, 2011.

**Byler**, Tim and Eleanor (Eichorn), Plain City, OH, third child, second dau., Katy Nicole, Nov. 24, 2012.

**Cantrell**, Seth and Sheila (Stubenrauch), Advance, MO, third child, first son, Archie Thomas, Oct. 31, 2012.

**Fawcett**, Ian and Gloria (Miller), Goshen, IN, fourth child and son, Elijah Gabriel, July 11, 2012.

**Fisher**, Leroy and Rebekah (Miller), Mifflin, PA, fourth child, second dau., Krystin Alexis, born July 5, 1998, received for adoption Dec. 22, 2011; and fifth child, third son, Ezra James, born Nov. 19, 2012.

**Gingerich**, Joseph and Rhoda (Stoltzfus), Dyke, VA, fourth child, second son, Brycen Denver, Oct. 11, 2012.

**Helmuth**, Joel and Joyce (Miller), Nappanee, IN, second child and dau., Clara Lynell, Nov. 5, 2012.

**Hershberger**, Conrad and Julia (Miller), Malvern, OH, first child and dau., Ellysa Faith, May 15, 2012.

**Iwashige**, Joel and Hilda (Yoder), Partridge, KS, first child and dau., Arwen Elizabeth, Nov. 13, 2012.

**King**, James and Anita (Stoltzfus), Honey Brook, PA, first child and dau., Jakiyra Hannah, Nov. 25, 2012.

**Knepp**, Adin and Miriam (Stoll), Loogootee, IN, fifth child, third dau., Janet Irene, Dec. 17, 2011.

**Knepp**, Stanley and Shannon (Yoder), Loogootee, IN, fifth child and son, Zachary Taylor, Feb. 20, 2012.

**Korver**, Kelvin, and Denise Marie (Yoder), Leonida, MI, first child and dau., Janelle Lynn, Aug. 17, 2012.

**Kratzer**, Kenric and Becky (Stoltzfus), Dundee, OH, fourth child and son, Sean Taylor, Oct. 26, 2012.

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

**Martin**, David and Bethany (Somers), Sugarcreek, OH, first child and son, Daryl Franklin, August 3, 2012..

**Miller**, Caleb and Dorcas (Petre), Mount Perry, OH, first and second children, twin sons, Carter Lane and Colton Lance, Oct. 20, 2012.

**Miller**, Loyal and Arlene (Zook), Partridge, KS, first child and son, Alex Logan, Nov. 17, 2012.

**Overholt**, Matthias and Sarah (Mohler), North Port, FL, third child and son, Theodore John Thomas, Nov. 17, 2012.

**Overholt**, Nathan and Janet (Peaster), Sarasota, FL, fifth child, third dau., Hulda Hope, Nov. 3, 2012.

**Petersheim**, Michael Shawn and Melissa Dawn (Sommers), Salisbury, PA, first child and son, Jackson Connor, Nov. 9, 2012.

**Slabaugh**, Emanuel and Susannah (Yoder), Worthington, IN, first child and dau., Sierra Nicole, June 8, 2011.

**Sommers**, Titus and Rose (Hochstetler), Huntsville, AR, second child, first dau., Chloe Brooke, Oct. 17, 2012.

**Stoll**, Marlin and Marietta (Miller), Summersville, KY, third child and son, Quinton Andrew, Oct. 22, 2012.

**Stoltzfus**, Mervin and Katy (Troyer), Advance, MO, third child and dau., Sonya Brielle, Nov. 26, 2012.

**Troyer**, Matt and Sara (Yoder), Baltic, OH, third child, first dau., Macee Brielle, Nov. 10, 2012.

**Vargas**, Mervin and Martha (Miller), Covington, TX, third child, first son, Adrian Mark, Nov. 8, 2012.

**Villalobos**, Joshua and Leah (Vargas), Ft. Worth, TX, second child and son, Javin Lavern, Sept. 4, 2012.

**Wagler**, Jason and Dena (Knepp), Loogootee, IN, fourth child, second son, Kaiden Michael, Oct. 13, 2011.

**Yoder**, Tim and Julie (Brovont), Sarasota, FL, third child, second dau., Keturah Joy, Nov. 17, 2012.

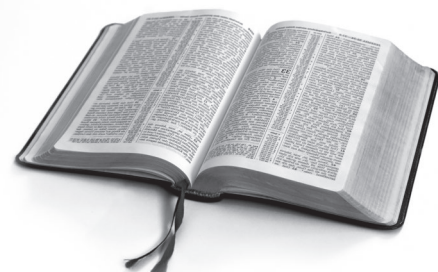
**Zook**, Kenneth and Melissa (Beachy), Port Royal, PA, third child, second dau., Savannah Esther, Oct. 4, 2012.

## ordinations

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

**Bro. Wayne Nisly**, 40, Hartselle, AL, was ordained as minister at Emmanuel Mennonite Church, Hartselle, AL, on Nov. 4, 2012. Pre-ordination messages were given by Donnie Brenneman, Virginia Beach, VA. The charge was given by Perry Troyer, Plain City, OH, assisted by Kevin Yoder and Donnie Brenneman. Moses Yoder was also in the lot.

**Bro. Joshua Yoder**, 35, of Owenton, KY, was ordained as bishop at Owenton A.M. Church on Oct. 14, 2012. Bro. Melvin Troyer, Advance, MO, gave pre-ordination messages. The charge was given by Jim Yoder, assisted by Melvin Troyer and James Hershberger.



**Bontrager**, Enos, 62, died at Berne, IN, Oct. 22, 2012. He was born March 12, 1950, at Goshen, IN, a special (Down's Syndrome) son of Manas and Anna (Schrock) Bontrager. For the last 14 years, since the death of his parents, he had been living with his brother, Melvin (and Malinda) Bontrager.

He was a member of Fair Haven A.M. Church, Goshen, IN. He was employed for several years at ADEC, was generally happy and loved being with people.

Survivors include two sisters: Alma (Mrs. Cornelius) Beachy, Millersburg, IN; and Fannie (Mrs. Wilbur Schlabach), Goshen, IN; and two brothers, Ralph, Bemidji, MN, and Melvin (and Malinda) Bontrager, Berne, IN; and 24 nieces and nephews.

Preceding him in death, besides his parents, were two brothers: Levi and Manas, Jr; and two sisters-in-law, Drusilla Bontrager and Ronnie Bontrager.

The funeral was held at Fair Haven Church on Oct. 25, with Wilbur Yoder, and two nephews, James Bontrager and Marvin Beachy serving. Burial was in the Thomas Cemetery, Goshen.

**Byler**, Earl H., 84, of Cottage Grove, TN, died Nov. 4, 2012. He was born Sept. 26, 1928, in Dover, DE, son of the late Adam G. and Matilda (Yoder) Byler.

He was a member of Bethel Fellowship Mennonite Church, Cottage Grove, TN.

On Nov. 27, 1947, he married Ida Byler, who preceded him in death on April 1, 2010. To this union were born nine children: Mary Jane, married to Ben Schrock, Paris, TN; David, married to Mary Miller, Dover, DE; Paul, married to Darlene Headings, Summersville, MO; Ruth Ann, Quarryville, PA; Rhoda, deceased wife of Paul Brenneman, Bangor, CA; Barbara, married to Menno Wagler, Cottage Grove, TN; Lester, married to Jean Byler, El Dorado Springs, MO; Martha, married to John Byler, Richmond, MO; and Anna Mae, Cottage Grove, TN. Other survivors include 46 grandchildren and 40 great grandchildren.

He was preceded in death by one grandchild and one great grandchild and one brother, Elmer Byler.

The funeral was held on Nov. 5, with Raymond Miller, Jr., John Mast, Dale Byler, and Junior Bender serving. Burial was in the adjoining church cemetery.

**Christner**, Fannie Edith, 86, died August 28, 2012, in Kalona, Iowa. She was born Nov. 17, 1925, daughter of the late Ruben and Mary Elizabeth (Christner) Mast. Her parents died when she was a young girl. She was raised by Annan and Rachel Christner.

She was a member of Sharon Bethel A.M. Church.

She is survived by an uncle, Perry Mast of Shipshewana, IN, and a number of cousins.

The funeral was held at Sharon Bethel Church on Aug. 31, with Delmar

Bontrager, Jake Yoder, Gabriel Beachy and Lamar Ropp serving. Burial was in Eash Cemetery, rural Kalona.

**Hochstetler**, Edward Jay, 71, died of an apparent heart attack at his home Nov. 5, 2012. He was born Jan. 12, 1941, at Hicksville, Ohio, son of the late Ervin and Elisabeth (Mullet) Hochstetler.

He was a member of Hicksville Christian Fellowship. He served as minister at Fellowship Haven, 1995-1997; and at Hicksville Christian Fellowship, 1997-2012.

On March 31, 1962, he was married to Doris Jean Miller. She died Nov. 23, 2005. Their six surviving children are Brenda (Don) Miller, Leo, IN; Bonnie (Jeff) Martin, Hicksville, OH; Beverly (Mark) Webb, Aroda, VA; Brad (Grace) Hochstetler, New Haven, IN; Barry (Karen) Hochstetler, Hicksville, OH; Bethanie (Jadon) Yoder, Hicksville, OH and 30 grandchildren. Other survivors include, brothers: Lonnie (Shirley) Hochstetler, Shipshewana, IN; Willard (Janetta) Hochstetler, Hicksville, OH; William (Leora) Hochstetler, Hicksville, OH; sisters: Mary (LaVern) Lengacher, Jamestown, PA; Sara (Harry) Bender, Hicksville, OH; and Ada (Vern) Beachy, Leo, OH.

The funeral was held on Nov. 11, with Daniel Bontrager, Willard Hochstetler, and a brother-in-law, Robert Miller serving. The committal at Hicksville Christian Cemetery was conducted by a nephew, Ron Miller.

**Hostetler**, Anthony D., 18, died in Huntingdon, PA, (Greenwood Furnace State Park) in a logging accident, July 23, 2012. He was born August 19, 1993, at State College, PA, to Mervin and Wanda (Peachey) Hostetler, of Reedsville, PA.

He attended Juniata Christian Church, Port Royal, PA.

Surviving are his parents; other survivors: maternal grandparents, Lewis E. and Rebecca Peachey, Belleville, PA; siblings: Cheryl A. Peachey and husband Kevin, Blackville, SC; Michael Hostetler, Henderson, NE; Justin D. Hostetler, Matthew A. Hostetler, and Kimberly G. Hostetler, all at home.

Preceding him in death were paternal grandparents, Ben and Ada Hostetler.

The funeral was held at Valley View A.M. Church on July 26, with David Glick and Matthew Peachey serving. Burial was in the Locust Grove Cemetery.

**Miller**, Aden J., 82, died at his home on June 28, 2012, after a lengthy illness of Alzheimer's Disease. He was born Jan. 16, 1930, at Walnut Creek, Ohio, the son of the late Joe D. and Emma (Weaver) Miller.

He was a member of Lyndon Amish Mennonite Church, Lyndon, Kansas.

On Nov. 6, 1958, he was united in marriage to Cora J. Yoder at Garnett, KS. They lived together in matrimony for 53 years.

He committed his life to Christ in his upper twenties. He was ordained as deacon on April 11, 1967, at Shiloh Fellowship, Fredericksburg, OH. In 1973,

the Miller family moved to Golden City, MO, where he served until his retirement due to illness, in 2007. The family then moved to Melvern, KS.

Surviving are his wife, Cora; children: Joseph (Hannah) Miller, Melvern, KS; Jerry (Sarah) Miller, Arlington, KS; Ruth and Stephen Miller, both of the home, Melvern, KS; 16 grandchildren, two great grandchildren; three brothers: Ivan, Joe, Jr., Atlee; two sisters: Verna and Alma; one aunt: Amanda (Weaver) Miller, widow of the late Jonas E. Miller. He was preceded in death by his brother, Eli.

The funeral was held at Lyndon Amish Mennonite Church on July 1, with Rudy Overholt, John Troyer, and Allan Miller serving. Lawrence Overholt conducted the committal at the church cemetery.

**Miller, Ervin J.**, 94, of Partridge, KS, died at is home Oct. 29, 2012. He was born July 4, 1916, at Thomas, OK, son of the late Joseph and Josephine (Miller) Miller.

He was a member of Center A.M. Church, Hutchinson. Ervin was known in church as a man of sincerity and conviction. A lifelong farmer, he was known in business for his commitment to crop seed improvement, founding Miller Seed Farms in 1947.

On Dec. 18, 1941, he was married to Mary Martha Nisly. She died in 2007. Their seven children surviving are Alma (wife of Edward) Miller, Partridge; Glenn (wife: Anna) Miller, Hutchinson; Harold Dean (wife: Ruth) Miller, Honey Grove, PA; LaVerne (wife: Rebecca)

Miller, Partridge; Marvin (wife: Ruth) Miller, Suceava, Romania; Loren (wife: Dolores) Miller, Canon City, CO; and Lillian (wife of Arthur) Nisly, San Salvador, El Salvador. Also surviving are 48 grandchildren and 73 great grandchildren.

He was preceded in death by infant twins, Paul and Pauline; five grandchildren, and two brothers, Ezra J. Miller and Amos J. Miller.

The funeral was held November 2, with Arlyn Nisly, Dwight Miller, and David Yoder serving. A grandson, Titus Miller, conducted the committal at West Center Cemetery

**Miller, Fannie Mae**, 93, died near Kalona, Iowa, on July 24, 2012. She was born May 23, 1919, daughter of the late John I. And Mary Mae (Miller) Helmuth.

She was a member of Sharon Bethel A.M.Church.

On Oct. 10, 1940, she was married to Henry C. Miller. He died on Oct. 16, 1950. They had five children, four of whom survive: Viola Fern (Iddo) Yoder, Lott, TX; Leslie Ray Miller, Crete, IL; Mary Etta (Steve) Stoltzfus, Kennedyville, MD; and Ruby Marie (Joni) Stutzman, Kalona; 26 grandchildren and 61 great grandchildren; one son-in-law, Lynn Helmuth; two brothers: Emery Helmuth, Mechanicsburg, OH; and Omar Helmuth, Pine Bluff, WY.

She was preceded in death by a daughter, Ethel (Mrs. Lynn) Helmuth; a grandson, Jason Ray Yoder; two sisters, Vina Yoder, Susie Anna Hostetler and

one brother: Christian Helmuth.

The funeral was held at Sunnyside Mennonite Church for Sharon Bethel Church on July 30, with Steve Stoltzfus, Delmar Bontrager, and Jacob Yoder serving. Burial was in the North Gingerich Cemetery, rural Kalona.

**Miller, Mary** (Shetler), 78, died Feb. 11, 2012, at her home, following a short battle with lung cancer. She was born July 11, 1933, daughter of the late Henry and Alma (Kaufman) Shetler.

She was a faithful member of Salem A.M. Church, Newcomerstown, OH. She was a dedicated Christian, loving wife and mother, grandmother, great grandmother who took special pleasure in sending a card to family and friend. Her favorite verse was: "Casting all your care upon Him, for He careth for you" (1 Peter 5:7).

On Feb. 17, 1955, she was married to John C. Miller, who survives. Also surviving are children: Paul (Emma Lou) Miller, Dale (Sue) Miller, Newcomerstown, OH; Vera (Steve) Yoder, Utica, OH; Esther (Dave) Yoder, Newcomerstown, OH; Lois Miller, Utica, OH; 21 grandchildren, and six great grandchildren; sister, Bena Miller and brother, Paul (Susie) Shetler.

Preceding her in death were three sons, Vernon, Mark, and Joshua, and one grandson, Lavon; one sister, and three brothers.

The funeral was held on Feb. 14 at Maranatha Fellowship, with Bobby Miller, Roman Mullet, and Floyd Yoder

serving. Burial was in Salem Cemetery, with Paul Sommers conducting the committal.

**Schrock, Edith** (Yoder), 68, passed away peacefully at her home in Huntsville, Arkansas, on Oct. 29, 2012, after a brief illness with cancer. She was born Dec. 11, 1943, to the late Isaac and Fannie (Gingerich) Yoder, at Thomas, OK.

She was a homemaker and a faithful member of Lighthouse of Faith Mennonite Church, Huntsville.

On March 24, 1963, she was married to Joni Schrock at Thomas, OK, so they had 49 years and seven months together. Edith loved to serve others and that included many greeting cards, baked goods from her kitchen and small acts of kindness. A yearly winter highlight was serving at Calvary Bible School, Calico Rock, Arkansas. She left this life as she lived it—with dignity and concern for others. Their four children are: Karen (wife of Daniel) Swartzentruber, Hindsville, AR; Kenneth (wife: Gina) Schrock, Partridge, KS; Kaylene (wife of John) Nolt, Perkins, OK; and Kevin (wife: Christina) Schrock, Huntsville, AR, 17 grandchildren, one sister, Irene Yoder, Ligonier, IN; one brother, Alva (wife: Alma) Yoder, Leon, IA; and one aunt, Minnie Yoder, Middlebury, IN.

Preceding her in death was one sister, Edna Yoder.

The funeral was held at Lighthouse of Faith on Nov. 1, with Dan Byler, Jonathan Miller and Edward Yoder serving. Burial was in the church cemetery.



**Stutzman, Julia Ann**, 40, of Hutchinson, KS, died of liver cancer at her parental home Nov. 6, 2012. She was born Oct. 27, 1972, daughter of Perry Lee and Judith (Nisly) Stutzman.

She was a member of Center A.M. Church. She immensely enjoyed singing, knowing many songs of the faith by heart. She was a special friend of children. Her longing for heaven seemed to increase as her pain increased.

Surviving are her parents, a sister, Twila, Oklahoma City, OK; two brothers: Owen (and Wanda) Stutzman, Arlington, KS; and Lyle (and Maria) Stutzman, Partridge, KS, four nieces and nephews, grandparents, Melvin and Fannie Nisly; uncles, Glenn Wayne Stutzman and Ervin Ray Stutzman, and Titus Nisly; aunts, Erma Yoder, Joyce Bontrager, Janelle Nisly, Cynthia Miller, and many friends.

She was preceded in death by her grandparents, Tobe and Emma Stutzman, and an aunt, Mary Edna Yoder.

The funeral was held on Nov. 10, with Gary Miller, Dwight Miller, and Julian Nisly serving. Burial was in the West Center Cemetery, with Arlyn Nisly serving.

**Tice, Lewis J.**, 86, of Grantsville, MD, died peacefully at his home November, 9, 2012. He was born Jan. 13, 1926, in Meyersdale, PA, son of the late Jonas and Savilla (Yoder) Tice.

He was a member of Mountain View Mennonite church, where he served as bishop. He had a great passion for

missions and served on the board of Amish Mennonite Aid for 20 years. In his lifetime, Lewis worked as a farmer, manager and co-owner of Casselman Valley Egg Company and as a partner with his father in starting T & T Builders.

On April 30, 1950, Lewis was married to Esther Yoder. She died March of 1992. On April 2, 1993, he was married to Alice Beachy. She survives. The children surviving are David Tice and wife, Linda, Weyers Cave, VA; Stanley Tice, Grantsville, MD; Marvin Tice, Broadway, VA, and wife, Karen, Grantsville; Phyllis Tice, Grantsville and six grandchildren; two sisters: Elizabeth, wife of Lester Hershberger, Melda, wife of Edward Miller, Grantsville, MD.

The funeral was held at Mountain View Mennonite Church on Nov. 12, with Jerry Yoder, Henry Tice, and Simon N. Schrock taking part. David Kauffman shared with the family prior to the funeral and Menno J. Yoder conducted the committal at the church cemetery.

**Zook, Christian F.**, 81, of Honey Brook, PA, died of a heart condition Nov. 10, 2012, at his home. He was born Dec. 10, 1930, son of the late Jonas and Mary (Fisher) Zook.

He was a member of West Haven A.M. Church, New Holland. In recent years, he was a taxi driver.

On Nov. 27, 1952, he was married to Anna Stoltzfus, who survives. Surviving sons are: Isaac (Julie) Zook, Kinzers; Jonas (Ruthie) Zook, Womelsdorf; Solomon (Fannie) Zook,

Honey Brook; Ivan (Lois) Zook, Bird-in-Hand; Paul Zook, Gap; daughters: Mary (Ray) Weaver, Stevens; Barbara Petersheim, Kinzers; Martha Zook, Honey Brook; Nancy (Mark) Kuepfer, Gettysburg; Fannie (Jesse) Beiler, Honey Brook; 50 grandchildren, five great grandchildren; sisters: Elizabeth (Enos) King, Gap; and Barbara Zook,

New Holland.

He was preceded in death by brothers: Henry, Samuel, and Elam Zook; a sister, Rachel Zook; grandchild, Shawn Petersheim; daughters-in-law: Ann Zook and Anne Marie Zook; and son-in-law, John Petersheim.

The funeral was held on Nov. 13, at West Haven Church.



## observations

God resisteth the proud but giveth grace to the humble” (James 4:6). Few words in the English language are as far apart in their meaning as pride is from humility. They are as distant from each other as the east is from the west or as different as light and darkness. They cannot co-exist. Humility is a virtue; pride is a vice. God gives grace to the one and resists the other. Jesus Christ was the perfect model for humility and meekness. Satan was cast out of heaven because of pride and self-exaltation. And yet humility is as fragile as it is pure and precious. It is not our inborn nature to be meek and humble. That nature must come through the new birth by which persons become the children of God and become partakers of divine nature.

Proud people are quite different from humble people. The above

thoughts and the following list are gleaned from the November issue of *Family Life*.

- Proud people have a critical, fault-finding spirit. Humble people will think the best of others.
- Proud people have an independent self-sufficient spirit. Humble people recognize their need of others.
- Proud people desire to be served. Humble people want to serve others.
- Proud people feel competent in how much they know. Humble people realize there is much to learn.
- Proud people do not respond well to criticism. Humble people accept criticism with an open spirit.
- Proud people find it difficult to acknowledge mistakes. Humble people want to acknowledge their mistakes and to seek forgiveness.
- Proud people compare themselves with others and feel worthy of honor. Humble people compare themselves

with the holiness of God and sense their need of mercy.

- Proud people don't think they have a need for repentance. Humble people realize that they have an ongoing need of a penitent spirit.

- Proud people are blind to their spiritual condition. Humble people walk in the light.

- Proud people are hard to approach. Humble people are easy to be entreated. (James 3:17)

I consider the above thoughts a helpful reminder of the extreme importance and practicality of humility for the Christian. It may be easier to notice pride in another person than in ourselves. Question: Is it possible to know when we are truly humble? It is clear from a number of Scriptures that we are to humble ourselves. This is not a one-time, once-for-all exercise. It needs to be done intentionally and repeatedly. I have come to the conclusion that humility is something we *work* at rather than something we *arrive* at.



The word simplicity is not often found in the Bible. In 2 Corinthians 11:3, the word is used as something to be guarded carefully because the tempter has been known to further his agenda by “corrupting” simplicity. This happened when he tempted Eve to question what God had said. He quickly moved to flatly contradict what God had said. He was able to

make Eve view the forbidden as more attractive than the bounty of the rest of the garden. His appeal was three-fold: the lust of the flesh (it would taste good), the lust of the eye (it looked attractive), and the pride of life (it would give her mental capacity an incredible boost).

Eve yielded and Adam shared in her disobedience. The simplicity of faith and obedience was corrupted through the temptation of subtlety and deceit. The Apostle Paul is concerned that the church at Corinth is not also deceived and corrupted from the simplicity that is in Christ. We do well to realize that the church at present can also be affected by giving undue attention to various philosophies and theories that are not compatible with the way of Christ.

Verse four mentions three results of such an error: another Jesus, another spirit, another gospel. A counterfeit Jesus, spirit and gospel is an extremely serious situation. To humbly accept what God's Word says about us and about Himself is a helpful safeguard against corruption and compromise. Simplicity of faith is an essential ideal for a successful journey.

It is noteworthy that the tempter confronted Jesus with a three-fold temptation. But Jesus who was tempted in all points as we, yet without sin, withstood the tempter with the Sword of the Spirit. This is

an important part of Christian armor for protection against the wiles of the devil (Ephesians 6:10-16).



I sometimes wonder if serious preoccupation with the future can compromise simplicity. The promise of Jesus' return is clear and simple. He could come for any one of us at any time. To live in a constant state of preparedness does not require superior insight or scholarship. For persons who have reached accountability it requires being born again and faithfully following our Lord. These basic facts are very simple.

Our gracious Lord extends the invitation to "whosoever will." Our skin color or nationality does not matter. We are by Bible definition "Gentiles," not numbered among God's chosen people, Israel. However, because of God's generosity we need not feel left out. If we belong to Christ, then we are Abraham's seed and heirs according to the promise (Galatians 3:3). God's chosen people belong to Him only as they receive the Savior. Let us not be distracted by differing opinions about the future of nations.

To make an honest response to the things that are clear is essential. However, to be taken up with things controversial is questionable. We now "see through a glass darkly."

Our sovereign God is not slack

concerning his promise...but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).



Bruce Fry attends the Christian Fellowship church at Minerva, Ohio. He makes it his ministry to visit persons in nursing homes. Recently when Sanford and Martha Yoder from Costa Rica were visiting at Minerva, Sanford accompanied him on such visitation. He was impressed that this is touching persons who are often neglected or forgotten. One institution reports that 86% of their residents are brought there and receive no visits after that (some nursing homes report a higher percentage than that). Those who bring them only return to take the bodies for burial.

Bro. Sanford wonders whether we have overlooked a needful opportunity for ministry. There may be those of our number who are still able to visit but whose time for such activity is definitely running out.



Worldwide Marriage Encounter gives an award annually for the longest married couple. A couple from Las Vegas received the award this year. They were married in 1933. A couple from Plains, Kansas, however, was married on Nov. 25, 1932. No one nominated Alvin and

Iona Packard, but they don't mind. They have lived together for 80 years. He is 99 and she is 98. They still live in their own home. A daughter-in-law, Lois Packard, provides a level of care that is likely the reason they are not in an institution. She gets them up at 8 a.m. She comes back to prepare lunch and supper and gets them ready for bed. They get around using walkers, but trips out of the home are usually to doctor's appointments. Lois "can't think of anything special the couple did except hard work." Plus they have eaten a good diet of fruits and vegetables. (*Hutchinson News*, 11-13-12)

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Joas Mast was born in 1906 at Thomas, Oklahoma, and later moved to Leon, Iowa, where he spent his remaining years. He reportedly once noticed the name Mast in an Oklahoma City telephone directory. He decided to look up the person because of this unexpected discovery. He made another unexpected discovery when found that the Mast person was African-American. This report from bygone years has suddenly become an item of interest to something very current.

In 1750, some orphans came to Philadelphia because an uncle provided for their passage. This included brothers, Jacob and John Mast. Jacob became the first Amish bishop in Berks County, PA. His

brother, John, left the Amish and went into the southern U. S., where slavery was at its peak. His descendants became Methodists and Baptists and include slave owners and slaves.

The Mast family became multiracial when John's grandson, Reuben, a slave owner, fathered a child with a slave girl. The baby boy was named Charley Mast.

Sharon Crawford, an African-American woman who has been a teacher at Hesston College says that this was her great great grandfather. Little Charley was taken from his mother as a baby and sold to Reuben's brother, John, also a slave owner. This seems to explain the origin of African Americans named Mast. Dwight Roth, a former Hesston teacher, also has Mast ancestry. Because of their common ancestry, Roth and Crawford have co-authored a book: *Kinship Concealed: Amish Mennonite/African Mennonite Connections*. Based on known facts, the story is fictionalized, apparently to make it more reader friendly. (Gleaned from *Mennonite World Review*, 11-26-12)

A sister to the orphans mentioned above became the matriarch of a very large number of descendants now scattered throughout Anabaptist settlements. Perhaps another time this can be further explored.

—DLM



## *Mt. Zion Literature*

*Floyd Stoltzfus*

**M**t. Zion Literature is a faith-based, non-profit ministry under the direction of Mt. Zion Mennonite Church of Deer Lodge, TN. MZL purchases large quantities of Bibles and Bible study helps at substantial discounts. Each year they purchase books at a book expo in Miami, FL. This year (2012) estimated purchases from there will be \$300,000.00. They also stock their warehouse by placing large orders with publishers such as Rod and Staff, Lamp and Light, and Christian Light Publishers. These books are then sold at 45% below MZL's cost, plus they pay all the shipping and importing costs so that poor people in third world countries can afford them. Many of their books are sold on display book racks in Kenya and Liberia in Africa, in various countries in Latin America, in two countries in the Caribbean, and the Philippines.

I can certainly recommend this ministry as worthy of our support. The following article is an example of a stateside organization being a stream of living water in providing sound, biblical literature to many people in a dark land.

### **Light for Dark Liberia**

Tom Wagler

Liberia, West Africa

Greetings from Africa, sometimes referred to as the "Dark Continent." Africa is not dark because of skin color, but it is dark because of sin and the powers of darkness which abound through witchcraft, superstitions, human sacrifices, civil wars, and immorality. All of these are included in the story of Liberia, an African country that is still trying to recover from the ravages of 14 years of civil war in the late 1900's and early 2000's. Most of the approximately 140 members of our church fled the interior villages during the war and crowded into the capital city and surrounding swamp; war refugees more than tripled the population of Monrovia from 300,000 to 1,000,000.

Eighteen of the 20 poorest countries in the world are in Africa, with Liberia being the fourth poorest in the world. In comparison, Haiti is number 20 on the list, though it is the poorest in the western hemisphere. Haiti produces over three times as much GDP per person as Liberia.

Here in Liberia a man can be a pastor of a professing Christian church and

be the village witch doctor at the same time. He can be a pastor while living a very immoral life. But we believe that the “*word of God is quick (alive) and powerful*” (Heb. 4:12) and can change lives even here in Africa. We believe also that His Word will not return to Him void, but that it will accomplish that which He pleases, and prosper where He sends it (Is. 55:11), “*and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works*” (2 Tim. 3:16,17).

We consider it a privilege to have the MZL book ministry as part of our work here. While it is not our main focus, it is a very important addition. We appreciate immensely what MZL is able to do with your donations in getting Bibles and Anabaptist literature into countries like Liberia. May God bless you richly for your part in the work.

We work under Faith Mennonite Missions, which is the church arm for Christian Aid Ministries in Liberia. My position is director for the Lamp and Light Bible course Program in Liberia. Since we started, 35,485 people have sent out 20,905 new books last year, which includes the first books for new enrollees. Our staff of three graded an average of 1,573 tests per month, or an average of 79 per day.

We also print all our own Lamp and Light books and tests. Our son Javon works with a Lamp and Light staff of

three Liberian men in the printing shop.

Because of MZL's help we can give a free Bible to each student after they have successfully completed the first eleven course books. And because of MZL's help, we also give free Bible story books to many others. We have many pastors who have taken the course, and they need Bibles, study and resource books, and books with sound Bible doctrine for their ministry. MZL is able to provide those at a price they can afford. Because of books like the *Martyr's Mirror* that are mentioned in the Lamp and Light courses, we get requests for additional books from students.

We recently had a graduation in the interior for six Lamp and Light graduates. One of our speakers was Moses, a member of our office staff and an evangelist who is also a grandson of a very powerful witch doctor. Moses was to be the successor of his grandfather in witchcraft. Instead, he is an example of the power of God to save lives. He had a powerful message about renouncing the serving of demons to embrace and serve Christ. Our guest speaker was an 80 year old man who, 30 years ago, was put in prison for nine months for preaching the Gospel.

We're looking forward to greater things from the Lord in the MZL book ministry. Pray with us!

*[Used by permission, from MZL newsletter, April, 2012.]*





## *Trails in a Woman's Life*

*Mary June Glick, Seneca, SC*

**T**his past summer we enjoyed grandparents' week with three of our grandchildren from Buffalo, New York, along with our four granddaughters next door. We thrived on the happiness and exuberance of youth, however, I admit I was exhausted when they left. We realized anew that God knew what He was doing by giving us our families when we are younger.

One evening, along with our son and his wife, we drove about an hour into Georgia, where the Appalachian Trail crosses the road. The highlight for the grandchildren was walking a stretch of the trail. There were several trails branching off from the road and our son investigated one trail only to report that it doesn't lead anywhere.

They found the right trail and hiked a short distance, before returning ravenously hungry for the picnic lunch awaiting them. The one trail led them nowhere except for possibly becoming lost in the mountains; the other trail, had they continued, would have taken them all the way to Maine. It would have cost them much endurance, hardship, perseverance

and months of hiking, but they could have reached their destination, by staying on the right trail. I want to liken this experience to trails in a woman's life.

Many women, including myself, like to set goals, especially at the start of a new year. I like to look back into the old year and see how well I have reached my goals for the past year. However, setting goals can often be like a trail that leads to nowhere.

We women seem to have a natural desire to improve our appearance. Many of us need to constantly guard our weight or to refrain from certain foods for reasons of health.

Others simply want to be more fit and health conscious. So they begin with the good intentions of changing their bodies. They may determine to lose weight, eat healthfully and exercise. They might enroll in a weight-loss clinic or health club.

Perhaps our goal for this year is to learn something new. We want to "stretch our brains." We could take classes to learn how to do different and challenging things, such as painting, weaving, needle work, and

so on. We may determine to read more or to learn a new language. Maybe our goal is to redecorate our homes this year, making them more cheerful and homey for our families.

These goals may all be good and even though they may strengthen us physically and mentally, they will not change us or transform us into a better person. They are like that path that leads to nowhere. They will only be visible on the outside.

I believe each of us desires to be a better person, a woman whom God can use. However, we may feel like when we take one step forward, we follow with two steps backward. We can blame ourselves or others when we fail. We can become discouraged and depressed feeling like we will never become that godly woman we admire, or we can ask forgiveness and forget the past, and by God's grace, we can have victory. What we really need is a transformed heart. The path we are seeking takes much endurance and perseverance.


Transformation or change in our inner life comes alone from the work of the Holy Spirit in our hearts. The Apostle Paul tells us in Romans 12:2 that we need to be transformed by the renewing of our minds. We may have dealt with anger or unkind thoughts. We are naturally self-centered and may have selfish motives even in the good things we do for others. We

are tempted to speak harsh words or slander another person's reputation.

As Christians, we have the Holy Spirit living within us and we must learn to listen to His gentle voice when He reminds us of sin. We can never take back words we speak, however, we can immediately ask forgiveness from God and also from the person we sin against. Even our families need to hear us say, "I am sorry, will you forgive me?"

It is so important to keep our minds free of those things that disturb us or cause us to think evil of someone or even to condemn ourselves. Our minds resemble computers. At times, we need to delete things from the computer, and so we must delete those experiences, words, and actions that have hurt us in the past or have caused ill will against another and even our own failures, mistakes, and sins. We must fill our minds with positive, wholesome thoughts.

Let us learn to rejoice in the success and happiness of others. Let us ask the Holy Spirit to guide our words and actions, then listen for His still, small voice as He speaks to us. Let us allow for inward transformation in our lives in this new year. Let us set goals to enrich and strengthen our inner lives. Let us grow in love for God and His Word.

Let us be sure that the trail we take leads to our desired destination. 

## *Thankful for Fleas*

*(An experience of two sisters in Nazi Germany)*

*Mary Ellen Beachy, Dundee, OH*

Corrie and Betsie stared, stupefied at the long gray front of Barracks 28. Many, many windows were broken out and stuffed with awful rags. The prison guards kept going as the prisoners stumbled after them to a huge filthy room.

They had dreamed of each having a bed and a blanket in their new place. Now they stared in horror at this squalid room. The beds were large square piers, three levels high, wedged side by side, end to end. The straw and bedding were filthy and the air reeked of backed up plumbing. The guard pointed out their place in the center of the second tier. Heartbroken, they hauled themselves up and crawled on their hands and knees to bed.

This was Ravensbruck, a Nazi concentration camp during World War II. Corrie ten Boom and her sister, Betsie, middle-aged ladies, were imprisoned there for assisting and hiding Jews. The tempter gleefully whispered in Corrie's ears, "This is your reward for being caring and compassionate Christians. Where is your God now?"

Abruptly, Corrie sprang up into bed, bumping her head sharply on the cross slats above her. Something had bitten her leg. "Fleas," she cried, "this place is swarming with fleas, Betsie!" The sisters scrambled down from their platform. "Here's one and here's another bite. Betsie, how can we survive in such awful conditions?" Corrie complained.

But Betsie was not complaining; instead, she prayed, "Lord, show us how; show us how."

"Corrie," Betsie enthusiastically said, "Remember what we read in I Thessalonians this morning? 'Comfort the frightened; help the weak; be patient with everyone.' The Holy Words seem written expressly for Ravensbruck. 'Rejoice always, pray constantly, give thanks in all circumstances, this is the will of God in Christ Jesus.' This is it, Corrie, this is God's answer! We can start thanking God for every single thing about this barrack."

Corrie looked disgustedly at the dimly lit, foul-smelling room. "What is there to be thankful for?" she moaned.

Betsie responded, “For one thing, I am deeply grateful we are assigned here together.”

Corrie was smitten with shame, “Oh yes, thank you. Lord Jesus, that I am with my sister.”

“Our Bible was not taken away from us during inspection,” Betsie continued. They praised God together. Betsie thanked God for the many women in their room, who would meet God through the reading of their Bible. Then she serenely thanked God for the fleas.

This was going a bit too far, Corrie felt. “Fleas, even God cannot make me grateful for horrible old fleas, Betsie!”

But Betsie reminded her, “Give thanks in all circumstances. It doesn’t even say in pleasant circumstances,” So they gave thanks for the fleas. In her mind, Corrie still felt that Betsie had carried her faith too far.

The first night was terrible. Masses of women returned from their long, forced labor details. They were exhausted and ill-fed and quarrels broke out constantly. There was a fight as the women sleeping nearest the windows slammed them shut, then immediately scores of voices demanded them opened. There were slaps, sobs, and scuffling.

In the dark, Betsie grabbed Corrie’s hands. “Lord Jesus, send your peace into this room. There has been too little praying here. Where You come, Lord, fighting and strife must go.”

Every evening, Betsie and Corrie read Scriptures to the women, timidly at first, but more boldly as they continued to be unhindered. Soon crowds of women were listening to the precious words of life. These services were little touches of heaven, even in the awful darkness that enveloped the camp. Corrie knew that in darkness, God’s Word shines most clearly.

Their camp was under rigid surveillance and guards seemed to be everywhere. They could not comprehend why guards seldom came into their huge dormitory. How was it that they had not stopped their Bible reading and prayer?

One evening some weeks later, Betsie’s tired eyes were twinkling. “You know, Corrie, I finally found out why there are no guards in our dorm. It is because of the fleas, I heard a guard say, ‘I won’t go in there.’ She flatly refused to go in. ‘That place is crawling with fleas,’ is what she said.”

Corrie’s mind traveled back to their first day in this awful place. She was sure she could not be thankful. She remembered Betsie’s bowed head and her sincere prayer of thanks to God for the fleas. Corrie thought she could never be thankful for fleas. She later acknowledged, “I was humbled by Betsie’s faith. What a challenge and spiritual help my sister was to me and to countless others! Because of the fleas, God’s love had penetrated our prison walls.”



## Menno en Mass – Part Three

Rose Fisher, Mifflin, PA

In about 1536 or 1537, Menno Simons married a woman by the name of Gertrude who bore him three children (Bender 27). The State, however, would not allow this notorious leader of the heretical Anabaptists to settle down and enjoy family life or home, but fiercely hunted him and gave him no rest. Emperor Charles put 100 gold guilders on his head and forbade anyone to give him shelter or read his writings. Anyone suspected of knowing his whereabouts underwent horrible torture in order to loosen his tongue and turn him traitor (Russell 2/24/12). In his book entitled *Dutch Anabaptism*, Cornelius Krahn revealed that during Menno's extensive journeys he held many night meetings to encourage, comfort, and revive the floundering Anabaptist group, and baptized many who had been newly added to the faith (186). When Menno was not fleeing, he wrote to the dispersed congregations and on rare occasions was permitted safe travel to hold public debates with Protestant Reformers. He bemoaned his homelessness but took courage from biblical examples such as

Abraham, who left his country at God's command, and Moses, who forsook Egypt to lead God's people (267).

Anabaptist persecution waxed fierce. Every new Anabaptist believer was aware that upon his baptism he may have been signing his own death warrant. Menno reminded them of Jesus' words in Matthew 5, "Blessed are they which are persecuted for righteousness sake." They sincerely believed the message and willingly gave up their bodies to attain that blessed eternal life. Russell reports some of the types of horrendous persecution that these radicals endured for their beliefs. As the wheel was flung down and crushed the unsupported limbs of the stretched-out bodies, as a sack of gunpowder was tied around their necks and the wood under their feet lit, or as their arms and legs were tightly bound and they were submerged in the river to drown, they rejoiced to suffer with Jesus. Charges of their infractions were many and varied, and records remain of Anabaptists who were executed for hosting or giving food to Menno Simons.

Although a significant number of these heroic souls courageously met their deaths for the cause of Christ, others, including Obbe Philips, the pastor who had probably baptized Menno, eventually abandoned the group, discouraged and worn out by the constant stress and strain of living in fear of death (4/24/12).

Since Menno was always fleeing and hiding, he had no time to develop a systematic theology. His influence lies largely in the fact that he wrote thoroughly and prolifically on current issues, such as the sacraments of baptism and the Lord's Supper, and on the importance of a pure church constituted of regenerate believers.

Because of the emphasis that the Roman Catholic Church placed on the sacraments and its belief that grace was received by performing them, Menno accused the Church of being the antichrist. He condemned the priests for turning the uneducated to idolatry with the observance of confessionals, masses, pilgrimages, and the indulgences for forgiveness of sins, instead of pointing them to the true remedy, Jesus.

The most well-known issue that set the Anabaptists apart from the Roman Catholic Church was their belief in adult baptism as opposed to traditional infant baptism. Menno held that "[I]f we ascribe the remission of sins to baptism and not

the blood of Christ, then we mold a golden calf and place it in the stead of Christ" (244). Because the radical Reformers who had been baptized as infants desired baptism as adults upon the confession of their faith, the Church hatefully dubbed them Anabaptists, which literally means rebaptizers. The Anabaptists denied the accuracy of the charge on the premise that they had been baptized only once; the ceremony performed in their infancy was invalid and void of any significance or meaning.

Menno emphasized that "the kingdom of God and the will of God do not consist in external ceremonies, but in the willing obedience to the Word of God." He believed that baptism upon conversion was a command of Jesus that signified the washing and purity of the regenerate life even though the water itself held no spiritual cleansing qualities and was powerless to save the soul. He claimed that baptism was representative of the burial of the flesh, the raising of the believer to new life in Christ, and the entering of believers into the suffering of Jesus with Him (235).

Menno, ever the biblicist, spent much time and energy refuting the pedobaptists on the basis of Scripture. He cited Mark 16:16: "He that believeth and is baptized shall be saved;" to contend that faith must precede baptism. He further

strengthened his argument on the importance of the sequence in noting Peter's address in Acts 2, when he told the crowd that they must first repent and then be baptized.

Menno asserted that a baby is born with original sin but has no awareness or understanding of it; therefore, he could not feel guilty and repent. He pointed out that the early apostolic church did not baptize infants and referred to the outward good appearance of the atrocity of infant baptism when he said, "An ape remains an ape though he be clothed with purple" (272).

On the Roman Catholic abuse of the sacrament of the Lord's supper, Menno stated, "[They] have turned away from the Creator to the creature, and from the Reality to the perishable signs, so that the mocking shame of the godless mass must pass for the sacrifice of the Lord, and the bread and wine for His real flesh and blood" (155). On the basis of Scripture he proclaimed that the concept of transubstantiation was erroneous because in the Old Testament the Passover Lamb was a symbol and not the actual Passover. In the New Testament, Jesus, the true Passover Lamb, ascended into heaven and could not be "masticated nor confined in an alimentary tract nor be consumed by time, by fire or worms, as is the case with the visible bread and wine as one can

see" (153). He taught that the bread and wine entering into the believer and becoming a part of his physical body was symbolic of Jesus entering into the believer at the new birth, continuing to abide there and actually becoming part of the believer rather than becoming the literal body and blood of Christ.

In contrast to the elaborate Catholic celebration of mass, Menno believed that communion should be conducted simply and worshipfully without the creation of a false atmosphere of reverence. He believed that the Lord's Supper represented both the healing power that Jesus' blood brings to sinners and the unity, love, peace, and joy that exists within the true Christian brotherhood (George 248-249).

Menno emphasized the need for purity of heart when partaking of the Lord's Supper and condemned the Catholic Church for allowing sinners and saints alike to participate. He asserted that because the Lord's Supper is communion with the body and blood of Christ, "We should fraternally exhort all of you earnestly to examine yourselves whether you have been made partakers with Christ: whether indeed you are flesh of His flesh and bone of His bone; whether you are in Christ and Christ in you" (146).

Menno elaborated extensively on his passion for the purity of



the church. Because of his own experience as a priest, he accused the church leaders of filling their positions merely for their own benefit rather than out of true love and concern for the people within the church. He called them “barren trees and careless shepherds,” (209) and describes his own experience as a priest:

“I acknowledge without reservation that in all my studies from my youth, in preaching and chanting, I sought only an empty, lazy, soft life; praise and favor of men, yes, simply flesh and belly, till the great and gracious Lord granted me His gracious Spirit and opened the eyes of my heart so that I acknowledged with the preacher Solomon that all my ambition, life, and conduct was vanity and the end thereof certain death and hell. (207)”

John C. Wenger, in his article on “Grace and Discipleship in Anabaptism” in *The Mennonite Quarterly Review*, describes Menno’s fervent belief that pastors must be called of God, anointed with the Holy Spirit, and must manifest pure doctrine and conduct (159-169). Menno encouraged pastors to follow the gentle, humble, loving example of Jesus in shepherding their flocks.

Menno’s fervent love for the church shines through his emphasis for the need of every regenerate believer to live a transformed life empowered

by the Holy Spirit. In his treatise on the New Birth, He lists some of the characteristics of those who have arisen to new life in the Lord: they are loving and peaceful and do not seek vengeance or carry a sword except the sword of the Spirit, their citizenship is in heaven and they share their earthly possessions with their brothers, their marriages are between one man and one woman, they commemorate the Lord’s Supper, and they exercise the ban on those who have fallen away from the faith as a loving means of bringing them back to the truth (668-674).

Unfortunately, during Menno’s last days the issue of the ban troubled many churches and caused him much grief and sorrow. He wrote, “For there is nothing upon earth which my heart loves more than it does the church; and yet I must live to see this sad affliction upon her” (1053). The aging cripple traveled extensively in his efforts to maintain peace and bring clarity to the issue. He insisted that the ban was an act of love necessary to maintain the purity of the church and to bring errant ones back into the fold. Regrettably, when he died a natural death in 1561 many church issues were still unresolved (Russell 5/2/12).

Today Menno is viewed as a strong, courageous leader, and much of his lasting influence is due to his strong biblicism. The introduction of all of

his writings includes 1 Corinthians 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ." In his web article on Menno Simons, Cornelius Krahn observes that Menno's writings have been published more frequently than those of any other Anabaptist leader (Krahn).

Menno acknowledged his own inherent weaknesses and recognized that any good that he accomplished came directly from the Lord. His ardent love for the Lord and subsequent dedication to His flock enabled him to become a fiery, passionate preacher of the truth. He states his life purpose very well:

This is my only joy and heart's desire: to extend the kingdom of God, reveal the truth, reprove sin, teach righteousness, feed hungry souls with the Word of the Lord, lead the straying sheep into the right path, and gain many souls to the Lord through His Spirit, power, and grace. So I would carry on in my weakness as He has taught me who purchased me, a miserable sinner, with His crimson blood, and has given me this mind, by the Gospel of His grace, namely, Jesus Christ. To Him be praise and glory and eternal kingdom. Amen. (189)

Menno desired no recognition for his labor and service of love to Jesus and would have been appalled to see the memorials that

have been established in his honor. According to Walter Klassen, in 1879 a small monument was erected in Witmarsum of the Netherlands, and in 1906, another one was built at the site of his garden plot in Sustenfelde, Germany, where he had spent a significant portion of his life (21). More importantly, however, his influence lives on in the current widespread Anabaptist church who still embraces many of the biblical convictions that he developed.

Several centuries later in the United States, the first streaks of dawn paint the black night sky a rosy hue and chase the *heretofore* brilliant planets and stars into obscurity. The first red sunbeams reflect on the windows of a small white church house atop a gentle slope of rolling countryside in the state of Pennsylvania. A robin twitters from a nearby tree and a rooster alerts the world to the fact that morning has arrived.

It is Sunday morning and a young lady dresses in her best clothes and rides with her family to the place of worship. The bright sunshine illuminates the unadorned, white interior of the church house. The young lady joins her friends in their designated pew. Someone in the audience announces a song number and the gathered worshipers harmonize their voices in several beautiful hymns. The young lady pauses, listening to the joyful music

in silent reflection. For as long as she can remember she has faithfully attended this church. With gratitude and joy she recalls the day when, after she had voluntarily committed her life to following Jesus, she was baptized into the body of believers upon the confession of her faith. She has grown in the Lord since then, and He has become her faithful Shepherd, guiding her in this new life.

Today the church has planned to observe the sacrament of communion. The pastor reads the account of the passion of Christ from the Gospel of Luke and expounds on the rich significance of the bread and wine before he serves the Lord's Supper. As the congregation reverently partakes of the bread and wine, the young girl bows her head in prayer to her loving Heavenly Father, thanking Him for calling her to participate with Jesus in His life, suffering, and death. She ponders the Old Testament story of the Passover, meditates on the meaning of the true Passover Lamb, and looks forward with jubilant anticipation to the consummation of all things at the Marriage Supper of the Lamb. "Ah, Lord God," she murmurs, "how amazing are your ways!"

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Periodicals

## THOUGHT GEMS

Blaming our faults on our nature does not change the nature of our faults.

• • • • •

The best angle to approach a problem is usually the try-angle.

• • • • •

It takes courage to stand up and be counted, but it takes no less courage to  
keep standing.

• • • • •

What are we to do with our weight? Let's pull it--not throw it around.

• • • • •

When God controls the inner man, the world cannot control the outer man.

• • • • •

The person who knows everything has a lot to learn.

• • • • •

We can make enemies by complaining to our friends.

• • • • •

There is no highway to nowhere; every road you travel has an end.

• • • • •

No one is so old as he who has outlived godly enthusiasm.

• • • • •

Outward expression shows inner experience.

• • • • •

Love is the Christian's ID card.