



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

Galatians 6:14

AUGUST 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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What Heights of Love

Janette Hooley, age 16, Grandview, TX

What heights of love that Christ hath wrought
Upon the human heart;
What comfort, consolation in
The times of deep distress;
What peace when we have given all
To Jesus Christ our Lord;
What truth when we His face have sought
And gathered jewels from His Word.

What depths of joy He hath bestowed
On every one His child;
What happiness when we have walked
With Him up Calvary's road;
What grace is needed when we fail,
Yet He abundant has;
What mercy to us He hath showed
And human mind surpassed.

What gifts our Lord has freely laid
Upon the soul of man;
What price to ransom us from death,
Yet He hath fully paid;
What restfulness that only he
Who walks this way may know;
What heavenly courts do us await
When to Him we may go. 

The Good Old Days

I've been told that during the Communist regime in Russia Soviet news reporters were forbidden to report bad news. For example, in the nuclear power plant meltdown disaster at Chernobyl in 1986, Soviet citizens were not informed of the extent of radioactive fallout occurring until serious and extensive damage to health and environment had occurred. Later, after the collapse of Communism in 1989, their news reporters were finally free to report good *and bad* news. Some people disliked the change. In 1991, when two Russian trains collided head-on and killed many people because a switch wasn't thrown, some old timers complained about it—not that it had happened but that they *were* told about it. They longed for the good old days when bad news was hushed.

Wanting to go back in time

While it is tempting to close our eyes to reality, it is neither wise nor helpful. If we are willing, we can get needed information from things that are not as they should be. The writers of sacred writ recorded both positive

and negative human behavior. Paul told the Romans (15:4) that what was written about the past, was written for our profit that through patience and comfort of the Scriptures we might have hope. He wrote to the Corinthians that negative examples teach us that “we should not lust after evil things, as they also lusted” (1 Cor. 10:6). Having these insights in Scripture flies in the face of a common observation that says: “One thing we can learn from history is that people don't learn from history.” Let us live above that sarcastic comment.

Psalms 106 and 107 describe Israel's pattern of doubting and complaining, then repenting and drawing near to God. The children of Israel witnessed the marvelous ways in which God brought deliverance to them from the galling bondage of Egypt. Sometimes they criticized Moses for bringing them out to the desert to die. What wretched ingrates!

Moving to the Promised Land was God's idea. Moses had seen the gross injustices the Egyptian taskmasters inflicted upon the helpless Israelites. He wanted them to be made free, but

after an earlier, ill-fated attempt he resisted the idea that he should be the one to lead them out. In fact, he begged God to find someone else to do it, but God made an agreement with him: Moses would give his handicaps to God, God would direct Moses and Aaron so that, in partnership with Him, the children of Israel would reach Canaan.

Worrying about what's ahead

Worry saps energy. It may hinder serious desire to work for a living. It can also take us to an opposite direction, where we think anxiously it is all up to us to make sure that we have enough resources for any emergency that may arise. Then we think, *If I don't provide for myself, I will die a pauper and/or starve.* Unbelief anxiously asks, "What shall we eat?" and "What shall we drink?" and "What shall we wear?" (Matthew 6:25). God knows our needs. Doubt doesn't improve our lot. In fact, our white-knuckled anxiety makes us look bad and it makes God look improvident.

One man, who tried going to church for a while but quit, said to me one day, "I think God should take better care of His people." Apparently, he believed the "prosperity gospel" that equates *godliness* with *financial gain* (See 1 Timothy 6:5). Jesus told us to look to our Heavenly Father for

our daily needs. Jesus indicated that looking to Him goes hand in hand with taking personal responsibility. Apostolic teaching gives us both precept and example that it pleases God when we work for a living.

Wanting to go back into sin


Perhaps the most pathetic longings for the past are those that tug on the soul to go back into sin. As the pig heads right back to the mud puddle after a bath and as a dog retches, then eats its vomit, so is the soul that returns to sins of the past (2 Peter 2:22). "What fruit had ye then in those things whereof ye are now ashamed?" Paul asks rhetorically in Romans 6:21a. The answer, though not stated, is an emphatic, "Absolutely no fruit!"

The soul that has *not* been ensnared in life-wasteful addictions, is simply to trust God and refrain from pride. Wicked, fleshly habits are not the only snares Satan uses. Let's praise God if we've escaped the strong downward pull and the pleasant sensation of smoking tobacco and marijuana, or the temporary relief of mind that alcohol and drugs give, or the addictive nature of gambling, or the strong undertow of pornography, or the lure of immorality all around us, or the persistent invitations of former companions in sin. Inexperience in these things is good, but that still

gives us no right to feel superior—only humbly grateful. Furthermore, we don't rise higher from looking down on souls in severe struggle. We help them best if we walk beside them and offer a hand, as to one under attack by thieves who come "to steal, and to kill and to destroy" (John 10:10).

The Good Days Just Ahead

God is honored when we look to the future with hearts at rest on His promises. (See Colossians 1:9, 10.)

He has sworn by Himself that He will not lie. He loves to lead us by calm waters and into green pastures. He would teach us valuable lessons from the past. Some forethought for the future is different from paralyzing anxiety. We travel well only when we give each day—the present—to God and place our hands into God's strong hand. He gives us no more trial than we can bear. Let us serve Him with abandon, giving Him wholehearted obedience with joy. —PLM 

Who Wants to Be a Guy?

Ervin N. Hershberger (1914-2003)

Perhaps you have never investigated the origin of "guy" in today's common street "slanguage." Its usage was initiated in memory of Guy Fawkes (1570-1606), who led a conspiracy in an attempt to blow up King James I and the English Parliament on November 5, 1605. For this act he was executed by hanging in 1606 and England annually observes "Guy Fawkes Day" on November 5 by burning him in effigy. (See *Fawkes, Guy*, and *Gunpowder Plot* in World Book Encyclopedia.)

Although James I was not an ideal

king, he is perhaps best remembered for having authorized the King James translation of the Bible during his reign.

Now what is meant by a "guy"? I quote from Webster: "1. in England, an effigy of Guy Fawkes. displayed and burned on the anniversary of the Gun Powder Plot. 2. a person whose appearance or dress is odd. 3. (Slang), a boy or man; fellow; chap. *v. t.* (Colloquial), to make fun of; ridicule; josh; tease."

In all seriousness, I ask, Is it ethical, is it Christian, to call boys and men (even Christian brethren) by a

disrespectful title that springs out of an assassination attempt? To me it touches a sensitive nerve that hurts whenever I hear it. I realize it has grown on us unwittingly, but is it not a striking example of endorsing and adopting the world's slang without examining it?

Worse yet is the more recent innovation of using that term indiscriminately to include even the sisters. I heard one girl addressing her mother that way! I had to wonder whether that mother may have asked for it by calling her daughter a "kid." To address girls as "guys" is undoubtedly a backwash from the Satan-inspired unisex confusion, which God calls an "abomination" (Deut. 22:5). Sex distinction is continued and enlarged upon in the New Testament (1 Cor. 11:3-16)

Since Christians are called to "adorn the doctrine of God our Savior in all things," I recommend that we wash our hands (and mouths) of disrespectful titles. Conspirators will still have their "guys" and we

will let goats have their kids, but let Christians rear *children* who grow up to be *ladies* and *gentlemen*, yea, *brethren* and *sisters* in the Lord.

[From Calvary Messenger, June, 1982. Recently someone asked for a copy of this editorial, thus bringing it to my attention. I appreciate Bro. Ervin Hershberger's explanation of how "guy" came into our language. I avoid using "guys" for either men or women, because it think there are better terms available, but I also believe our English language is partly to blame for this term coming into such common use. Here's why: In English, "You" indicates either singular or plural. When someone wishes to indicate more than one, he may wish to make that clear and so say, "You all," or "You guys." While that doesn't make it good grammar, it may help explain how it got started and why so many find it useful. However, it completely baffles me why the term "guys" is applied to women. I also wish we Christians would more freely use the terms, "brother" and "sister." I invite further comment on this issue. —PLM]



***When you touch someone's heart, they
will never be quite the same again.
Part of you will live in their life always.***

Baptism Without Church Membership

Aaron Lapp, Kinzers, PA

Zealous and sincere people among us have questioned the concept of having believer's baptism and church membership together. This idea comes up in soul winning: *Bring people to faith in Christ and forthwith have them baptized.* People cite examples of baptism in the early church and assume church membership was not involved.

Jesus is the Head of His church. So it is said, Being baptized into Christ is all that is needed for acceptance with God. Church membership is not given in the Bible as a command. A bumper sticker says, "No creed but Christ." No rules, no commitment to anyone, no do's and don'ts, no accountability. Sounds attractive, doesn't it?

But think again. If *you* don't need *them*, then *they* don't need *you*. You do your thing, and they do as they please. If they want to be members at a church, you are still free to do as you please. You could visit different churches, pick out the best featured

speaker this Sunday; find out what singing group is where next Sunday; and which church has a fellowship meal the Sunday after that. You could make friends everywhere without having meaningful friendships anywhere. But at least you would be "free."

Think some more. Who arranged for that featured speaker? A congregation with supportive members. Who scheduled the singing group? A congregation with supportive members. Who set up the privilege for a fellowship meal? A congregation with supportive members. Imagine empty tables with no food if everyone were like the non-members and went here and there as free-loaders! Who built the church houses? Responsible church members did. If new converts are baptized upon confessing Christ, and we assume that they have fulfilled the command to believe and be baptized, who needs induction into visible church membership? Church membership complicates simple

salvation in Christ, critics say.

Baptism without church membership is not a new idea. A brief news bit in *Mennonite World Review*, February, 2013, gives an interesting complaint in hindsight on this subject: “Can Christians belong to the universal church but not a local congregation? A lot of people seem to think so. But ‘I’m willing to challenge anyone to point out where the Bible pulls those apart,’ says Ed Boschman in *Christian Leader*. ‘What is it about our church life that makes membership unattractive?’ asks Boschman, executive director of Mennonite Brethren churches. ‘How and why did baptism get so separated from committing to the community of faith?’”

Some of our own people say church leaders exist to control people. That sounds bad. So we’d better run away from all of that. Really? Biblical accountability is not about control. Accountability is about fellowship, about being members one of another, sharing gain and loss, tears and joy, pain and healing. Boschman sees the fallacy of separating Christian baptism and responsible church membership. He should write an article on that subject.

Mr. Paul Tautges wrote a rather comprehensive article featured in the June, 2013, issue of *The Sword and*

Trumpet. He says the biblical basis for church membership is shown in Acts and the Pauline epistles. Their numbers were known, membership rolls were kept, leaders were chosen from the larger committed group, discipline was practiced, worship was regular and corporate, leaders were admonished as shepherds who must give an account for their flock. All of these are given with biblical references.

Tautges writes a major section on “Practical Necessities of Membership.” Then, in another section on, “More Reasons to Join a Church,” he gives good insight into the benefit of church membership versus the spiritual hitchhiker who decides finally where he mostly wants to attend, with no strings attached. He wants the privileges without attendant responsibilities. Like no-fault car insurance, or no-fault divorce, so is no-fault church attendance. If it fails, it’s “their problem.” If the congregation falters for lack of dedicated people, it’s “their problem.”

According to *Mennonite World Review*, reported in 2013, total membership in Mennonite Church USA went from 120,381 in 2001 to 97,737 in 2012. In the climate of free thinking, social change and liberal agendas come with other associated

life style changes that challenge long-held theological views. Heresy doesn't come from an honest reading and study of God's Word. Heresy comes from an aberrant life style that seeks some form of scholarship for the sake of justifying its chosen way of life. One generation discounts church membership and the next generation is puzzled as to how or why it got lost.

Every generation has their experimenters. New ideas about "how you do church" come with generational regularity. Changes are made to cater to a certain group of people, usually those more vocal. These progressive people tend to leave the church anyhow, despite concessions made in their favor. Meanwhile, the more conservative ones become disenchanted and also seek fellowship elsewhere.

Baptism without church membership increases fractionalization. The trend is toward less structure, more latitude in responsibility, with accountability suited to personal preference and convenience. All this comes with spiritual sounding overtones. What was hailed as a way to grow and become more relevant instead becomes static in church membership numbers, and in some cases, a net loss.

The sad thing about making changes in church is that once changes are put in place, it is difficult to go back and restore things as they were before. Changes that fail are usually changes you have to live with for a long time.

Proponents of church growth yearn for a model. Some look to the early New Testament church, but the chances for 100% repeatability don't exist. So, in order to get much greater church growth, they try to recapture certain points. Out of that can come some lopsided emphases (with modern-day applications) that miss the mark.

Some take the early Anabaptists as a model for modern-day church growth. Certain aspects are lifted out as to how we should conduct church. But the chances for 100% repeatability of that don't exist either. We can't recopy their approach, their calling, their life style, their program. Some try a piecemeal approach to copy them as best they can, with mixed results, at best.

Some take a present-day megachurch and try to mimic them. Step by step, here now is how you do it. You bring in the drums, the films, the clowns, the dance, and a prominent place in the over-sized foyer for Starbucks. With all the hoopla and celebration, the preacher

gives a 15-minute meditation, casts the net of commitment and some souls may be garnered for the church.

But I hear some preachers say they just want to stay small. A small church has fewer problems; they know people better; and overall, it's just easier to manage. Sour grapes don't make sweet drink!


In reality, some of our plain churches are growing despite the hue and cry of some critics. They don't experiment with the modern fluff of the progressive churches. They have an appreciation for the church's heritage and history. They utilize spiritual gifts in the membership. New members are made to feel welcome. Song leaders are vibrant and real. Preaching isn't milk and Pabulum every Sunday. They do a good job of serving biblical meat that is chewable, edible and nourishing.

Real and sustainable church growth comes from having the model of honest Bible study. Honest Bible study does not allow prying apart what the Bible means to say from what it does say. Loss of traction for church growth comes from acknowledging on one hand what

the Bible says, but on the other hand saying that it means something different. That is mishandling the Word of God and discourages real church growth.

Real and sustainable church growth comes from a committed membership. All members contribute in fellowship and communion. Any of them take up appointments for church boards and committees, teaching classes, managing the kitchen, sharing as host family, taking a turn at cleaning the church house, and sharing in service projects.

Baptism without church membership may put you in touch with God, but not in any meaningful or integral way with His people. Such believers generally either lose their touch with God or see it greatly diminished.

The Bottom Line is that despite the well-meaning experimentation of baptism without church membership, it is unsustainable in the generations that follow. Baptism and church membership run on dual tracks for the exercise of Christ-likeness and practical Christian living. No man is an island. 

The person who won't stand for something will fall for anything.

Re: "What Is The Gospel?," May, 2013

This article had much to commend it and helped to clarify some areas where we need encouragement in presenting the Gospel of the Kingdom. However, the writer raised some questions near the beginning of the article that I think need further consideration.

The writer asks, "Where does Scripture tell us that for God to forgive a sinner is an ethical problem?" I'm quite sure there is no such Scripture, but here is the situation. God is holy and righteous and cannot tolerate sin in His presence. "And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life" (Revelation 21:27). All men are sinners, out of fellowship with God, and under His wrath. "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

So this is the "problem:" How can a holy God have fellowship with sinful men who are under His wrath? (If this isn't an ethical problem for God, it surely is for us.) If God says, "No

problem, I'll just forgive you," that makes sin inconsequential. Since men cannot reconcile themselves to God, God Himself must act if our fellowship with Him is to be restored.

I guess the writer of the article must decide if it is "just" for God to do what He did, but "all we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6). Was this for His own benefit? "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed...He was cut off out of the land of the living: for the transgression of my people was he stricken" (Isaiah 53:5,8).

The writer also asks, "Is the God of the Bible really like a pagan deity whose wrath must be appeased by a sacrifice?" I think not; nevertheless, "it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see the travail of his soul, *and* shall be satisfied: by his knowledge shall my

righteous servant justify many; for he shall bear their iniquities” (Isaiah 53:10,11; emphasis added).

A New Testament writer summarized it this way: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Corinthians 5:21), and, “So Christ

was once offered to bear the sins of many” (Hebrews 9:28).

Perhaps the preacher quoted in the article overstated the situation, but we should be careful not to understate/minimize the drastic action that God took to redeem a fallen race.

Marvin E. Yoder, Meyersdale, PA 

ANNOUNCEMENT

Calvary Messenger is the work of a number of people working together, not the least of which are churches and individuals who contribute beyond subscription rates. We have recently re-published a book and are now experiencing an unusual, early-summer financial “drought.” We invite you to share in this need as the Lord lays it on your heart. To God be the glory!

Here’s the treasurer’s address:

Mark I. Beachy, 11095 Pleasant Hill Rd., NW, Dundee, OH 44624 

The Amish-Mennonite Historical Association

Announcement by the AMHA board

Pursuant to a decision from the 2011 Beachy Amish-Mennonite Ministers’ Meetings, in January, 2012, the Amish-Mennonite Historical Association (AMHA) board was established. Following is the *purpose*

statement we have committed: “To collect and disseminate historical knowledge pertaining to those Amish-Mennonites arising from the Beachy, Christian Fellowship, and related movements, for the ultimate purpose of recording history so the

oncoming generation can access and examine it, in order to appreciate our heritage and direction, and learn by our strengths and weaknesses to make wise decisions for the future.” To this end, the AMHA board has established an initial archive in Behalt in Holmes County, OH. The board includes Enos Stutzman (chair), Stephen Russell (vice chair), Steven Troyer (secretary), Leon Zook (treasurer), and Cory Anderson (archivist).

We are a storage and resource service.

What sorts of materials are we interested in storing? All kinds! These include, but are not limited to, books published by or about Amish-Mennonites, church histories/scrapbooks, music recordings, church statements like constitutions or standards, correspondence related to church/constituency activities, church/family calendars, newspaper clippings, wedding/funeral bulletins, organizational minutes and records, photographs, agency newsletters, samples of sermon recordings, and other artifacts. A more detailed list is available in section 9 of our by-laws, which have been sent to most ministers. If you think there is a chance we may be interested in something, we probably are. We anticipate that many of these

materials will be donated from the collections of churches, agencies, or families. So before you clear out personal files, church materials, or materials left by a deceased relative, please consider that we may be interested in storing some of them.

Who has access to this collection?

Anyone, that is, anyone who makes arrangements with a local board member (Steven Troyer or Cory Anderson). An archive like this will be more for research and study than for casual browsing. We do intend to develop a digital library of important resources of broad interest. Some materials will be too *sensitive* to make public, since our history includes high and low points. For these we offer a secure storage option, where materials will be locked up until an agreed-upon time. It is important that we preserve these also, since they are also part of who we are today, and of who our posterity will be.

How does AMHA operate?

Through local church representatives. We request that each church appoint a brother (or a family) to act as a representative. This may be an indefinite appointment, but should not be for less than three years. These representatives are the core of AMHA. They are responsible for proactively collecting materials from their church and sending them to

the main location. Periodically they will vote in board elections as well as be eligible to serve on the board if nominated. AMHA does affirm the statement adopted by the Beachy Amish-Mennonite ministerial body in the late 1990s pertaining to the non-use of the radio and television. Amish-Mennonite churches that no longer maintain this stance are still invited to appoint a representative, with the understanding he would serve in a non-voting capacity. Please give attention to appointing your AMHA representative.


How is AMHA funded? We rely on support from churches and interested individuals. We are a 501(c)3 exempt organization. Funds are to be used for archive housing, general operation, storage materials, collection acquisitions, outreach efforts, travel costs, honorariums, and related expenses deemed necessary by the board to support AMHA's goals and objectives.

We want to express our appreciation for the support we have sensed thus far from the constituency for this endeavor. In summary, we ask for you attention in three matters:

appointing a church representative, financial support, and the submission of materials. For follow-up, you may contact the following board members. You may also acquire a copy of the by-laws from any of the five board members.

Church Representative: After selecting your church representative for AMHA, please send his name, address, telephone numbers, and email address to Steven Troyer (Secretary), 3014 SR-39, Millersburg, OH, 44654, ph:330-893-3184 [w]; 330-893-3037 [h]. vbms@earthlink.net

Finances. Donations and offerings should be written out to Amish-Mennonite Historical association and sent to Leon Zook (Treasurer), 721 Semmie Dr., Virginia Beach, VA 23457, ph: 757-544-4810 [h] 757-426-6170 [c] leon@kempsvillecabinets.com

Materials. Material acquisition terms can be arranged, including special consideration for sensitive materials. Artifacts and materials for AMHA may be sent to Cory Anderson (Archivist), 28539 SR-751, Newcomerstown, OH 43832, ph: 330-897-1426, cory@beachyam.org 

If you go looking for a friend, you're going to find they're scarce. If you go out to be a friend, you'll find them everywhere.

marriages

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

Fisher-Beiler

Bro. Caleb, son of Joseph and Faith Marie Fisher, Gordonville, PA, and Sis. Melanie, daughter of Dwylan and Bertie Beiler, Strasburg, PA, at Weavertown Church on May 11, 2013, by David Fisher.

Herschberger-Graber

Bro. Wilbur, son of Eugene and Edna (Miller) Herschberger, Amboy, IN, and Sis. Krissa, daughter of Raymond and Laura (Yoder) Graber, Amboy, IN, were married on May 25, 2013, at Bethany Fellowship Church by Marvin Beachy.

Hochstedler-Wray

Bro. Dylan, son of Keith and Elmina (Graber) Hochstedler, Amboy, IN, and Sis. Theresa, daughter of Marcus and Jenny Wray, of Peru, IN, were married at Bethany Fellowship Church, on April 27, 2013, by Marvin Beachy.

Kaufman-Coblentz

Bro. Wesley, son of Junior and Arie Kaufman, Walnut Creek, OH, and Sis. Sarabeth, daughter of David and Lorene Coblentz, Sugar creek, OH, at Maranatha Fellowship Church on June 1, 2013, by Paul Leroy Miller.

Miller-Mast

Bro. John Elmer, widower, son of Levi and Lydia Miller, Kokomo, IN, and Sis. Joyce (Yoder) Mast, daughter of Andrew and Viola Yoder, Crawford, MS, were married on June 14, 2013, at Charity Mission Church for Faith Mennonite Fellowship, by Randy Miller.

Yoder-Swartzentruber

Bro. Francis, son of David and Dorothy Yoder, Oskaloosa, KS, and Nealda, daughter of Donny and Bertha Swartzentruber, Montezuma, GA, at Montezuma Mennonite Church on May 25, 2013, by Donny Swartzentruber.

cradle roll

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

Beachy, Wendell and Judith (Overholt), Circleville, OH, third child, first son, Jackson Grant, June 7, 2013.

Byler, Nathanael and Kathryn (King), West Farmington, OH, second child and son, Darien Joseph, June 16, 2013.

Fisher, Nathan and Joanna (Miller), Concord, AR, second child, first son, Kyler Shawn, May 11, 2013.

Glick, Lester and Crystal (Lapp), Dundee, NY, fourth child and son, (two sons deceased), Mason Trey, March 21, 2013.

Graber, Justin and Carolyn (Villalobos), Lyndon, KS, third child, second son, Kyler Watt, May 13, 2013.

Hamilton, Nathan and Carissa (Edwards), Harrison, AR, second child, first son, Adam Curtis, April 13, 2013.

King, Floyd and Wilma (Petersheim), Gap, PA, fifth child, third dau., Nicole Jean, May 28, 2013.

Martin, Andy and Arlene (Raber), Hicksville, OH, first child and dau., Anna Lilly, May 21, 2013.

Miller, Anthony and Amy (Overholt), Hiddenite, NC, fourth child, third son, Grant Isaiah, May 14, 2013.

Miller, David and Valerie (Weaver), Hartselle, AL, second child, first dau., Felicity Grace, May 13, 2013.

Miller, Raymond and Wilma (Peachy), Colon, MI, fifth child, fourth son, Caleb Grant, Dec. 25, 2012.

Miller, William J. and Gwendolyn Joy (Stauffer), Sturgis, MI, fourth child, third dau., Savannah Grace, Jan. 31, 2013.

Nissley, Gary and Tina (Lengacher), Shipshewana, IN, fifth child, second son, Kylan Drew, June 10, 2013.

Plank, James and Megan (Yoder), Montezuma, GA, second child, first dau.,

Summer Nicole, May 9, 2013.

Ropp, Hubert Melvin and Joanna Kay (Miller), Centreville, MI, third child and dau., Bethani Joelle, May 14, 2013.

Stoltzfus, Stevie, Jr., and Erma (Beiler), Honey Brook, PA, eighth child, fifth dau., Malisa Ranae, May 30, 2013.

Stoltzfus, Wilmer (“Willy”) and Myma (Lapp), Gap, PA, sixth child, fifth son, Samuel Joshua, Feb. 11, 2013.

Swarey, Maynard and Cynthia (Yoder), Crozet, VA, fourth child, second son, Zechariah Elliot, May 23, 2013.

Wagler, Wes and Kendra (Lapp), Montgomery, IN, second child and dau., Ella Caroline, May 23, 2013.

Yoder, David Lee and Heidi (Cross), Montezuma, GA, third child and dau., Jenna Raquel, May 15, 2013.

Yoder, Michael and Lynnette (Yoder), Meyersdale, PA, second child and son, Cameron Isaiah, June 1, 2013.

Yoder, Reuben and Mary Lynn (Smucker), McConnellsville, OH, third child and son, Patrick Gene, May 24, 2013.

Yutz, Merlin Lee and Mary Lou (Glick), Kinzers, PA, sixth child (one deceased), second son, Cybrin John, May 16, 2013.

Zook, Nate and Celena (Yoder), Rural Retreat, VA, first child and son, Gabriel Paul, July 26, 2012; received for adoption May 1, 2013.

Zook, Paul D. and Verneda (Peter-sheim), Kinzers, PA, first child and dau., Kianna Hope, March 5, 2013.

ordination

May the grace of God be upon our brother as he ministers faithfully. Let us pray for him.

Bro. David Raber, 40, was ordained as minister at Clay Street Amish Mennonite Church, Bourbon, IN, on June 2, 2013. Preordination messages were brought by Dan B. Miller, Goshen, IN. The charge was given by Wade Burkholder, assisted by Henry Hershberger and Steve Miller. Tony Burkholder and Leon Troyer were also in the lot.

obituaries

Esh, Sarah Ann, 39, of Chuckey, TN, died May 20, 2013, at the home of a sister in Frankfort, OH, after a seven-month battle with cancer. She was born May 23, 1973, in Lancaster, PA, daughter of Daniel and Caroline Esh.

She was a faithful member of Greene County Mennonite Church, Chuckey, TN.

Sarah gave 12 years of her life as a

school teacher and served four years (2006-2010) as a missionary with AMA in Kenya, East Africa. These were some of the most challenging and rewarding years of her life in which she developed many friendships with Kenyan nationals.

She is survived by her parents of Flemingsburg, KY; four brothers, Ervin (Esther) Esh, Harrodsburg, KY; Steve (Martha) Esh, Charlotte, TN; Leon (Nancy) Esh, Flemingsburg, KY; Al (Sue) Esh, Aroda, VA; three sisters, Martha (Dave) Schwartz, Frankfort, KY; Susan (Mose) Schwartz, Frankfort, KY; and Ada (Tony) Suarez, Rutherford, TN, as well as many nieces and nephews.

Sarah was preceded in death by one nephew.

The funeral was held in Greene County Mennonite Church on May 23 (on what would have been her 40th birthday), with Roman Kauffman, Raymond Fisher, and Merle Beachy serving. Burial was at the church cemetery.

Miller, Fannie (Mast), 93, died at her son John's home in Hutchinson, KS, on June 8, 2013. She was born on August 19, 1919, in rural Hutchinson, KS, daughter of the late Daniel S. and Anna (Yutzzy) Mast. She lived in several different states in the course of her life: New York, Delaware, Kansas, Florida, Kentucky, and finally "back home to Kansas" for almost five years.

She was a member of Center A.M. Church, Hutchinson. She was an avid reader, choosing to read only true stories. She made letter writing a ministry

to others.

On August 2, 1951, she was married to John H. Miller. He died in 1976. Their three children are: Edna Mae (Mrs. Nathan Hochstedler), OH; Betty Irene (Mrs. Albert Schmucker), KY; and John Daniel (Freida Coblentz), Hutchinson, KS, and six grandchildren: Rachel, Kathy, Arlene, Walter, Jonathan, and Dorothy Miller and one brother, Eli Mast.

She was preceded in death by two brothers: Clarence and Jonas, and three sisters: Lydia, Effie (Mrs. Alfred Troyer) and Mary (Mrs. Martin Beachy).

The funeral was held at Center church on June 12, with Gary Miller and David Yoder serving. Julian Nisly conducted the committal at West Center Cemetery.

Miller, Moses C., 93, of Newcomerstown, OH, died May 29, 2013, at Riverside Manor in Newcomerstown. He was born April 1, 1920, in Holmes County, son of the late Crist and Sarah (Raber) Miller.

He was a member of Maranatha Fellowship Church, Sugarcreek. He was a retired poultry farmer. A nephew, Paul J. and Emma Lou Miller, provided a home for him and cared for him for several years until he went to the nursing home three months ago.

Surviving are three brothers: Crist (Anna) Miller, Sugarcreek; John Miller, Newcomerstown; Atlee Miller, South Bend, IN; one sister Katie Ann (Andy) Yoder, Baltic; and many nieces and nephews.

He was preceded in death by three brothers: Eli, Alvin, and Neal; and one sister, Susie.

The funeral was held on June 2, at Maranatha Church, with Paul Leroy Miller officiating. Burial was in the church cemetery.

Petersheim, Barbara Ann, 50, died of cancer March 28, 2013, at Kinzers, PA. She was born at Kinzers, PA, Oct. 7, 1962, daughter of Christian F. and Anna Nancy (Stoltzfus) Zook.

She was a member of Pequea A.M.Church.

On Oct. 13, 1984, she was married to John Roy Petersheim III, who is no longer living. Their surviving children are: Rosene, at home; Verneda (Paul) Zook, Kinzers; Anna Mary, at home; Veronica, at home; John Roy Petersheim IV, at home; and Isaac, at home. One grandchild survives. Other survivors include her mother, Anna Nancy Zook, Honey Brook; brothers: Isaac (Julia) Zook, Intercourse; Jonas (Ruthie) Zook, Womelsdorf; Solomon (Fannie) Zook, Honey Brook; Ivan (Lois) Zook, Bird-in-Hand; and Paul (Rhoda) New Holland; sisters: Mary (Ray) Weaver, Stevens; and Martha Zook, Honey Brook.

Preceding her in death were a son, Shawn Eugene; her father, Christian F. Zook, two sisters-in-law: Ann, wife of Ike Zook; Anne Marie, wife of Paul Zook; and sisters, Nancy (Mark) Kuepfer, Gettysburg; and Fannie (Jesse) Beiler, Honey Brook.

The funeral was held at Pequea Church with Mervin Fisher, Ben A. Stoltzfus, and Mark Kuepfer serving. Burial was in the Summitview Cemetery.



On May 15, I had surgery in Wichita which may be considered corrective to my emergency surgery which had occurred on July 31, 2012. At that time a malignant blockage and a section of the colon were removed. The surgery at Wesley Hospital in Wichita was to correct the “damage” that was a necessary part of the earlier surgery.

Wesley Hospital is an eight-story building that seems large and complex to this country boy. Some of their long hallways are decorated with photos pertinent to history. A picture of a graduating nurses class of 1915 seems particularly noteworthy. Every graduate is dressed in a modest cape dress. The appearance was not only modest, but actually quite “Beachy.” It seems apparent that they were not imitating some conservative Anabaptist practice but simply making an honest response to Christian teaching on modesty.

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A certain Christian couple was looking for something with more substance and conviction than their church seemed to offer. Some things about a small Anabaptist outreach

group in their area appealed to them. This couple’s background included an emphasis on the security of the believer which can also be called “once saved, always saved.” The man indicated that this teaching was important to him and that he wanted to know where the Anabaptist pastor stood on the matter. He offered an example of a friend who had earlier made a profession of Christianity, but was presently living an obviously unchristian life. So he considered this as evidence that he had never been born again. The Anabaptist pastor listened patiently. Finally, he asked, “Can you and I agree that your friend needs to repent?” To this there was ready assent.

After some years, this couple still regularly attends the Anabaptist outreach church and seems to enjoy the fellowship. The pastor did not try to point out why his persuasion seemed unsound, but rather reached for something on which they could agree. It removed the focus of the discussion between them to a needy person who needed to repent.

Sometimes I wonder if we should consider more seriously what it means to be “wise as serpents and harmless as doves.”

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Harry Argo has been a Christian for about 30 years. He is very active as a lay evangelist. He has also been with mainstream churches in various pastoral/teaching roles. He found it disappointing that he was not free to allow the Scripture to speak to issues that were in conflict with accepted practice. A case in point was the matter of divorce and re-marriage. He became increasingly disillusioned with what seemed like nominal (in name only) Christianity.

Fairly recently he discovered some conservative Anabaptists who believe that Bible authority should be taken seriously, even when it conflicts with popular practice. He is very excited about this discovery. He is also concerned that many conservative Anabaptists, especially young people, may underestimate the value of their rich faith heritage.

I have had only very brief telephone contact with this man, but was very interested to learn that he had accepted an invitation to speak at Montezuma Mennonite Church, in Georgia. Eli Kauffman tells me that the two-hour session was received with rapt attention. Could it be that the Lord has touched and blessed this man not only for his benefit? Has He blessed him also for those among us who need a fresh reminder of the

practical value of biblical authority?

For a number of years Gertie Troyer, Cindy Sharpe, and Pat Roy have held fast to their conviction to be faithful witnesses to a needy community at Fellowship Haven in Washington, D.C. They have found it difficult to effectively communicate Kingdom values and lifestyle to the native population there. Harry Argo's fervent spirit and teaching skills are considered a much needed breakthrough for them.

Both parties are rejoicing in what seems to them a God-directed discovery and arrangement. For persons who may be interested, I have Gertie Troyer's permission to offer her telephone number: 202-375-3522.

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World is a bi-weekly news magazine which tries to report news that major news media tends to ignore. The June 15 issue has an unusually long article describing the experiences of several pro-life organizations who have recently experienced tiresome delays and denials in their quest to gain non-profit, tax-exempt status from Internal Revenue Service (IRS). One person mentions that "pro-life groups, traditional marriage groups and the Tea Party groups are all on the wrong side of the Obama administration."

James Dobson’s widely-known “Focus on the Family” ministry is pro-life. Even after their attorneys had spent 19 months trying to negotiate approval, IRS still denied their application. Strangely, when an attorney working in behalf of Focus on the Family threatened litigation it took only nine days for IRS to approve tax-exempt status.

—DLM

Editor’s note: Bro. Ronald Miller, Oswego, KS, has been asked to assist his father, David L. Miller, in writing the column, “Observations.” Just how father and son will share these duties remains to be seen, but we thank Ronald for consenting to take up this work. We also commend David for taking steps that allow him to adjust to changing health conditions. Here’s Ronald’s contribution to this month’s column:

A significant and growing slice of the population is quite adamant about the benefits of raw milk. In the state of Wisconsin it is illegal to sell it to the public, except for the “incidental sale” of raw milk to a consumer at the dairy where it was produced. Vernon Hershberger, who with his family operates a farm in Wisconsin, formed a buying club of interested individuals who

made a financial investment in the farming enterprise, in exchange for the privilege of obtaining food, including dairy products, meat and eggs, from the farm. Since he only dispensed product to members of his club and not to the general public, he didn’t think he was doing anything illegal. The Wisconsin Department of Agriculture, Trade, and Consumer Protection (DATCP) saw it differently. They obtained a search warrant, raided the farm in June, 2010, and placed a holding order on the food in his coolers and dropped a glob of purple coloring in the bulk milk tank, instructing him to spread the milk on his fields. He was charged and tried in May, 2013, on a variety of charges, including operating a store without a license and violating the holding order on the food in his coolers. The holding order was put in place due to alleged illegal activity in which the jury found him guilty. His sentence was a \$1,000 fine, plus another \$500 to \$600 in court costs.

While there are unsettling things about this legal battle and its implications, it got me thinking about how God’s children conduct themselves in a social climate that continues to make strides at marginalizing Christian priorities and expression. Many behaviors don’t

get much favorable press, such as most forms of murder and thievery. However, mainstream media tends to present selected sinful practices like divorce, abortion, drunkenness, homosexual behavior, and so on, in a light that makes these practices seem quite normal and proper. Hence, anybody who opposes these things invites accusations of bigotry, being unrealistic, out of touch, and a real threat to personal freedom. While these accusations are not always true, they are also fueled by some who name the name of Christ, who seem to sidestep personal involvement with the “messiness “ of helping people who desire freedom from such sins.

Since the current social climate is one of gathering darkness, the children of light will stand out in sharper contrast all the time. God will be glorified when His children are able to communicate to a watching world that their life is a response to the redemption of a loving God and is rooted in love of God and love and respect for our fellow man. That motivation of love is most effectively communicated through relationships. It is impossible to have close relationships with all who have an impression about our Christian

faith, but a worthy goal for us is to be seen as a loving people.

I am encouraged by how Ken Miller is stewarding his recent and current opportunity to demonstrate these things in an experience that none of us would welcome. The concept of which Paul reminded Timothy when he said, “Yea, and all that will live godly in Christ Jesus shall suffer persecution,” is one that we may be forced to get reacquainted with.

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It is commendable to cultivate an awareness of current events. When I read the news I need to remember that to qualify as news, something usually needs to be either bloody, scandalous, scintillating, risqué, or unusual in some other way. “Normal,” however, isn’t particularly newsworthy. It isn’t newsworthy when my neighbor faithfully drives past our house at 6:10 each weekday morning on his way to work, and that our house wasn’t ransacked and vandalized the last time we were gone. It’s good to remember that if my impression of the condition of our world is primarily shaped by “the latest news,” my impression not be very accurate.

—RJM 

MINISTERS MEETING MESSAGES

Here is a message given at our annual ministers' meetings hosted by Holmes County, Ohio, churches on April 2-4, 2013, and held at Fairlawn Mennonite Church, Apple Creek, OH. Seven sermons and two women's sessions are available from Victory Music Services, P.O. Box 1498, North Highlands, CA, 95660, for \$50, postpaid. Telephone: 443-480-1489.

2. The Doctrine of Sin

John U. Glick, Gap, PA

The doctrine of sin affects all of us. The Bible is very clear how it came into being, what needs to be done, and what the provision is for it to be taken care of. When we compare ourselves with the great and glorious God, we realize that there is a problem within us. When God's truth is proclaimed, we may say, "Ouch," or "Amen," but not just, "Oops!"

Sin is all that stands in contrast to God's greatness, holiness, and glory. When we attempt trying to comprehend Him, it is of prime importance that we have a right concept of who He is. Let us think of the situation in the Garden of Eden after Adam and Eve were created and were living in the Garden and were having a very intimate relationship with God. That was the height of bliss!

God is self-existent. In Isaiah

43:10, "Ye are my witnesses, saith the Lord, and my servant[s] whom I have chosen; that ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me." He always was; He's complete in Himself; He needs no counselor; He doesn't need you and/or me to fulfill His purposes. He's indescribable, incomprehensible, incomparable, everywhere present, but nowhere to be seen, exceedingly holy, altogether righteous, nothing is new or impossible to Him. He knows the end from the beginning, has always been in control, and never will be dethroned. He's sovereign, omnipotent, and omnipresent. He holds men's breath in His hands and will ultimately destroy, because of His holy character, all wickedness and sin in what the Bible tells us is the lake of fire. The Bible also tells us who will be in that lake of fire. The beast, the false prophet, the devil, but also all those whose names are not written

in the Lamb's book of life.

Even though man was created in the image of God and after His likeness, Isaiah asks in chapter 40, To whom can God be compared? Even all the nations are like the dust on balance scales. That doesn't even register any weight. From the image we bear, He establishes the possibility of relationship with Himself. Adam is called the son of God. Since God says that Adam was "after our likeness," I understand that we have some similarity of character with God. Man can love, have compassion, can reason, forgive, and choose somewhat similar to Him. Man was put in the Garden of Eden as a creature of choice.

We know the story well. Genesis 3 is brief, but far-reaching. He had created them three-fold beings—spirit, soul, and body. In verses 5, the Tempter says, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." In verse 6, it says, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Here's a question: Did the tempter tempt *the body*,

the soul, or *the spirit*? He tempted them to reason. Romans 5 mentions Adam's part in the transgression and 1 Timothy 2 mentions Eve's part. In that transgression they lost the intimate child/parent relationship with God. God had said in the day they eat thereof, they are sure to die. What died? Their bodies didn't die. They reasoned, instead of exercising obedient faith. By reasoning disobedience, they lost a close sonship and became soul-dominated. They were lured into captivity by the devil and the seed of sin took root in our flesh. When Seth was born some 130 years later (Genesis 5:3), he was born in the likeness of fallen Adam.

In the fall, man became disoriented. Sin is exceedingly sinful; God cannot tolerate it. We must give it the same term that God does. We may call it shortcoming or that it doesn't quite measure up, but God calls it iniquity. We should not say, "I overstepped," when God calls it *transgression*.

Man may increase his knowledge, but he's *not* all-knowing. God is. Man can love, but does not have perfect love like God has. Man can choose, but is subject to choosing wrong. He can forgive, but not absolve. He can do good. He makes promises but they are subject to failure. God is not subject to failure. What's wrong

with man? Man can live a clean moral life by self-will, but is subject to temptation. Those failures are true of those in sin and also of those who have received Christ as Savior and Lord!

It still happens by those making decisions about sin, that they yield to reasoning rather than the revealed Word of God. It is said, "Win a man's mind and you have him; capture a man's thoughts and you control him." James says that every man is tempted when he is drawn away of his own lust and enticed. Then when lust has conceived, it brings forth sin.

Sin is universal. Romans deals with that principle extensively. Romans was written primarily to Christians. Furthermore, there is no difference between Jew and Gentile. In 3:23, "All have sinned and come short of the glory of God."

Sin is a ruling power. Romans 5:21, "Sin has reigned unto death." It affects our thinking. Romans 1:19-21 describes how sin rules the life when it is given free rein. It pervades our members. In chapter 6, sin is used more often than in any other chapter in Romans. We look at chapter 6 as a victory chapter. It is, but it deals frankly with what we face in pursuing victory. It tyrannizes and enslaves (6:20 and 7:14). Note that the verbs in the verses in chapter 7 are present tense.

Sin abounds (Romans 5:20). It is very urgent in our time that we employ and exercise obedient faith. God has given a reasoning faculty, but when reasoning takes precedence, we're in for the same fall that tripped Adam and Eve. The difference of being in Adam and being in Christ is given when he speaks of the old man. In Romans 5, "in Adam" is followed by "much more in Christ" five times! If we retain that Adamic nature, we miss out on the "much more" that Christ gives.

Three aspects of sin in Romans 5 are: falling short, going beyond, and calling aside. Three results are given: judgment, condemnation and death. It involved spiritual death for Adam and Eve and for all their descendants.

Transgression is when I overstep and go beyond in what I know God says, "Thou shalt not eat of it," but I do it anyway. Iniquity says "I'll come close and I think I'll be alright, even with minor disobedience." Eli did not restrain the disobedience in his sons and that was called iniquity.

Psalm 78 gives much good teaching about passing along the faith to the next generation.

Self-righteousness is not righteousness. Whatever is not of faith is sin. Titus 3:5 explains that it is not by works of righteousness which we have done, but according to his mercy that he saves us.

Yielding to God is an important part of resisting sin. Not letting sin have dominion over us is essential. Being the servants of righteousness unto God is key. Not yielding to sin and not reasoning with sin is important in the battle for victory over sin. Instead of that, in place of that, ahead of that—is obedient faith to what God’s Word tells us.

In the case of the Pharisee and the publican, the Pharisee despised others. That is a form of self-righteousness that we should take heed lest we be overcome by it in looking down on others.


Neglect is shown in James 4:17, where the sin of omission is knowing to do good and doing it not. That’s sin.

Ingratitude also is sin.

Are we lifting Him high to our congregations? What do our people see in us about how we revere God? Impatience is disbelief and sin. Notice what kept Moses and Aaron out of the promised land.

Here are some thoughts from A. W. Tozer: “What comes to our minds when we think about God is the most important thing about us. The greatest person to go to church is always God himself. The most telling fact about

God in a man is not what at a given time he may say or do, but what he in his deep thoughts perceives God to be like. This is true not only of individual Christians, but of the company of Christians that compose the church. That our idea of God corresponds as nearly as possible with that of the Word of God is of immense importance to us. Compared to our actual thoughts about Him, our creedal statements are of little consequence. A right conception of God is basic, not only to systematic theology, but to practical Christian living. A right conception of God is to worship what the foundation is to the temple. When it is inadequate, or out of plumb, the whole structure will sooner or later fall. I believe there is scarcely an error in doctrine or failure in practical Christian ethics that do not find their failure in low thoughts about God.”

Let us close with insights from 1 Corinthians 15:56-58a and b, “The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ, Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord...” 

***There are 365 “fear nots” in the Bible—
one for each day.***




We Will Glorify

Twila Paris

We will glorify the King of kings,
We will glorify the Lamb,
We will glorify the Lord of lords,
Who is the great I AM

Lord Jehovah reigns in majesty,
We will bow before His throne,
We will worship Him in righteousness,
We will worship Him alone.

He is Lord above the universe,
He is Lord of all who live.
He is Lord above the heav'n and earth,
All praise to Him we give.

Oh, hallelujah to the King of kings,
Hallelujah to the Lamb.
Hallelujah to the Lord of lords,
Who is the great I AM. 

Ronald Border writes, “For the past three years I have been writing a weekly column entitled, ‘The Shepherd’s Heart’ for our local newspaper. It is important to preach Jesus to the nations! ...All nations! He will meet the needs of every society and every people. That is why God makes such a priority of witnessing about Jesus.” The following article is an encouragement to stay focused on Jesus. — FS

THE SHEPHERD’S HEART

Three Reasons Why China Needs Christ

Ronald J. Border, Minerva, OH

A number of years ago, C. K. Lee, a native Christian leader in China, was in this country on a speaking tour. We are well aware that Christianity is not favored in any way by the Communist government of that land. Here was a man who was passing through the very flames of persecution, and yet remained faithful as a strong voice for Christ in that land of great need. Mr. Lee knew what he believed and lived accordingly.

One Sunday morning, while yet in this country, he was asked to speak in a modernistic church in California. As was the

practice in this church, after the message, the platform was open for questions. A young college student proposed this question to the Chinese pastor: “Why should we export Christianity to China when you have Confucianism in your country?”

Mr Lee responded immediately by saying, **“There are three reasons.**

“First of all, Confucius was a teacher and Christ is a savior. China needs a Savior more than she needs a teacher.

“In the second place, Confucius is dead and Christ is alive. China needs a living Savior more than she needs a dead teacher.

“In the third place, Confucius is some day going to stand before Christ to be judged by Him. China needs to know Christ as Savior before she meets Him as Judge.”

This God-appointed response cuts through all the dross and gets right down to the point. No philosopher or philosophy can take the place of our Risen Savior in providing for the eternal needs of our souls. This is true of China or any other country. Men's needs are the same and they can only be met through the saving work of Christ. In the wonderful name of Jesus Christ, men's deepest needs are addressed—both in this life and in the next. **“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved”** (Acts 4:12).

There is NO SUBSTITUTE for Jesus! He is the WORTHY ONE Whom we adore and we preach to ALL the nations! And so we have been commanded: **“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen”** (Matthew 28:18-20).

“For other foundation can no

man lay that that is laid, which is Jesus Christ” (1 Corinthians 3:11). Jesus is the SURE FOUNDATION of EVERY work of God in EVERY NATION!

[Used by permission.]

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A Tribute to Suvilla Kauffman

Floyd Stoltzfus

Marilyn and I attended the funeral of Sister Suvilla on June 26, 2013. Norman Kauffman, a grandson, brought the main message. He noted similarities between Sarah, Abraham's wife, and Suvilla. Sarah died at a good old age of 127 and Suvilla died at a good old age of well past 106. Sarah lived approximately 2,000 years before Christ and Suvilla died approximately 2,000 after Jesus came to earth. Sarah died in Hebron, which means “fellowship.” Suvilla died in fellowship with her Redeemer. Sarah died in faith, “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth” (Heb. 11:13). Suvilla lived and kept her faith in Christ until the end of life.


Suvilla and her husband (the late Christian B. Kauffman, who died

in 1966) had a heart for missions and Christian service before our Amish Mennonite churches had any organized programs. They sent food and clothing to post-war refugees in Germany.

Suvilla wanted twins born to them, but God did not give them twins in that way. Christ and Suvilla learned of a family in Germany who had twins and were not refugees, but nevertheless, were poverty stricken because of the ravages and aftermath of World War II. After the twins were born they did not expect they would be able to provide for two. But a grandfather said, "If God has given you twins, He will provide for them." When food and clothing arrived in Germany through the generous hands of Christ and Suvilla, the family said it was as though a package was sent from heaven. Otherwise, the family would have faced starvation. Whenever Christ and Suvilla purchased a pair of

shoes for their own daughter, Judith, they would send two pairs of shoes for the family of twins in Germany. Judith was very close to the age of the twins, one of whom was named Judith.

Is it any wonder that five out of Chris and Suvilla's seven children served the Lord and His church in some voluntary service unit or foreign missions? The other two families faithfully served at home and supported missionaries. Suvilla was still sewing dresses for her church sewing circle at age 100. Some years she sewed several hundred. Up to age 104, she was sewing blocks of material for comforter tops for quilt kits.

She often quoted from memory Psalm 103: "Bless the Lord, O my soul: and all that is within me, bless his holy name...." Her mind failed in the last years, but she was always grateful when people did things for her, saying, "Thank you, thank you, thank you!" 

God's delays are not God's denials.

Growing Old Gracefully

Mary June Glick, Seneca, SC

Each birthday is a gift from God. I just enjoyed another birthday, with the special blessing of being surrounded by all our children, most of our grandchildren, along with my siblings. What a gift! If God wills, on my next birthday, I will be living on borrowed time according to Psalm 90:10, which says that if I live for 10 more years, my life will be full of labor and sorrow.

I recall a writing that my father carried in his wallet stating that people will now excuse him for his blunders and mistakes accounting it to old age, so he may as well quit worrying and enjoy life. Dad did enjoy life even though he spent the last eight years as a widower. He continued to work as much as possible, took an interest in people and in the beauty surrounding him. I like the verses in Psalm 92:12-15, especially the phrase in verse 14, “they shall still bring forth fruit

in old age.” This is my prayer and desire as I grow older.

No prescription for growing old is tailored to fit everyone. God has given us different bodies, personalities, responsibilities, gifts, and stations in life. Some people grow old surrounded by spouse and family. Others lose a spouse and grow old alone, some have family nearby and others do not. There are those who are single and need to find their support in extended family and friends. Hopefully, all who are reading this are blessed with a church family. However, it is good to be aware of the fact that many older people living in our communities have no one to support them. God gives us opportunities to befriend these lonely people.

The catchy title of a well-known book, *Getting Old Is Not For Wimps*, makes us smile. Yet, we all recognize that the physical process of getting

older is not all fun. Our mental and physical faculties slow down. We like to tell funny stories about the things we forget or misplace, and so on. Our physical problems are not so easy to laugh about. Simply put, our bodies are wearing out as our doctor son has told me several times, “Mom, you need a new body.” Praise God, one day I will get a new body! My interest in writing this article is how I should live and act as an older woman. Even though others may not expect as much of me, what does God expect? How can I bring forth fruit in old age?

Walk with God and share your faith.

Be a woman of prayer and faith. Spend time in God’s Word. Be an example of the believer wherever you go. Take time to minister to others in your own special way and with your own special abilities. There are so many opportunities to reach out. I recently heard of a 90-year-old man who bought a serger machine and is sewing blankets for Christian Aid Ministries. Another, a dear sister who just passed away was sewing dresses for the needy until she was 100. Others may grade correspondence courses for prisoners or even visit prison, or write letters of encouragement, visit the shut-ins—the list is endless.

Maintain a positive attitude.

Recently I read a thought which really impressed me, “Your thoughts, not your circumstances, determine your happiness.” Isn’t that amazing? Our happiness is up to us. The Bible talks about the importance of thinking things that are pure and edifying. Proverbs 23:7 says, “As he (a man) thinketh in his heart, so is he.” Do you want to be a happy person? Then think happy thoughts. That removes a critical spirit or an unforgiving attitude. We have heard that what we are or how we act in our younger years determines how we grow old. I believe we can still change. It has been said that habits—good or bad—are formed in 30 days. For the next 30 days, allow only good, pure, happy thoughts to dwell in your mind; see what a difference it will make in your life. I do realize that there are forms of dementia that completely change a person as they grow older. These things are out of our control.


Take time to smell the roses.

We have so many things to enjoy. I thought life would become less busy as I grow older. The children are gone, there are only two people to cook for, and there is less laundry and cleaning. I did not take into account that I could not work as fast or have nearly as much accomplished

at the end of the day. So, I admit that I still feel busy and I believe I have also learned to smell the roses. I love to sit on the porch in the quiet of the morning, listening to the music of the birds, enjoying the flowers, and whatever special surprise God brings to me. Last week, it was a little fawn, separated from its mother and trying to get through the fence. It is easy to worship in such a peaceful atmosphere. Enjoy God's beauty in creation: the sunset, the trees, the flowers and all. Thank God for His gifts to you.

Relationships are important.

Take time to listen, to encourage and to care for people. Bless your church family by being an active and giving participant. Your own children and grandchildren still need your time, your wisdom, and your blessing. Let them know you are available to them when they need you. Take time for friendships, old and new. What would life be like without friends?

Growing old takes grace. God will supply it for us, enabling us to grow old gracefully. 

junior messages

God With Me In The Storm

Katrina Stoltzfus, Stanardsville, VA

One summer I taught Bible School. My class of lively youngsters kept me busy. One evening my dad came to the church house for a meeting after Bible School. I left for home thirty minutes before he did.

I was halfway home when the wind picked up and grew strong. The farther I went, the worse it got. It grew dark. I was very scared and

felt all alone in the storm. The trees were swaying in the powerful wind. At some places there were leaves and small branches on the road. Fortunately, they were small enough I could just drive over them and go on. The wind kept blowing fiercely. I was fearful that trees might crash down on the van as I drove on. Then it started dumping torrents of slashing rain. I was ever so grateful


and happy to see the lights of home when I finally drove in our lane.

It was 9:30 in the evening when I arrived. We called back to the church house to warn Dad of the bad storm. No one answered so we figured he must be on the way home. Half an hour went by. Still Dad did not come home. We prayed that God would keep him safe. Before long the phone rang. Dad told us he was having a difficult time because of fallen trees blocking the road. He did not know what time he would get home. A man that was lost in the storm flagged Dad down. He lived fairly close to us so he decided that he would just follow my dad.

It kept getting later and later, so Mom and I decided we would go to bed. Finally, around one o'clock in the morning, Dad arrived home safely. Oh, how we thanked the Lord! Dad had never seen anything like that powerful storm. He was on the road during the worst part and God kept His protecting hand

over him. We were so thankful! What if I would have left church 30 minutes later? I would likely have gotten stranded because trees were down blocking the road in some of the very places where I had driven through. God was with me and took care of me.

God's presence surrounds us. We believe that God is with us. Yet, how do we know that this is true? There are many verses in the Word of God that tell us how God is with His people. We need to hold on to those promises in the Bible. Joshua 1:9 tells us, "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

I am very thankful for my powerful, strong, heavenly Father who loves me and cares about me even though I don't deserve it. I will always be grateful that He was with me in the storm. There will be more storms in life and I trust that God will go with me through them all. 

***If success comes in cans;
failure comes in can'ts.***

Dear Youth,

Do you have ideas as to what the church should be, or how it should function? If so, how might you discover whether those ideas are any good? One test is to compare these ideas with what we read in the New Testament. Rather than rely on contemporary writings, why not learn from the early church? The following essay as written by a student at Calvary Bible School for the class, "Church Doctrine, Concepts, and Practices." I hope you will be inspired to invest more in your local church, so that at least in your corner of the church, people will recognize that you've been with Jesus. —EE

A Vibrant Church Exemplified—part one

Serena Lapp, Lakeville, OH

What is a vibrant church? As an example, we can look at the picture of the early church recorded for us in Acts. The verses below occur just after Pentecost and Peter's powerful sermon through which many believed on Jesus. At this time the church was only weeks removed from Jesus' actual presence and directions on earth.

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship,

and in breaking of bread, and in prayers. And fear came upon every soul and many signs and wonders were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:41-47).

Though nearly two thousand years have passed since the time of the early church, the directions given by

God through the power of the Holy Spirit are just as relevant today. A vibrant church like this is possible when people yield themselves to God and follow the guidance of the Scriptures and the Holy Spirit.

Beginning with this passage in Acts, we see that “they that gladly received [the] word were baptized” and added to the new church. A vibrant church is made up of people who have personally experienced salvation and joined the church publicly declaring their faith through baptism. Because of this voluntary and joyous spirit upon becoming a part of the church, all members (will) feel they have a personal responsibility to preserve the discipline and purity of the organization. This personal encounter with Jesus, the foundation of the church, is vital in maintaining a healthy church.

Then Acts states that the new church “continued steadfastly in the apostles’ doctrine.” A vibrant church will base every area of life firmly on the inerrant Word of God. A church must be rooted firmly in the principles of sanctity of marriage, the sanctity of life, God’s structure of authority, and seek to discern the spirit of a particular teaching in the Bible, and what kind of person God wants us to become. A congregation will by the guidance of the Holy

Spirit make collective applications of scriptural principles. Also, as part of continuing in the Word, members of a vibrant church will love to spend time in the Word of God, both personally and collectively.

Members of a vibrant church will also “continue steadfastly in... fellowship.” This fellowship is deeper than casual acquaintance. It is based in the common desire of all members to worship and serve God. True fellowship requires a spirit of humility and love. It can be likened to the hard work and rich rewards of digging for gold. If we don’t learn to relate to each other in a sacrificial, caring way, we will fail to ever experience the connectedness that God designed His family to experience. This fellowship requires selfless love, of which Jesus said, “By this shall all men know that ye are my disciples, if ye have love one to another.” Members of a vibrant church will allow the Holy Spirit to fill them with the fruit of love. This attitude of love is shown in submission, patience, kindness, humility, encouragement, and many other qualities. The Bible has much to say on how Christians should relate to each other. A vibrant member of a church will search the Scriptures and search his own heart. Am I loving the body of Christ as I would my own flesh? Am I willing to sacrifice for

brotherhood unity?

This fellowship is both created and strengthened by spending time together, of which continuing “in breaking of bread” is a part. Acts 20:11 speaks of the fellowship that the Apostle Paul formed over a meal. **“When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till the break of day, so he departed.”** Sharing meals is a wonderful way to build fellowship. Members of a vibrant church will be hospitable and open their homes to each other, following the example of the early church as shown in Acts. There are many ways to encourage fellowship among believers. When non-religious activities are done together, it can build friendships. Working together can create strong interpersonal ties. For example, when a member has a physical need, the church should gladly fill that need. This both exhibits love and builds love.

The early church spent time together in prayer. This was not casual prayer. This was both thanksgiving and heartfelt appeals to God by a congregation desperate for His wisdom and guidance in the battle of life. God wants His people as a collective group to pray. Jesus affirmed this: “again I say unto you,

That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” Paul repeatedly exhorted the churches to pray for each other and for their leaders. A vibrant church will realize the vital need of prayer and will spend much time in individual and collective prayer for the advancement of the Kingdom and the needs of the believers.

Next, Acts records that the members of the early church “had all things common, and sold their possessions and goods, and parted them to all men, as every man had need.” In relating this to the rest of the New Testament, it does not seem that the Bible necessarily advocates a communal form of church living. But we do see a principle: those that are blessed with material wealth should be eager to share with those less fortunate, as needs arise. **“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”** We are commanded to give beyond our “extras” and make sacrifices to serve others. Sharing of


time, possessions, and money with the local and global brethren is an important part of a vibrant church.

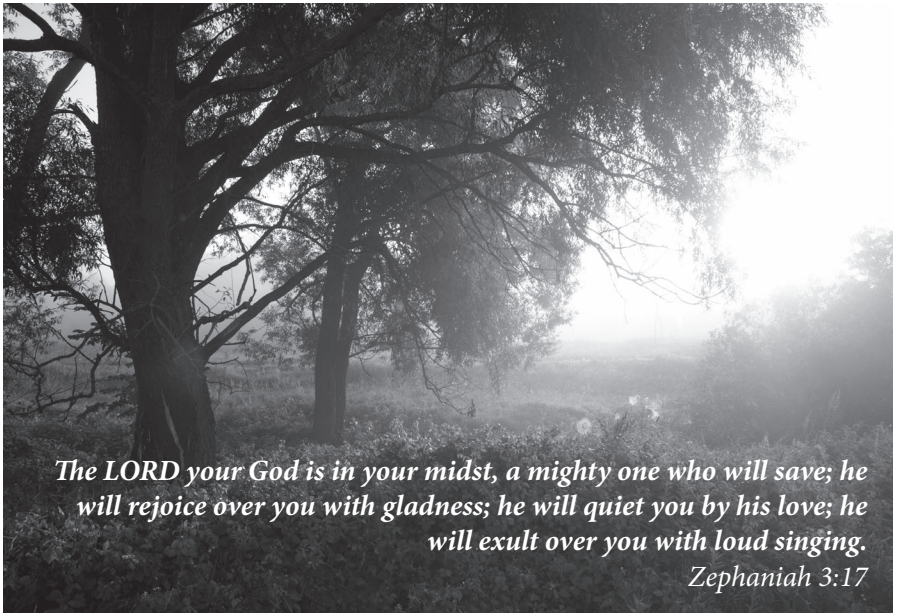
The believers “(continued) daily with one accord in the temple.” A vibrant church will meet together regularly to hold services of worship and exhortation. This principle is well understood in the Bible and Jesus promised that “where two or three are gathered together in my name, there am I in the midst of them.” This gathering provides a place to practice communion, hold special ceremonies, and fellowship with other believers. Members of a vibrant church will rejoice at the opportunity to regularly gather

together. In his first letter to the Corinthians, Paul established some guidelines for corporate worship, summarized in the statement, “Let all things be done decently and in order.” The purpose of a church service is not to exalt individuals. It is to glorify God and to promote brotherly love. Everything done in a service should revolve around these purposes.

I shall include three ideals on the practical side of church organization that I believe to be consistent with the church described in Acts.

(To be concluded next month)

Resources: Val Yoder, *I Will Build My Church*, Arnold Cook, *Historical Drift: Must My Church Die?* 



The LORD your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.
Zephaniah 3:17

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• • • • •

What you get by achieving your goals is not nearly as important as what you become by achieving your goals.

• • • • •

We don't meet people by accident. They are meant to cross our path for a reason.

• • • • •

You don't have to be great to start, but you have to start to be great.

• • • • •

Remember that failure is an event, not a person.

• • • • •

This is not the end of the story...Turn the page and start a new chapter.

• • • • •

Your attitude, not your aptitude, will determine your altitude.

• • • • •

If you aim at nothing, you'll hit it every time.

• • • • •

Among the things you can give and still keep are: your word, a smile, and a grateful heart.