



# Calvary messenger

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

Galatians 6:14

JULY 2013

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July 2013

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 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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## *Struggle for Freedom*

*Heather Joy Lehman, Aaronsburg, PA*

Darkness was stealing over my soul.  
The devil was shouting, “You’re a fool;  
You’re worthless; God could never love you.”  
I shivered in fear, what could I do?

I knew in myself that I was condemned,  
My life loaded with many problems,  
I chose to believe what the devil said  
And hung my head in self-pity and dread.

My heart was aching; I was filled with shame.  
I knew that I myself was to blame.  
Why did I believe the devil’s lies?  
I had no power to do otherwise.

Life was miserable—no lasting hope.  
I tried to keep going, but I couldn’t cope.  
Then I cried out to God in utter despair.  
And He was right there to heal and to care.

With arms open wide, He took me right in  
He showed me his love and forgave all my sin.  
Now I’m free to love Him as He has loved me.  
I’m free to struggle and to gain victory.

I’m free to trust and give Him my heart,  
Free to be holy, now set all apart.  
I find in Him whatever I need,  
My hope, my life, and my security!



## Willing to Do God's Will

Our thoughts are our very own. Sometimes we talk to ourselves as though that might help us know what we think. Some wandering thoughts are so strange we can only hope they aren't a true index of our hearts. Personal thoughts are, however, significant. Let us first consider what two personages (our worst enemy and best friend) had to say in their personal musings:

We believe Isaiah 14:12-15 gives us Lucifer's words to himself before he fell from his exalted position: **"I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds, I will be like the most High."** His words to himself indicate reasons for his fall. *Proud words precede disastrous decisions and actions.*

Jesus' words to himself in coming to earth are recorded for us in Hebrews 10:7 and 9, **"Then said I, Lo, I come to do thy will, O God."** Oh, what blessings come from His resolve to do the Father's will! *Humble and willing words precede deeds of greatness.* In

John 17, we see in greater detail the mission of Christ in His high-priestly prayer. His life and death on earth replaced the animal offerings of the old covenant by offering Himself and thus establishing the New Covenant.

The musings of others also teach us. For instance:

### King David

King David (Psalm 103:1-4) talked to himself and reminded himself to consider the truth about life. He said, **"Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's."** David was gratefully humble as he reminded himself of different aspects of his good fortune.

### Ananias and Sapphira

When Ananias and Sapphira (Acts 5:1-11) made a donation of money to make themselves look good, the

Apostle Peter saw their dishonesty as something they had planned, talked about, and finally acted upon. He mentioned Satan filling their hearts, then carrying it further by lying to the Holy Spirit and to men, and agreeing together to tempt the Spirit of the Lord. While we are not told what they said to each other, I surmise from Peter's words that they probably thought no one would find out what they had been thinking.

### **The Ethiopian Eunuch**

Please bear with me as I imagine the *possible* musings of the Ethiopian Eunuch. I believe this is probably what happened, but Luke does not offer all these details.

Because Israel had been given God's remarkable care, this land and its people seem to have been a continuing source of fascination for its neighbors. Thus Ethiopia's Queen Candace sent an envoy (Acts 8:25-40) on an important mission to catch up on the latest news in Israel.

When the eunuch from Ethiopia went to Jerusalem he came with a sincere hunger for truth. While visiting in Jerusalem, He heard lots of public sentiment against "an impostor from Galilee's most notorious town" who had caused serious unrest in Jerusalem.

When the eunuch asked more questions, he found the Jewish scribes and Pharisees greatly relieved that their enemy, Jesus of Nazareth,

was finally gone and was no longer disturbing the peace. They might have told him how they had tried to capture Jesus and how He always got away until they paid one of His students to betray Him. This man led their soldiers to Jesus after dark where they nabbed Him. Lest He escape, they pushed through a quick trial that night, and had Him on a cross of well-deserved execution by nine o'clock the next day.

If that is what they said, they selected details that left out much they should have included: *The soldiers being knocked to the ground, the absence of resistance to arrest from Jesus, the total injustice of the trial, the events on the day Jesus died: darkness covering the land for three hours, the graves being opened and the curtain in the temple tearing, and most importantly, Jesus reappearing three days later, and much more.*

But the seeker from Ethiopia still had not found what he was looking for. I think he asked himself, *Is this all there is to the story of Jesus of Nazareth? Something seems to be missing.*

On his way southward and home he passed the time by reading a scroll he had obtained in Jerusalem, written some seven hundred years earlier by a prophet in Israel named Isaiah.

Deacon Philip, who had caught up with the horse-drawn chariot and found the driver deeply engrossed

in reading an old scroll, heard this man apparently reading aloud to himself in Isaiah 53, spoke up and asked if he understood what he was reading. Philip was promptly invited to help the traveler make sense of what he was reading. They came to the words, **“He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away; and who shall declare his generation? For his life is taken from the earth.”** The eunuch asked, “Is this speaking of Isaiah or of someone else?”

After Philip’s explanation which I believe included his own testimony, the eunuch saw the huge gaps in the report he had been given about Jesus of Nazareth. With the new information, he believed the truth about Jesus and wanted to declare his love for Him. He was eager to take a bold step of faith and asked, “Is there any reason that I could not be baptized?”


“No. If you believe, you may,” Philip assured him. They soon came to a body of water beside the road into which they descended. Then and there the eunuch’s faith in Jesus of Nazareth was sealed by baptism, because he finally heard the real story! Not surprisingly, he went on his way homeward “on cloud nine” and God gave Philip “a celestial helicopter ride” back to Samaria.

It was the real story (that the enemies of Jesus had squelched) that made such a difference to the man searching for peace with his Maker. Naturally, he took the Good News of the Gospel back to Ethiopia. That’s why the Coptic church of Ethiopia rightfully traces her beginnings to a man who wanted to know the truth about Jesus, but had missed finding it until he was starting his long journey home.

*Where is the path of blessing?* There are many distractions to take us away from walking where we should. God rewards eagerness to know and do His will. Sanctified imagination can help us find the right path. What we say to ourselves is important. While our musings “outside the box” may not be accurate (1 Cor. 13:12), they can draw us toward God and His way for us. If we pursue truth like the Ethiopian eunuch did and if we look on the blessings of God’s unmerited favor like David did, we “follow the path of Jesus and walk where His footsteps lead.” Our progress in life is enhanced by positive musing that leads to clear thinking about salvation and holy living. God is glorified when we claim the precious promise Jesus gave us: **“If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself”** (John 7:17).



**Correction:** In the article, “What is the Gospel?” by Ernest Strubhar (May, 2013), I unintentionally turned a question into a statement. On page 9, in the second column, eight

lines from the bottom, it should read, “When we forgive those who offend us or are indebted to us, *must someone pay?*” I sincerely apologize for this error. —PLM 

## *Business is Business*

*Simon Schrock, Catlett, VA*

**I**t all began at the Silver Knob Sand Quarry on a ridge in western Maryland near the West Virginia state line. Only a few men were working there in the early days of the business. Two of the men who worked there longer than average were Olen and Babe (Clayton). Both of these men were unusually strong. Both were Garrett County men who occasionally went hunting together.

Olen was a Christian in the Amish church. Babe was not a Christian. His rough speech showed it and he liked making a joke about religion, especially Olen’s religion. But he was a good neighbor who could be trusted. His wife was kind and gentle, a pleasure to be with. They had a son with a pleasant personality. Visits to their home were enjoyable.

But Babe was neither a Christian nor a man of the church. He was a very faithful Sunday afternoon ball-game fan. Christians witnessed to him about God’s love. He was reminded of the good news of the Gospel through numerous conversations and Gospel

tracts. It all seemed to be of no avail. He did commit to attend a tent revival with Olen where he heard a live Gospel message. But that was eased away with his complaints of inconsistencies he saw in the churches.

Then later in life, Babe was in a financial bind and needed help. He went to his long-time friend, Olen, who agreed to extend him a loan. They agreed on a repayment plan. Time passed by and no money was paid back as agreed in the loan. Neither was there a contact explaining why.

Babe was no longer employed at Silver Knob and things were getting difficult for him. Olen did not put pressure on him to repay the borrowed money, neither did he demand that something of value be given him from Babe’s belongings to cover the interest.

Perhaps Olen remembered a sad experience from his boyhood days during the Great Depression. His father had borrowed money from a church brother to buy the home place from his father. Since it was financially tough for people, Olen’s father

struggled to meet his obligations. When he didn't have the money to pay the interest, the church brother came to the farm and picked a good cow to cover it. After all, business is business and the interest was due.

Maybe Olen remembered the painful experience of watching one of their beloved cows being led from the barn to cover the interest. Maybe it was a cow he knew by name and milked by hand. At any rate, it made it harder for his father to survive the depression. Others were losing their farms but his dad hung on. In Olen's dealing with Babe, patience, sympathy, and loving kindness took precedence over commonly accepted business practice.

Babe became ill and was diagnosed with a serious cancer. He was a patient in the local hospital. The two men had not seen each other for some time. Then came more shocking news. Olen was seriously wounded while at work. He came close to losing an arm. He was rushed to the local hospital for medical aid. After several days, they discovered each other in the same hospital. Requests were made to become roommates. It was granted and they were pleased to be together.

As the days went by, the sound of hymns, Gospel songs, and messages from God's Word came from Olen's bedside. Babe knew his days were limited. The convicting power of the Holy Spirit was tugging at his heart. Across the room lay Olen, who still

never mentioned the hundreds of dollars owed to him. Instead, he was deeply interested in Babe's soul being right with God.

A nurse entered the room, "What is wrong?" she asked.

"I'm alright," was Babe's answer.

A bit later, trembling and wet with sweat, Babe called for his friend Olen. "Pray for me; my time is short and I want to be ready to meet the Lord." Babe explained that he had felt this call when he was younger. "I rejected it then. I believe if I don't do it now, I will not have another opportunity."

There, that night, was a prayer meeting, a period of confession, a time of rejoicing. It was a real joy to hear Babe say, "I mean business with the Lord; I want to go all the way." There he gave his heart to God and then asked about his unsaved father, if only he could be saved, too. More confessions followed, "I'm sorry about the money. I wasn't trying to avoid you; I just didn't have it."

"Don't worry, that will be taken care of. This is more important!" was Olen's quick reply.

Sometimes Christians say, "Business is business" and we must use business methods to get what is ours. They rationalize that some scriptural principles do not apply to business. Sometimes, they forget to practice Christian love to fellowmen because of business.


Jesus asked, "What does it profit a man if he gains the whole world



and loses his own soul?” May we ask “What does it profit a man if he gains much of this world and his fellowman loses his soul?”

Babe was moved to Ohio to another hospital and then to a relative’s house to live out his few remaining days. Christians visited him there. In his severe pains, he groaned to express his happiness in the Lord and said, “I am ready to go.” Days later, the message

came that he had passed on. Our hearts were glad for the salvation of Babe, and Olen said it was worth every bit of money and the badly wounded and broken arm.

We believe the Holy Spirit could work freely and the angels of heaven rejoiced at the addition of another soul because one Christian didn’t insist that, “Business is business and we must handle it that way.” 

## the bottom line

# Foundations for the Nations

*Aaron Lapp, Kinzers, PA*

The following concepts were arranged while visiting missionaries serving with Amish Mennonite Aid in Kenya. I was observing the commerce and daily pursuits of national workers, talking with the mission personnel and reading Kenyan newspapers. Originally, the seven-tiered foundation was seen as a pressing need for Kenya. That hasn’t changed. But, in addition, being at home, I observe that our own nation has similar needs to maintain. The United States of America is in a state of deterioration.

The seven-tiered foundation starts at the bottom, at bedrock, with number 1. Begin there and follow the numbers upward. Each one can build on the previous one. The first column is the concept. The second is a logical

response. You may note the absence of the new birth, being filled with the Holy Spirit and living a holy life are not included. Christianizing our nation, or any other nation, is not in view here. The burden of this article is how a godless and impoverished nation can start to recover in economics, to rise in morals, with a sense of hope for future generations. The Gospel of Jesus Christ can flourish in any culture despite economic and moral conditions.

7. God-consciousness — Respect for human life
  6. Adaptability — Cooperation
  5. Vision — Initiative
  4. Thrift — Hard work
  3. Truth — Trust
  2. Bible — Authoritative
  1. God — Changeless Principles
- “In the beginning God created the

heaven and the earth” (Genesis 1:1).

We will briefly expand on each numbered tier in this foundation of hope for, let’s say, the nation of Kenya. Our fears started there. If it can work in Kenya, then it could also apply in Haiti, Ghana, Romania, El Salvador, India, or anywhere else.

1. *God*. He is the Origin, the Creator of all things. He is the Source of wisdom, and knowledge. His laws and *principles* are unchanging. They are perfect in their nature and outcome. They are predictable and reliable. Nations who recognize God are blessed, even if they are not Christian.

2. *Bible*. The Word of God is God’s first and last will and testament. A testament is of force when the testator dies. Jesus Christ, the very son of God, has both shed His blood to pay the ransom price for sin, and God raised Him from the dead to be the executor of His estate! God has made Him both Lord and Christ, by the word of God’s oath, and by His promise to His heirs. The Bible carries with it the highest degree of *authority* in heaven and earth.

3. *Truth*. Truth is basic and foundational to all life issues. The laws of nations do not establish truth. Laws are a measure of right and wrong, or what society recognizes as truth. The court system and justice are only an expression of the interpretation of those laws. But God’s truth is on a higher plane, a high standard established by God’s Word. God’s

eventual judgment of every individual who ever lived shall be carried out on the basis of His truth. *Trust* toward God is a reasonable response. It both satisfies the conscience of man and the direction for living under God. Trust precedes obedience.

4. *Thrift*. Hard work is the essence of existence. It heightens both the appreciation of increase, and of leisure. Thrift is that portion laid back for special interests or unexpected events. *Hard work* represents discipline, healthy attitude, and self-reliance. Laziness has little reserve for personal need or for sharing with another. Hard work is life’s payment for our existence here. Thrift and savings are its reward.

5. *Vision*. Vision matches strength. Strength issues in initiative. *Initiative* is the engine to our train of thought, which is on track to expend our energies and talents toward projects accomplished, beginning with a productive week of work. Vision sees more than minimums. Vision resulting in strength to its tasks is getting at it and giving it our best.

6. *Adaptability*. Adaptability is the ingredient that helps us to change from our own plans and opinions so we can joyfully accept unfavorable circumstances. *Cooperation* is the art of receiving someone else’s thought, rather than seeing them only as standing in the way of my preferences. Adaptability is being able to bend yet a little more, without getting bent out of shape. Good foundations have the

strength of cooperating with others without compromising or violating God's principles.

7. *God Consciousness.* Nations have risen and fallen, at least in part, according to their recognition of God. Laws are more humane. Justice is more civil. Orderliness is a normal result. *Respect for human life* is elevated, not lowered. Church structures and worshipers are protected, not targeted for violence. Individual conscience is regarded with a reasonable consideration. Evangelism is not seen as a threat and can be peaceably pursued. Religion can be exercised with freedom. Respect for human life is raised accordingly.

God's intent for the nations is to provide for a semblance of order, especially to make a reasonably safe place for Christians to live and flourish. *Order* is needed to fulfill God's plan to be fruitful and multiply. Predictable order fosters work, savings, investment, business growth, and expanding commerce.

*Law supports order.* Law provides parameters. Law limits monopolies, corporate greed, cheating in weights and measures, deception in advertising and labeling, and provides regulation of banks and loaning institutions. Law is enacted where society oversteps reason and civility.

*Justice supports law.* Justice steps in where law is violated. Penalties are numerous and stiff as a warning to would-be transgressors. Justice is

also punitive, a punishment for the violator. Justice produces fear and helps to serve as a deterrent to those who bend or break the law. Penalties are severe to lessen repeat offenders and to warn those inclined to overstep the civil code.

Order is non-existent without law. Law is meaningless without justice. Justice has no expression if there are no policemen to "blow the whistle" or no judges to "ring the bell."


Nations typically are led by people who are self-serving, whether by politics or democracy as our own nation, or by despots and dictators, of varying degrees, in various nations.

Respect for these seven principles has contributed to our nation's success in the past. But, sad to say, these erstwhile values are being trampled underfoot. There is a harvest for the disregard of these God-fearing, foundational components. Even as God's judgments are delayed, so also is the eventual harvest for these components on the national trash pile.

Kenya and all other impoverished nations can rise again if recognition is given to these foundational concepts. The United States and other nations who prospered can and will go down if these unchanging ingredients for national prosperity are disregarded. Rising is slow and must be applied by successive generations. Decline can also be slow, and will happen in successive generations where widespread failings set a godless precedent.

Therefore, mindless generational perpetration maintains the decline and adds to it by which it picks up speed. The seemingly irreversible decline is aided by the masses blindly following the decay of these sinister norms of society.

Here and there among us are wayward souls who dress in plain clothes, who have compromised some of these components in business life. These are trying times in a shaky economy, to be sure. But infidelity in business is only one step short of infidelity in the church, even as Saturday is only one day ahead of Sunday.

**The Bottom Line** is that God's people (those who are truly His and not in name only) must set the example among themselves and also to the world. We have been given life by God; we have been given a vision for righteousness; we have been given a voice, and a choice. **"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"** (1 Peter 4:17,18) 

## *Jerusalem Journey*

*Amos Kauffman, Lewistown, PA*

**A**pril, 2013 - After some cool weather and latter rains, it appears that spring is here to stay. Temperatures are now in the 80's with beautiful clear blue skies.

For years a standing joke in Israel was that after wandering in the wilderness for forty years, Moses led the Children of Israel into the one place in the Middle East without oil. Now it appears that choice wasn't so bad after all and maybe Israel gets the last laugh. Just three weeks ago, the first natural gas from the huge deposit in the Mediterranean Sea came online for commercial use

here. The natural gas reserves in the area are estimated to be enough to supply Israel for the next 150 years. Israel, though, is not interested in just sitting on these reserves, but is actively seeking to sell this energy on the world market. The economic benefit from sales and tax revenue is expected to raise Israel's GNP by at least 1% per year for the next several decades.

But that's only part of the picture. According to the World Energy Council, a leading global energy forum, Israel may have the fourth largest shale oil reserves in the world,

behind only Canada, the United States, and China. The geo-political implications of all this are enormous. No longer will OPEC be able to use oil as a weapon to hold the rest of the world hostage to its demands. In fact, it may be that its only weapon left will be to initiate an oil price war to maintain its share of the market. Because the cost of pumping oil is considerably less than extracting oil from shale, OPEC could conceivably lower its prices and still maintain a profit. If politicians stay out of the mix, energy prices could easily decline in the future. If that happens, President Obama's dream of green energy future will certainly go up in smoke, much to the consternation of radical environmentalists. Even with high oil prices, alternative energy such as wind, solar, and bio-fuels are not economically viable without

massive government subsidies. If oil and gas prices decline, it will be still harder for them to compete.

Just last year, President Putin of Russia made an amicable visit here in Israel, something virtually unheard of in the past. It seems he wanted to get his fingers in the energy pie here in the early stages. Since then, both Russia and Canada have signed agreements with Israel to help develop these energy resources. Suddenly Israel is no longer merely the whipping boy of the Middle East, but now is a party to be cozied up to. The implications of all this and how it could play out in the coming decades is intriguing, to say the least. Thank God, He is still in control!

*[This was part of a longer letter written to The Budget. Submitted for publication by Jay and Verna Miller, Hutchinson, KS. Used by permission.]*



## *A Defense of Nonresistance*

*Daniel Yoder, Westcliffe, CO*

In reflecting on why I am a conscientious objector, I determined that my convictions about non-involvement in warfare are grounded in my understanding of the Bible. My position has been influenced by the historical position of my faith tradition. Before

explaining my position in more detail, I want to make it clear that I am a follower of Jesus Christ and that I am committed to living my life in obedience to his teachings. My status as a conscientious objector is not based on social, humanitarian, or political concerns, but rather

is determined by the fact that nonresistance is clearly taught by Jesus. I am not a conscientious objector because I am unwilling to serve my fellow man or because I am afraid of death. On the contrary, I am willing both to serve mankind and to lay down my life. However, I want to do both of those out of love, and not out of hatred or violence.

Jesus taught his followers to not resist evil or retaliate when they are mistreated. When I read Jesus' teachings, I understand that He is commanding his followers to not engage in any sort of violence or warfare. For example, Jesus said, "Do not resist evil" and "Love your enemies." (See Matthew 5:38-48.) I believe that Jesus meant everything He said. I personally do not understand how these words would permit a follower of Jesus to serve in the military.

Jesus also taught about the Kingdom of God. He made it clear that his Kingdom is not of this world. Therefore, citizens of his Kingdom are called to live by a different standard than the citizens of the nations of this world. The governments of this world serve a different function than the Christian community and have been authorized by God to use methods such as physical force to accomplish their purposes. However, the use of force is not an option for the person

who is seeking to live as a citizen of the Kingdom that Jesus brought to earth.

The Bible also speaks about the sanctity of human life. Mankind is presented as having been created in God's image and God is presented as the Giver of human life and the only One with the authority to take away that life. My responsibility as a Christian is to love my fellowman (including my enemies), recognize that they are made in the image of God, and seek to share the Gospel of Jesus Christ with them. The Gospel of Jesus is a Gospel of true peace. The peace that is brought about by the military is at best an external peace. However, Jesus offers internal peace, and as a follower of Jesus my work is to share the peace of heart that He has made available. As I mentioned earlier, I am willing to serve my fellow man. One of the most effective ways for me to do that type of service is to find ways to share the Gospel with people, and thereby enable them to be reconciled with God and with each other.

An additional reason for my position as a conscientious objector comes from my reading of church history. The earliest Christians (in the first 150 years after the life of Jesus) believed that the use of force was not an option for the Christian. That was their understanding of the

words of Jesus. At times throughout history many in the Christian church have lost that understanding of the words of Jesus. At times throughout history some have sought to return to the teachings of the New Testament. They also have arrived at similar conclusions. One of the best known examples is the Anabaptists. When the Anabaptists began nearly 500 years ago, they determined that the New Testament did not permit them to resist evil or to mistreat their enemies in any way. Historically, the Anabaptists have maintained that position. I am now an Anabaptist, and my personal study of the Bible has led me to the same conclusion that many Christians throughout the centuries, including the Anabaptists, have claimed.

My conviction as a conscientious objector leads me to the understanding that I cannot serve in the military. However, that conviction also affects my life in other ways. For example, I do not play video games (many of which are very violent), participate in sports such as paintball, or watch movies with excessive violence. I have never learned any type of self-defense, such as karate or boxing. I

do not participate in protests, strikes, or picketing. It is my goal for my life to be consistent with my conviction as a conscientious objector. My conviction is definitely my own—I am not a conscientious objector simply because other people have been, although I do find confidence in the fact that many other Christians also hold similar beliefs. Ultimately, my conviction to be a conscientious objector rests in the words and example of Jesus Christ, the Jesus who came to announce peace, model peace, and enable us to experience true peace.

*[From The Monitor, January-March, 2013. Used by the writer's permission. Teacher's note: This essay was written in a class on Peace and the Simple Life which I taught third term at Sharon Mennonite Bible Institute in 2012-13. After wrestling intensely with why God allowed, yes, even commanded warfare under the old covenant and looking at the New Testament basis for nonresistance, I asked the students to write a defense paper for embracing nonresistance that they might give before a tribunal of military generals. -Wayne Schrock, Catlett, VA, teacher.]*



***It is ours to obey God's commands,  
not to direct His counsels.***

## marriages

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

### **Fisher-Lapp**

Bro. Daniel, son of Phares and Mary Ann Fisher, Richland, PA, and Susan, daughter of Leroy and Naomi Lapp, New Holland, PA, at Ephrata Business Center for Summitview Christian Fellowship on April 12, 2013, by Leroy Lapp.

### **Kauffman-Wagler**

Bro. Arlyn, son of Marvin and Rosanna Kauffman, Weldon, IA, and Sis. Sue, daughter of Lydia and the late Virgil Wagler, Leon, IA, at Leon Salem Mennonite Church on May 25, 2013, by Monroe Gingerich.

### **Lapp-Stoltzfus**

Bro. John, son of Benuel and Lena Lapp, New Holland, PA, and Sis. Leah, daughter of Dave and Leah Stoltzfus, Honey Brook, PA, at Conestoga Mennonite Church for Summitview Christian Fellowship, on May 4, 2013, by Leroy Lapp.

### **Martin-Jackson**

Bro. Shannon Durrell, son of Carl and Nancy Martin, Lititz, PA, and Sis. Janelle Rose, daughter of Sam and Carolyn Jackson, Abbeville, SC, at Cold Spring Mennonite Church on April 13, 2013, by Ernest Hochstetler.

### **Miller-Zook**

Bro. Noah, son of Ray and Irene Miller, Wytheville, VA, and Sis. Arla, daughter of Wilmer and Esther Zook, Rural Retreat, VA, at Rural Retreat Pentecostal Holiness Church for Light of Hope Christian Fellowship, on May 4, 2013, by John Beiler.

### **Swartzentruber-Yoder**

Bro. Joshua, son of Abner and Miriam Swartzentruber, Oakland, MD, and Sis. Krista, daughter of William and Mary Jane Yoder, Meyersdale, PA, at Cherry Glade Mennonite church for Mt. View Mennonite Church on April 27, 2013, by Jerry Yoder.

## cradle roll

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

**Beachy**, Bryan and Ashley (Miller), Leon, IA, first child and dau., Peyton Sage, May 3, 2013.

**Beachy**, Glen and Heather (Gingrich), New Berlin, PA, second child, first dau., Brooke Willow, Feb. 6. 2013.

**Burkholder**, Luke and Heidi (Eby), Russellville, KY, third and fourth children, second son, Trace Zachery, born August 22, 2006, and second daughter, Layna Madison, born Oct. 9, 2007, received for adoption on Dec. 21, 2012.



**Chupp**, Glen and Katherine (Yoder), Eden Valley, MN, seventh child, fourth dau., Katie Ann, May 12, 2013.

**Coblentz**, Arlan and Rachel (Cross), Millwood, KY, first child and son, Adrian Arlen, Feb. 25, 2013.

**Coblentz**, John Daniel and Wilma (Troyer), Crossville, TN, third child and dau., Rosa Lynn, April 15, 2013.

**Eicher**, Christopher and Bethany (Gingerich), Freeport, OH, fifth child, second son, Charles Elmer, April 7, 2013.

**Gerber**, Richard and Wanda (Kuepfer), Millbank, ON, fifth child, second dau., Kierra Destiny, March 13, 2013.

**Hershberger**, Aaron and Lisa (Lengacher), Centerville, PA, first child and son, Dakota Troy, April 3, 2013.

**Hostetler**, Eric and Shannon (Stoll), Martinsburg, OH, fourth child, third dau., Kennedy Grace, Feb. 24, 2013.

**Hostetler**, Erin and Freida (Stoltzfoos), Martinsburg, OH, fifth child, third dau., Josie Brianna, March 10, 2013.

**Jantzi**, Conrad and Christine (Schmidt), Wellesley, ON, second child, first son, Tyler Conrad, Jan. 23, 2013.

**Jantzi**, Darren and April (Overholt), Wellesley, ON, first child and son, Rudyard Darren, March 1, 2013.

**King**, Kevin and Holly (Gingerich), Paradise, PA, first child and son, Elijah Kade, May 18, 2013.

**Kinsinger**, Milt and Faith (Yoder), Lexington, IN, fifth child, third son, Jordan Jevon, May 27, 2013.

**Kuepfer**, Ronald and Janelle (Erb), Shakespeare, ON, second child, first son, Scott Riley, Jan. 13, 2013.

**Mast**, Aaron and Gina (Weaver), Denmark, SC, second child, first son, Aaron Wynn, May 21, 2013.

**Mast**, James and Marcie (Yoder), Caneyville, KY, third child, first son, Jameson Wade, March 22, 2013.

**Miller**, Devon and Dorothea (Byler), Centerville, PA, first child and son, DeAndre` Dawson, Dec. 19, 2012.

**Miller**, Jonathan and Anita (Graber), Huntsville, AR, fifth child, fourth dau., Hailey Amanda, May 14, 2013.

**Mullet**, Jeffrey and Denise (Swartzentruber), Fresno, OH, fifth child, third dau., Hannah Elizabeth, April 30, 2013.

**Peachey**, Jason and Nancy (Yoder), McVeytown, PA, third child, first son, Ryan Andrew, April 2, 2013.

**Peachey**, Tom and Mary (Miller), Russellville, KY, first child and son, Connor Ryan, April 27, 2013.

**Peachy**, Richard and Twila (Yoder), Lewisburg, PA, fifth child, fourth son, Judson Lee, April 22, 2013.

**Rissler**, Daniel and Sara (Yoder), Rutherford, TN, seventh child, fourth son, Titus Isaac, April 17, 2013.

**Ropp**, Jonathan and Marie (Byler), Monkton, ON, third child and dau., Janessa Rorie, August 26, 2012.

**Stoltzfus**, Chet and Lena (Zook), Narvon, PA, sixth child, fourth son (one stillborn), Judson Myles, May 4, 2013.

**Stoltzfus**, Nate and Krista (Kauffman), Ephrata, PA, first child and dau., Natalie Kate, April 12, 2013.

**Stoltzfus**, Nathan and Martha (Byers), Mifflinburg, PA, sixth child, fifth son, Derek Matthew, March 12, 2013.

**Troyer**, Merlin and Amy (Gingerich), Garden Grove, IA, first child and son, Kennedy Shante, May 5, 2013.

**Wagler**, Bryan and Maria (Yoder), Cedar Creek, TX, second child and son, Joshua Dale, May 17, 2013.

**Wagler**, Thomas and Marjorie (Overholt), Hartville, OH, (serving in Kisumu, Kenya, East Africa), sixth child, third dau., Meriah Caroline, April 23, 2013.

**Weaver**, Jeremy and Jennifer (Miller), Jackson, OH, second child and son, Malachi Daniel, April 29, 2013.

**Wickey**, Brian and Darla (Yoder), Hutchinson, KS, fourth child, second dau., Audrey Ranae, April 6, 2013.

**Yoder**, Keith and Hannah (Beachy), Abbeville, SC, third child, second dau., Taylor Bryn, March 18, 2013.

**Yoder**, Tim and Ruth (Miller), Lewisburg, PA, third child, first dau., Jenna Destiny, March 18, 2013.



**Eash**, Kathaleen Kay (“Kathy”), 48, of Purdin, MO, died March 12, 2013, after a battle with cancer. She was born Jan. 1, 1965, the daughter of Wilbur and Orpha (Bontrager) Eash, in Goshen, IN.

She was a faithful member of Locust Creek Mennonite Church, Linneus, MO. Kathy had been a Foster Parent for the Missouri Department of Family Services in Linn County.

Survivors include her sons: Kyle David, 9, and Kadrian Jeffrey, 6; her parents; siblings: LaVerda (Peter) Snellman, McConnellsville, OH; LaVern (Carolyn Yoder) Eash, Cumberland Furnace, TN; Jerry (Vera Miller) Eash, Auburn, KY; Maudene (Freeman) Miller, Bloomfield, MO; Marlin (Doris Yoder) Eash, Jesup, GA; Jonnie (Freda Beachy) Eash, Plain City, OH; Lonnie (Leona Miller) Eash, Lexington, IN; Ronnie Eash, Plain City, OH; and Kenneth (Becky Swartz) Eash, Woodburn, KY; and many uncles, aunts, nieces, nephews, cousins and friends.

The funeral was held on March 15, with Titus Hostetler, LaVern Eash, and Devon Miller serving. Burial was in the Locust Creek Mennonite Church Cemetery.

**Mast**, John E., 85, of Nappanee, IN, died of a brain hemorrhage May 3, 2013. He was born June 20, 1927, in Thomas, OK, son of the late Edward and Anna (Yutzy) Mast.

He was a member and assistant pastor of Maple Lawn Church. His family

served at an orphanage in El Salvador, where he was affectionately known as “Papi Juan” by orphans and many others. He freely offered his construction skills in service-related projects.

On March 31, 1951, he was married to Sarah Hochstetler. She died in 1967. The children of this union are: Steven Ray, deceased; Barbara Ellen (Dan) Yoder, Ireland; Ruth Ann (John Mark) Yoder, Bluffton, IN; Irma Jean (Paul R.) Miller, Newcomerstown, OH; Susan Kay (Delbert) Schlabach, Ripley, OH; Thomas Allen (Linda) Mast, Nappanee, IN.

On March 31, 1968, John married Mabel Burkholder. She died in December, 1991. Her daughter Carolyn (Daniel) Bontrager survives.

On Jan. 9, 1993, John married Barbara Burkholder. She survives. Her children from her first marriage are: Steven (Marilyn) Burkholder, Nappanee, IN; Gary (Lillian) Burkholder, Rochester, IN; Phyllis Burkholder, Goshen, IN.

Survivors include 39 grandchildren; 33 great grandchildren; a brother, Joe E. (Ella) Mast, Chouteau, OK; sisters: Fannie (Crist) Miller, and Mary (Merle) Overholt, Sarasota, FL.

He was preceded in death by three sisters and one brother.

The funeral was held at Maple Lawn Church on May 7, with Paul Yoder and Daniel Bontrager serving. Gary Burkholder conducted the committal at the church cemetery.



A kind brother who recently attended the REACH meeting has urged me to write something about conservative Anabaptist interaction and interdependence. This brother came away from the meeting feeling blessed for having attended. To discover the large number of outreach ministries represented there was a real encouragement to him.

To clearly define conservative Anabaptism may be a little tricky. But for the purposes of this discussion let us assume that they are neither Old Order nor Mennonite mainstream, which includes both Amish and Mennonite. We are considering the diverse outcome of that which began as the non-conference movement in the early 1950's.

The movement was born of the persuasion that conference structure was not always friendly to conservative teaching and practice. "Non-conference" could have been re-named "a new conferences (plural) movement," as it attracted the attention of people and churches with similar interests. Some that I speak of here came from Mennonite background; others had Amish roots. This suggests that recently these movements had been moving in opposite directions. Those who came from Mennonite mainstream

perceived the need for recovery of lost ground, while those coming from Old Order usually saw progress as coming from greater openness and less regulation. Whatever our background, the need continues for stability and of being guided by the One who is the same yesterday, today and forever.

Let us assume that being guided by the word of Truth with practical application is the common ideal of conservative Anabaptists. Let us also assume that our concern for stability need not become self-centered and stagnant. "Always abounding in the work of the Lord" can be both vibrant and stable. At this point we have the privilege of careful review of a half century of history to see how this seems to be working out. The following is offered for your thoughtful consideration:

- The essence of the church is necessarily on the local level. Some central, inter-congregational organization is needed for evangelism and other constituent ministries. During the 1950's, the Beachy group transitioned to a more mission/service-minded interest. This was compatible with the non-conference movement. I see this as a significant period of recent Anabaptist history. While it attracted a few from non-

Anabaptist background, it was increased mostly by people who had either Amish or Mennonite roots.

- The many different groups now numbered among conservative Anabaptists may not be to our credit. But our attitude toward other groups can be and needs to be thoroughly Christian. This assumes that there is stability and strength in local loyalties and unique practices can co-exist with a generous and loving spirit toward others. To assume that nothing helpful can be learned from others is not realistic. It may, in fact, signal self-centeredness.

- We should have as our goal to be part of a local body of believers that is actively involved in “the apostles’ doctrine and fellowship, in the breaking of bread and in prayers” (Acts 2:42).

- How much should we interact with other similar groups? What do we stand to lose or gain? Interaction with persons and groups can well have the effect of provoking to “love and good works” (Hebrews 10:24). In fact, to assume that we have need of nothing can indicate that we are seriously misguided (Rev. 3:17). Congregational stability, body loyalty and strong local relationships should be a helpful safeguard against negative fallout from cooperation with other groups.

- The situation in which we find ourselves has come to us without our

planning it. Bible schools and service opportunities have contributed significantly to this mix. It is only realistic to remember that we are not immune to being wrongly influenced either to the right or to the left of God’s standard. But by God’s grace we can respond in a way that is both safe and profitable. Let us be diligent to respond rightly to this unusual opportunity.

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My medical journey of recent months is a vivid reminder that the date of one’s birth is an important identity earmark. I didn’t keep track of how often I was asked to repeat mine. I resisted the urge to say that it hadn’t changed. On a different note, I was not asked to report the date of my anticipated exit from this earth. There is no question about its certainty, but the date is known only to the Author of life, both temporal and eternal.

• • • • •

Yesterday we received the news of the passing of John Mast from Indiana. I know several men with this name, but with different birth years. A local John Mast is a retired Amish bishop. This brother was born in 1914. His vision and his hearing are significantly impaired, but his mind is still sharp.

Another John Mast, from Crossville, TN, is well known in our circles. He was born in 1943 and is

also active in church leadership.

The message of John E. Mast's passing was important to me for several reasons. He and I had the same birth year and were also second cousins. Far more importantly he left a legacy of faithfulness and usefulness to his family and to the larger constituency. His ability and his availability will continue to have a positive influence into the foreseeable future. All four of his daughters married Christian partners and are carrying on the legacy of usefulness. His son has been ordained to a major leadership role in the church where John was also on the leadership team. Now members of the third generation are involved in ministry, and some of them have established homes that are continuing the pattern of usefulness and faithfulness.

John was born at Thomas, Oklahoma. At age seven, the family moved to Sumner County, Kansas. That settlement dissolved about the time that John became an adult. He helped his parents relocate to Mayes County, OK, then he soon made his way to Nappanee, Indiana. There he established his own home with Sarah Hochstetler in 1951 and raised a Christian family.

Life for John was not very easy. The Lord took Sarah in 1967. In 1968 he married Mabel Burkholder. She died in 1991. Then in 1993, he married

Barbara Burkholder, so they have had 20 years together. John seems to have responded to the loss of life companions with stability and faithfulness.

John had a likable and friendly personality, but he is remembered for his steadiness rather than a colorful personality. He helped in many situations where his building skills were valued, which included several major building projects at Calvary Bible School.

Space limitations do not permit detailed discussion here of John, Mabel, and the family moving to El Salvador, where they served for a term and later also for several shorter replacement stints. There he was called "Papi Juan" and is still fondly remembered by that title. I remember John as a man who seems to have viewed his life as a trust of stewardship, whether spiritual ministry or manual skills to be shared as God gave opportunity.

It is apparent that Brother John's life has left a rather large footprint. This is not because he busied himself with making a good impression. It was rather his commitment to the Lord, his genuine friendliness, and his willingness to be available for Christian service.



Bergthal Mennonite Church was started in 1875 by German-speaking Russian Mennonites. Bergthal is a

German term meaning “mountain valley”—hardly descriptive of the level, treeless Kansas plains. This settlement was near Pawnee Rock in Barton County, about 60 miles northwest of Hutchinson. In 1899, a wood-frame building was built. In 1915 that was replaced with a substantial brick building, depicting conventional church architecture.

In 1953, the attendance was around 260, but since then attendance has declined along with the rural population. Regular attendance is now only 14. It has been decided that the church should close and the building torn down. Members will try to save some stained glass windows, the cornerstone, the woodwork, and a few memorial bricks.

The above information is reported by the Associated Press and appeared in *The Hutchinson News* (May 4, 2013). It is sad to learn how rapidly an apparently flourishing body only sixty-some years ago has come to this. I am certainly not in a position to say how things should have been done differently. But it does seem doubtful that declining rural population was the only factor involved in this ending. Several observations are offered:

- Any building, no matter how substantial or how ornate, is not the church. It is a lifeless place where people can gather to worship, in spirit and truth. Life is only in the body of

believers who throughout most of the week are “the church scattered.”

- If the only glue that binds a group together is a common history and genealogy, it not only fails to attract new blood, but can also cause young people to lose interest.

- A woman, Lynn Schlosser, became the pastor in 2002. The justification and support for women in pastoral leadership is based on the feminist movement rather than New Testament teaching.

- We can only wish the attractive community landmark in Barton County, KS, could have become a meeting place for people with a variety of backgrounds, who are serious about their Christian faith.

• • • • •

In 1791, the first Amish settlers arrived in Kishacoquillas Valley (Big Valley), now sometimes referred to as “Belleville,” the name of a town in that valley. According to Richard Page, Ph. D., there are now approximately 12 Anaplist groups in that valley. This may be the most diverse Anabaptist community in the world, according to a statement on June 8, 2007, at a conference at Elizabethtown College in Pennsylvania, “The Amish in America: New Identities and Diversities.”

A note from the same conference says that in 1970, there were six Amish settlements in Wisconsin. By 2007, there were more than 40; there

were also six cheese factories and more than 900 dairy farms owned by Amish people.

• • • • •

I do not find Hobby Lobby important to meeting my needs. But I find the following letter by their founder and CEO, David Green, interesting. He feels that the liberal media is not interested in reporting their story and urges interested Christians to give it publicity.

This is an unusually long item because it seems difficult to condense without missing important points. To me it is indicative of a growing antagonism toward Christian priorities by society's mainstream. This need not surprise Christians who are familiar with the New Testament.

While this may be the largest company struggling with this issue, it is a problem for other Christian companies, including some Mennonite companies.

This open letter was handed to me by the editor, who received it from Glenn Bender, Humboldt, NE. It is included as a prayer request, not an endorsement of Christians initiating lawsuits. At this writing a Supreme Court hearing is pending, according to our information.

**A Letter from Hobby Lobby Stores CEO, written Sept. 12, 2012.**

By David Green, founder and CEO of Hobby Lobby Stores

When my family and I started

our company 40 years ago, we were working out of a garage on a \$600 bank loan, assembling miniature picture frames. Our first retail store wasn't much bigger than most people's living rooms, but we had faith that we would succeed if we lived and worked according to God's Word. From there, Hobby Lobby has become one of the nation's largest arts and crafts retailers, with more than 500 locations in 41 states. Our children grew up into fine business leaders, and today we run Hobby Lobby together, as a family.

We're Christians, and we run our business on Christian principles. I've always said that the first two goals of our business are (1) to run our business in harmony with God's laws, and (2) to focus on people more than money. And that's what we've tried to do. We close early so our employees can see their families at night. We keep our stores closed on Sundays, one of the week's biggest shopping days, so that our workers and their families can enjoy a day of rest. We believe that it is by God's grace that Hobby Lobby has endured, and He has blessed us and our employees. We've not only added jobs in a weak economy, we've raised wages for the past four years in a row. Our full-time employees start at 80% above minimum wage.

But now, our government threatens to change all of that. A new government health care mandate says that our family business MUST



provide what I believe are abortion-causing drugs as part of our health insurance. Being Christians, we don't pay for drugs that might cause abortions, which means that we don't cover emergency contraception, the morning-after pill or the week-after pill. We believe doing so might end a life after the moment of conception, something that is contrary to our most important beliefs. It goes against the Biblical principles on which we have run this company since day one. If we refuse to comply, we could face \$1.3 million PER DAY in government fines. Our government threatens to fine job creators in a bad economy. Our government threatens to fine a company that's raised wages four years running. Our government threatens to fine a family for running its business according to its beliefs.

It's not right. I know people will say we ought to follow the rules; that it's the same for everybody. But that's not true. The government has exempted thousands of companies from this mandate for reasons of convenience or cost. But it won't exempt them for reasons of religious belief. So, Hobby Lobby and my family are forced to make a choice. With great reluctance,

we filed a lawsuit today, represented by the Becket Fund for Religious Liberty, asking a federal court to stop this mandate before it hurts our business. We don't like to go running into court, but we no longer have a choice. We believe people are more important than the bottom line and that honoring God is more important than turning a profit.

My family has lived the American dream. We want to continue growing our company and providing great jobs for thousands of employees, but the government is going to make that much more difficult. The government is forcing us to choose between following our faith and following the law. I say that's a choice no American and no American business should have to make. The government cannot force you to follow laws that go against your fundamental religious belief. They have exempted thousands of companies but will not exempt Christian organizations including the Catholic church.

Since you will not see this covered in any of the liberal media, pass this on to all your contacts.

*Sincerely, David Green*

—DLM 

***The secret of wisdom is first listening,  
then thinking, and only then  
speaking or acting.***

# *The Truth Shall Set You Free*

*Brian Shenk, Partridge, KS*

Blaze, blaze, fair sun, thy radiant beams upon this promised land;  
Whose blessings spring eternal from her gracious Father's hand.  
Ne'er shall her proud head bow low beneath a foreign tyranny,  
Jerusalem, the nation's head, forever shall reign free!

"I am a Jew of noble birth, the seed of Abraham,  
Of heaven's God the chosen race, a progeny I am.  
A wretched slave of lesser men I'll never deign to be;  
I am a son of Abraham. I was born to be free."

Thus, in the face of Roman steel, the loyal Jew held fast,  
To faith in God and hope in man, and the freedom of the past.  
Though plagued by alien rule and wretched tyranny,  
To conscious freedom of the heart, he clung tenaciously.

No sooner set he forth to meet the mundane duties of the day,  
But chanced upon a brutish band of Romans on the way.  
The angry pulse within his breast surged like the waves at sea,  
"Israel was not meant for this. She shall again be free!"

O, curse you! Heathen men in garish garb, whose steady solemn stride,  
In haughty confidence proclaims a foreign nation's pride.  
How dare your pagan soles in cold indifference beat  
The rhythm of your filthy vice on Zion's sacred street?

But quickly fury turned to sense. He sought another course,  
Lest haply on his sturdy back a Roman burden should be forced.  
Alas, he turned not soon enough. They seized him from behind.  
"From hence you'll bear my load today—filthy Hebrew swine!"

He turned about, his fist unfurled against the hated face,  
Intent the formal features of his visage to displace.  
Blow met with blow. A brazen oath. The Hebrew silent fell,  
And took the load, and shouldered it, but swore the fiend to hell.

Beneath the bulky leathern load his inner fury churned.  
Yet deep within, a stubborn spark of independence burned.  
"Today may be his hour of mirth. Today he's bested me.  
Tomorrow I shall laugh the last. Tomorrow I'll be free!"

O, hasten now the blessed day of which the prophets sing,  
When Israel shall burst her chains and far her shackles fling.  
Messiah come with triumph bold; Come, set thy people free!  
All Israel pines with anxious sigh to shout her liberty!

A lonely form upon a hill before the gathered throng,  
Can this be He of whom we dreamt in Messianic song?  
His candid stance and modest robe speak pure simplicity,  
But, oh, the potency of His words, “By truth ye shall be free!”

In fancy’s eye I drift across the centuries of time,  
And find myself in Olive’s hill in ancient Palestine.  
Beside the fervent patriot I join his earnest plea,  
Within my soul like passions burn, like yearnings to be free.

I too, like him, have borne the weight of foreign tyranny,  
Of lies, discouragement, deceit, and Satan’s trickery.  
My shoulders stoop beneath a crushing load of sin,  
As in my ear the devil hisses, “Give up; you’ll never win.”

My withered hands hang shackled by selfishness and pride.  
By crippling guilt and hopeless shame, I’m rotted from inside.  
I’m weary, worn, exhausted, spent; it isn’t worth the fight;  
My feeble efforts to resist are crushed by Satan’s might.

Then from the dust I strain to raise my weary head, and see,  
Before me stands the Master with arms outstretched to me.  
The sight of Him strikes sacred chords set deep within my soul.  
I was not made to be a slave. I know He’ll make me whole!

For years, I’ve fought and striven to bargain my release.  
One glimpse of His loving eyes—I instantly felt peace.  
“O, Thou who healest broken reeds and settest captives free,  
Look now with pity on my soul; make haste and rescue me!”

The Savior looked in sympathy upon my battered frame,  
Then with a voice, replete with love, He gently spoke my name.  
“My precious son, I gave my life to buy your liberty.  
You were not made for bondage here. By truth I set you free.”

Then bending low, He broke my chains and burst the dreadful bands,  
Released the burden from my back, and freed my shackled hands.  
Then grasped my hand and raised me up; He breathed new life in me,  
“My son, I’ve pardoned all your sins, and now, I set you free.”

I weep within His warm embrace. What token can I give,  
Of gratefulness to Him who gave His life, that I could live?  
Gladly to Him I consecrate each humble part of me,  
And strangely find, in death my life; the Truth has set me free!




# *The Bridge Builder*

*Will Allen Dromgoole*

An old man going a lone highway  
Came at evening, cold and gray,  
To a chasm vast and wide and steep,  
With waters rolling cold and deep.  
The old man crossed in the twilight dim,  
The sullen stream had no fears for him;  
But he turned when safe on the other side,  
And built a bridge to span the tide.

“Old man,” said a fellow pilgrim near,  
“You are wasting your strength with building here.  
Your journey will end with the ending day,  
You never again will pass this way.  
You’ve crossed the chasm, deep and wide,  
Why build this bridge at eventide?”

The builder lifted his old, gray head.  
“Good friend, in the path I have come,” he said,  
“There followeth after me today  
A youth whose feet must pass this way.  
The chasm that was as naught to me  
To that fair-haired youth may a pitfall be;  
He, too, must cross in the twilight dim—  
Good friend, I am building this bridge for him.” 



# Honor Thy Father

J. Otis Yoder (1914-2003)

Founder of *Heralds of Hope*

CB was leading us on a walking tour of the orthodox Kibbutz Lavi in Galilee in the early morning. We came to the small children's play yard. One, a girlie, ran to him calling, "Abba, Abba." He stooped down, picked her up and loved her a minute or so. But when he started putting her down she began to cry. "Just as I expected," CB said.

That's the way it was right from the beginning when God brought Adam's wife to him. Before any man experienced fatherhood, the word was "Therefore shall a man leave his father and mother and shall cleave unto his wife." The word Father is the same Hebrew word the girlie used for her father.

Our feminists have an insolvable problem to render God's Word in "gender-neutral" language. Today we are perplexed at the attempt to redefine the family. Same-sex "marriages" have been approved in some states. Even more revolting is the push to legalize the right for homosexuals and lesbians to adopt children!

God's Word to the first couple was, "Be fruitful and multiply..." (Genesis 1:28). After the flood, God repeated

the command to Noah, "Be fruitful and multiply," (Genesis 9:1).

Concerned people lament the fact of so many absentee fathers resulting in "single parents." By this is meant, mothers are left to raise their "kids," as they unfortunately are called these days.

Fatherhood in its basic concept has God as its model. In the Gospel of John, Jesus referred more than one hundred times to God as His heavenly Father. The intimacy between them is beautifully illustrated in Jesus' high priestly prayer, John 17.

Jesus instructed us to pray, "Our Father which art in heaven, Hallowed be thy name," (Matthew 6:9). Does it not seem unbelievably strange that a "female pastor" in public would say she never prays to God in masculine?

Women need to recognize the plan of God for fathers. Fathers need to rise to their lofty calling. Families will fulfill their purpose more completely when they love and respect each other. After all, in the Ten Commandments God said, "Honor thy father."

[From *Hope Horizons*, June/July, 2013. Used by permission.]



# *If Mothers Were*

*Eldon Hooley, Grandview, TX*




If Mothers were, as God designed, not made to work as men,  
In contrast do the mighty things that only women can.  
The kindest thing about them all is when they touch the heart,  
And caring for the deepest things, of beauty, flowers, art.

If Mothers were, as God designed, not tough and calloused bold,  
But pure and mild with gentle smiles, to all the young and old.  
The wise in heart are those who find the simple things of life,  
And fill the home with peace and joy; this makes a lovely wife.

If Mothers were, as God designed, not scoffing at the call,  
And mind their head, submit their heart, and follow in their all.  
To teach the child in tender years, the conscience call to mind,  
For they will be the ones who lead, examples good and kind.

If Mothers were, as God's design, in this failing world of woe,  
The priceless jewel, the treasure rare, the light of Jesus glow.  
Perhaps another, in this world, a suffering soul in need,  
She'll walk beside her, guard and guide, and will in honor lead.

For my Mom is, as God designed, examples such as these,  
Submission true, and meek to Dad, the heart of God to please.  
I pen these words to honor her, and bless her life today.  
She is the crowning evidence of walking in God's way. 



# *A Better Country*

*Janette Hooley, age 15, Grandview, TX*


Tell me of a better country,  
All is joy and time is still.  
Where the years of labors sundry  
Never beckon on the sill.

Where the pains and cares of living  
Never come to dim the Light.  
Where the happy days of giving  
Bring with beauty all their sight.

Tell me of a better country,  
Peace will come and reign again.  
Troubles never show an entry,  
All is love and laughter then.

Where we'll wave to heart's deep sorrows,  
Aches and tears forever gone.  
Life be filled with sweet tomorrows,  
Christ shine brighter than the sun.

Tell me, tell me of that Nation,  
Till it lingers in my mind.  
Tell me, tell me of elation,  
Which with heights of heav'n I'll climb.

Then, when death shall be my fortune,  
I'll not apprehensive be,  
But the musings of that City  
Ever will abide with me. 

## *English as a Spoken Language Project*

*We praise God when He opens a way for the Good News of the Gospel to penetrate hard-to-reach places. -FS*

**I**n a small country in Asia with a land mass approximately the size of Iowa, and with a population equal to one-half of the entire United States, the most obvious thing here is “people and more people.”

November, 2007, was a fateful season for this country when a powerful cyclone swept through, devastating thousands of homes and lives. This was the mightiest storm ever to hit this country. Humble dwellings of bamboo, mud and thatch or tin were no match for a Category Five cyclone with sustained winds of 160 mph.

Christian Aid Ministries responded to this need by facilitating the rebuilding of 480 homes. Many teams from America aided in rebuilding throughout 2008. Before the final team exited their leader was able to have a providential meeting with a man of influence. At that meeting, the need for spoken English to be

taught in their public school system was discussed. This man expressed the desire for and extended an invitation to bring a team of English teachers over. The following year nine teachers and administrative personnel pioneered English as a spoken language (ESL) project. In these next three years the project has grown to include various forms of ministry in conjunction with teaching opportunities. The 2013 group consisted of 25 volunteers. One team of 13 traveled eight hours in one direction to teach at two secondary schools.

The second team of 12 traveled in the opposite direction to teach in several rural villages. Their journey involved an interesting mix of travel: seven hours on a launch “ferry,” some crisscross connections by rickshaw, crossing a smaller river by “troller,” with the final journey on foot. Teaching English as a spoken




language provides fertile soil for a variety of opportunities with the children. This also takes teachers to the homes of their students which gives exposure to a large circle of extended family as well as inquisitive onlookers who have trailed you to the house.

It was common for such occasions also to involve questions about religion. Our apartment included the availability of three adjoining rooms which were utilized for private classes and activities for the many children who came to our doors. Others who found their way to the foreigner's house, varied from beggars to truly interested seekers concerning the Gospel. And so we continue to marvel at the sovereign ways of God.

This cyclone opened the way to shine the light and show the love of Christ in a tangible way. In the epicenter of the destruction lived a man with political influence who effectively facilitated our repeated entrance into the country to teach in the public schools. These interactions

brought many to our turf, which provided an ideal environment for private classes, spiritual interactions and the distribution of literature.

Throughout our three-month tenure, our host country wrestled with some of the most intense political violence since its birth. During these violent demonstrations it was common to brush past men blocking the road between our house and the local bus stop who were equipped with clubs, pieces of pipe or rebar. One day I stopped to interact with the police who seemed more interested in America than in what was agitating around us. In our final exchange he agreed with me that the situation could only improve if those clubs were used for frying pans, instead of breaking windshields and mutilating people.

While the future of this ministry is unclear, may we prayerfully work in cooperation with the Lord of the Harvest as the light penetrates this land of darkness and need. Inquiries concerning this project are most welcome. 

*Love looks through a telescope,  
envy through a microscope.*

## *The Gift of Hospitality*

Mary June Glick, Seneca, SC

Each of us holds in our hands the gift of hospitality. It is up to us to open our hands and offer this gift freely to others or we can be as a small child who tightly closes his hand and refuses to share with his friend. The dictionary definition of hospitality refers to *the friendly and generous reception and entertainment of strangers*. Wikipedia says hospitality is *the relationship between host and the guest*. I like the idea of hospitality being a relationship. I wonder how often I have entertained guests without actually forming a bond or relationship with them.

This past weekend we had the privilege of entertaining 20 college students along with our oldest grandson. Naturally there are those with whom we bond more closely than others, however, it is my prayer that they could have seen Jesus in us and our home. I believe our ultimate reason for hospitality is to encourage others in their walk with the Lord or

to share Christ with the strangers at our door. We never know when we may entertain an angel.

Our Anabaptist heritage has given us a legacy of hospitality. We have shared our goods, our time, and our friendship. We have given to those of like faith or even to strangers in need. However, our legacy from the past is not enough. We need to rise to the challenge for our generation and carry on the torch of hospitality. We must teach our children and grandchildren to be hospitable, to reach out in love to others. Hospitality is a practical aspect of servanthood. It means giving up my own desires and wants to make others comfortable. It may include inviting people into our homes from different nationalities, social, or ethnic backgrounds.

I am keenly aware that there are physical limitations and different seasons of our life that will make entertaining impossible for us at the time. However, we can each find a place and method God is calling us

to, at each time of our lives.

Start at home with your own family. Make mealtime special for them. Set your table attractively. Place fresh flowers or another centerpiece on the table. Use attractive dishes. Don't set jars or pots on the table but serve the food attractively, especially for your main meal of the day. Take time to celebrate special occasions and holidays with a special meal for your family. Teach your children to use good manners even when it is just your family.

These following tips come from a former article I had written for *Calvary Messenger*, however, I trust it can bless your hearts again.

We all desire to be good hosts. We will look at five hints to help make it easier to welcome our guests:

Provide a relaxed atmosphere by keeping your house clean and inviting. Try to be ready before the guests arrive. Set your heart in order; ask God to help you relax, and enjoy your guests.

If you are serving a meal, use comfortable and tried recipes. As much as possible, prepare as much of the food ahead of time. Set an attractive table. Use flowers or candles to make your guests feel special. *Do not* apologize for the food or the house—you only make your guests feel uncomfortable.

For overnight guests, use clean sheets on your beds and clean towels in the bathroom. Put a comfortable chair and lamp in the room. Books or magazines add a welcoming touch. A note or small gift on the chest will make your guests feel welcome.

Meet the guests at the door with a smile, even if you feel frustrated inside. They may be feeling a bit nervous, too. Show them to their room where they can be refreshed after traveling or invite them to join you in the kitchen or living room.

Remember, the purpose of hospitality is to touch others with God's love. You will "bless" your guests as you serve them with a gracious and caring attitude.

We have probably all been overnight guests in someone else's home. Let us look at five practical ways to be *welcome* guests:

Call in advance to give your host time to prepare. Ask if that date would be convenient. Tell your host when you will be there, how many are coming, whether you will be there for a meal and if you have any special needs.


If you share a bathroom with others, be sure to clean up after yourself and keep your personal items in your bedroom. Ask permission if you need to use the washer, computer, or telephone. Remember you are a guest

in someone else's home.

Go to bed at a reasonable time. You may be on vacation but your host may be working.

Offer to help with the work or play with the children. If you are staying a few days, your host may appreciate if you find a way to entertain yourself. If you take your children along, teach them to be respectful, not to run in the house, leave toys lying around, or complain about the food.

If you are visiting a mission, remember missionaries are busy people. Do not expect them to take you sightseeing, unless you are family or close friends. Take an interest in the people to whom your hosts are ministering. Never ridicule the people or the country your hosts have learned to love. Leave a small gift or note of appreciation with your host.

God bless you with an “open heart and an open home.” 

## junior messages

### *I'm Sure I Know*

*Ray Stutzman, Plain City, OH  
(As told to Mary Ellen Beachy)*

**T**he Bible tells us to be “swift to hear, slow to speak and slow to wrath,” but my nature is to be swift to speak. My mother warned me over and over to not say, “I’m sure.” My mother knew that I was too *slow* to hear and too *swift* to speak.

We had a neighbor who was good at welding and putting things together. He had an old bicycle. The cement truck backed over it, but this neighbor man fixed it up. He was an

Allis Chalmers man so he painted the bike orange and black. It was a real beauty. There were a few twists in the top bar, but the bike was good to go. He gave that bike to my brother and me. It was a heavy-duty Roadmaster! We were so happy to finally have a bicycle! We used that bike for many years.

One day our neighbor asked Dad if we would want to go fishing with him. We were delighted! I said, “Sure,

of course, yes, I want to go fishing!”

My brother and I scrambled to hunt for worms. Behind the barn we lifted up old boards and quickly grabbed the worms that tried to slither away. We lifted old stones, too. Old stones? Well, stones are actually much older than old boards! We got a nice collection of slimy, wriggling worms.

I asked Mom and Dad if I could leave early and bike on down to the river. We wanted to start fishing at 8 o'clock. I could pick out a great spot to fish. “Ray, are you sure you know the way?” Mom questioned. “Do you want to bike the five miles all alone?”

“Yes, Mom, I am sure I know the way,” I bragged.

Finally Dad and Mom decided I could go on my bike. I was one happy lad as I started out in the cool morning freshness. This was just great! The miles sped by as I pedaled along. I came to a road with a fork—one to the right and the other to the left. Suddenly I was no longer sure about the right way to the river. I turned right and went on down that road. I stopped at a yard where some children were playing and decided I had better wait till the neighbor man and Dad came by in the buggy.

I waited and waited, but no buggy came. Why was it taking so long? Or had I somehow taken a wrong


turn? Finally, I decided to go back to the fork in the road. I asked a lady who lived nearby if she had seen any buggy go past. “Sure,” she responded, “I saw a lot of buggies go by today.”

I waited for a good while, but they did not come. I was getting really worried and didn't know what to do.

Meanwhile, at the creek, Dad and the neighbor man could not find me anywhere. They walked up and down the creek, looking for me and my bicycle. They wondered if I fell in the creek with my bike. They could not understand what had happened to me.

Finally, I did not know what else to do except to bike back home. I was not happy and the five miles seemed long in the warm sunshine. I waited around for Dad to come home. At last, around noon, he came. Oh, he was relieved to find me all safe and sound!

No one had any fish; no one had even fished! It was a big disappointment. Oh, if only I had not made it so sure that I knew the way! I should have said, “I'm not quite sure; could you draw a map for me, Dad?”

Now, I am 73 years old and I still remember the lesson I learned the day I missed catching any fish. I still remember my mom's words, “Do not say you are sure!” I still work at being swift to hear and slow to speak. 

## *The Imitation of Jesus*

*Vicki Kauffman, Molena, GA*

**W**e've all seen it: Skinny little shoulders pushed back, chubby baby feet tottering around in Dad's size 12 shoes and little toddler mothers crooning baby talk to their dolls. Children love to imitate and they do it at a very young age. Isn't it funny that they don't imitate their peers, but the big people who take care of and love them? Their imaginary conversations with their friends are usually in the context of the adult world. They talk on play phones, spank and feed their dolls, carefully build small farms and disc imaginary fields. We smile because these miniature versions of ourselves parading about in pint-sized bodies are funny. The way they see life is quite different from how reality has it. We feel honored and touched that they want to be like us. In fact, stories are told of hardened souls being changed by the influence and trust of an innocent child. And sometimes we are startled at certain realities that they represent in their imitations of us. Our humanity, our faults are glaringly obvious when

imitated by innocent children. Sometimes it stops us in our tracks and jolts us to the reality that how we live life is being noticed and imitated.

As Christians, we are called to imitate, to pattern our lives after that of Jesus of Nazareth. Ephesians 5:1 commands us to imitate God, as dear children. We are born with a desire to worship and closely connected is the desire to imitate. We unconsciously imitate what we worship. And what consumes our time and attention is what we will worship—scary thought that it is.

In order to imitate God closely, we have to know Him. We know Him by spending time with Him and by reading His letters to us as recorded in the Bible. We know Him by talking and listening to Him. What child imitates a stranger or someone with whom he rarely spends time?

Part of the frustrations of non-Christians is the half-hearted living of those professing to know and follow Jesus. They see us going through all the motions and saying the right things, but not fundamentally being

much different from everyone else in our world views and value systems. Christianity then becomes a caricature and something to poke fun at and scorn. Our call is one to follow Jesus in literal ways, with our values and doctrines solidly grounded in His Word. People may not understand everything, but many will respect the consistency that it produces.

Interestingly enough, the Bible also indirectly commands us to live lives worthy of being followed. Paul says in 1 Cor. 11:1, “Be ye followers of me, even as I also am of Christ.” That very thought is humbling, if not intimidating. But the simple truth is that if we follow Christ closely, people will not merely be following us, but Christ living in us. We are only carriers of His Gospel and how we carry it says a lot about us.

We are living in changing times—in a world with its eye warily focused on Christians. Much damage has been done in the name of Christianity and people have good reason to be skeptical. It is only as we imitate

Christ and live as He taught that we will be effective in taking His plan out and reaching a spiritually starving world.

The soul-searching question we should periodically ask ourselves is, “Who am I imitating?” because we will imitate something or someone.

• • • • •

**Announcement**

There is still room for young men in Calvary Bible School’s annual “Young Men’s Discipleship Training Course” to be held September 9-19, 2013, near Everett, PA. This course provides an environment for young men to evaluate their walk with God, experience spiritual growth, and develop leadership skills by serving each other and the local community. Elementary training in wilderness survival and first aid will also be included. Men 18 years and older are invited to apply. Applications are welcome through August 15. To receive a brochure and application, contact Ernest Eby / 814-789-3209 / [ernest.eby@gmail.com](mailto:ernest.eby@gmail.com)



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## THOUGHT GEMS

If the elevator to success isn't running, take the stairs.

• • • • •

Salvation is for the lost, the last, and the least.

• • • • •

The more you dwell on your misfortunes, the greater is their power over you.

• • • • •

The greatest use of life is to spend it in something that will outlast it.

• • • • •

Men are great only when they are kind.

• • • • •

God calls men who are busy; Satan looks for men who are idle.

• • • • •

Fill up regularly at God's filling station; don't start out the day on "empty."

• • • • •

Life is never safer than when we let go of everything and give it to God.

• • • • •

Telling white lies seems to cause color blindness.

• • • • •

One sure way to double your money is to fold it and put it back in your wallet.

• • • • •

Be careful that when you recall the past; it may be little more than "the good old daze."