

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

Galatians 6:14

SEPTEMBER 2013

Meditation	
<i>Nature Speaks</i>	1
Editorial	
<i>Thankful I'm Not As Other Men Are</i>	2
Reader Response.....	5
Bad Snoopy.....	5
What Does it Mean to Be an Educated Christian?.....	9
Israel Report.....	11
That Chain.....	12
Marriages.....	14
Cradle Roll.....	15
Ordinations.....	16
Obituaries.....	16
Observations.....	18
Mission Awareness	
<i>Cities—The Focus of Paul's Mission</i>	22
Addicted.....	26
Dealing with Depression.....	27
The Importance of Training our Senses.....	28
Helpers at Home	
<i>Secure in His Love</i>	31
Junior Messages	
<i>Will My Mama Be Blind?</i>	33
Youth Messages	
<i>A Vibrant Church Exemplified — Part Two</i>	35
Thought Gems.....	back cover

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

Calvary Publications, Inc., is a non-profit organization, incorporated in the State of Ohio, for the purpose of sponsoring, publishing, and distributing Christian literature. The board is elected, one member annually, by the ministers of the Beachy Amish Mennonite Churches, at their annual spring meeting.

Board of Directors

(Calvary Publications, Inc.)

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

Material for *Calvary Messenger*, marriages, births, ordinations, obituaries, and general articles—send to the *Editor*. Other Material—mail to their respective *Editors*.

Subscriptions, renewals, changes of address, etc.—mail to **Circulation Manager**. **When you move**, please notify the Circulation Manager one month in advance, giving your old and new address in full, so that your mailing label can be properly corrected and your credit be kept in order.

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

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

Associate Editor: David L. Miller
 P O Box 73, Partridge, KS 67566
 620-567-2376

Contributing Editors:
 Simon Schrock, Enos D. Stutzman,
 Aaron Lapp

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

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

Junior Messages Editor:
 Mrs. Mary Ellen Beachy
 11095 Pleasant Hill Rd. NW
 Dundee, OH 44624

Helpers at Home Editor:
 Mrs. Mary June Glick
 1080 Return Church Rd., Seneca, SC 29678

Circulation Manager/Treasurer:
 Mark I. Beachy
 11095 Pleasant Hill Rd. NW
 Dundee, OH 44624
 markbeachy@icloud.com | 330-852-2982

Calvary Messenger (USPS 767-160) is published monthly by Calvary Publications, 2673 TR 421, Sugarcreek, Ohio 44681. Subscription rates are: 1 year (U.S.) \$8.50, 3 years (U.S.) \$24.00. For congregations using the every-home-plan, \$7.00 per year to individual addresses. Renewal \$4.25 when you also give a 1-year gift subscription at \$4.25. Second class postage at Sugarcreek, Ohio. Postmaster: Send address changes to Calvary Publications, Inc., 11095 Pleasant Hill Rd. NW, Dundee, OH 44624.

Nature Speaks

Janette Hooley, age 17, Grandview, TX

The stillness of the heart, a quiet morning,
The sunrise streaming, piercing, bright adorning
 Every hill and valley.

The sweetness, comfort, newness of the dawning,
This dew drop's freshest, sparkling, grassy awning—
 Whispering His Glory.

The richness of the promise in the sunshine,
The reaching, cooling arches of the spruce pine,
 Every misty bower.

The twinkling, graceful flowing of the river,
Where circles of the glassy ripples quiver—
 Echoing His Power.

The distant call of memory, darkening twilight,
The deepening red of vibrant, radiant skylight,
 When the sunset glistens,
Oh, deep the splendor, meaning of the calmness,
In shades of nighttime, in the tranquil solace—
 Speaking of His Wisdom.



Thankful I'm Not As Other Men Are

It brings glory to God when we are at peace with how God made us, where He put us, and where we go to church. But it is quite another thing to think as the Pharisee in the temple prayed, "Lord, I thank thee that I am not as other men are."

Bro. Willie Wagler (1914-1983) used to say pride shows itself in various ways. It may come as *pride of face* or of *race* or of *place* or of *grace*. Since I only faintly recall Willie's further comments, I offer some food for thought:

Pride of face is vanity in which we are more than just satisfied with how we look. Don Lonie observed a teenage boy who was taking a long time looking in a mirror combing his hair, apparently thinking, *I am very handsome*. Those who are impressed by their own comeliness may give others the impression that ordinary appearance leaves them at a serious disadvantage.

Jealousy is no better. It is but another form of pride; surely nothing good comes from looking down on those whom we see as more attractive

than ourselves.

Good character is of vastly greater importance than good looks. Otherwise, we may be a rather hollow, well-decorated shell of the person God meant for us to be in this temple of clay.

Pride of race is devastating. It pushes my people up as it pushes your people down. It makes the false declaration that "my people are better than yours," leaving no place for the despised ones to stand but in humiliation and disgrace.

Race is decided at birth. We have not chosen our parents. God has some very important things to say about the people groups He has made. Paul spoke about this on Mars Hill (Acts 17:26), saying that God has made of one blood all nations of men. When Red Cross seeks blood donors, they seem to pay no attention to race. They need to know about lifestyle choices, so they ask pointed questions about drug use, tattoos, body piercing, and sex partners, while race is a moot issue.

According to God's Word, if we

accept all men as equal before God, we have a much better premise for evangelism. When we come to Jesus at Calvary for forgiveness and realize that “the ground at the cross is level,” we are reminded that outside of God’s grace, no one has any hope.

Racism has no basis in scientific fact. Pigmentation is only skin deep. The full range of giftedness appears among all people groups. Difference in opportunity is of great consequence. Ethnicity is not.

Attitudes about race are very important. Paul Brubaker tells the story of Robert Tanaka, the son of a Japanese immigrant and a nominal Buddhist, who was tilling rocky soil in the early 40’s on a farm in California that his father had homesteaded some years earlier. Robert had a Christian neighbor, Tom, who repeatedly spoke to him about Jesus, but Robert had little interest in that

During World War II, in the fever of anti-Japanese smear, many Japanese Americans in the West were taken to concentration camps. Robert had had no part in the Japanese attack on Pearl Harbor or the protracted war that followed, but he was judged by his race, not his character or his commitment to good citizenship.

When Robert Tanaka was about to be imprisoned, Tom offered him

\$5 for his farm. At first Robert was really upset at Tom’s piddling offer, but when Tom explained that he would sell it back to him for \$5 when Robert regained his freedom, Robert accepted the offer and was taken off to camp.

While Robert was away, Tom cultivated the farm, improving it each year. Four years later, when Robert was released, he took possession of his farm for \$5. Significantly, also about that time, Robert and his whole family became devoted followers of Jesus Christ.

Pride of place is the opinion that our country, state, or province is better than other places. It is good to be satisfied with where we live. It certainly does no good to loathe our lot in life. But to be so taken up with how much our place exceeds others, indicates that we are making ourselves at home here in wrong ways. We are only stewards of part of God’s world for a short time. Godliness grows in gratitude, not in attitudes of self-importance, entitlement, or superiority.

Actually, every place on earth has decided disadvantages. Nowhere is the weather always ideal. Nowhere can a Garden of Eden be found. True, some spots are more hospitable than others. In fact, I have neither desire nor intention of moving to Antarctica

or the Sahara Desert. It is obvious why some less hospitable places on earth host reduced populations.


Pride of grace is the false idea that my perceptions of religion are definitely the best. People of this persuasion may invite people to turn from their faith (or lack of faith) and come and join them. In itself, there is nothing wrong with that. In fact, what is perhaps even more troublesome is when people *don't want others to join them*.

Pride of grace is easily misunderstood. You might ask me, "Are you saying that you're not sure that a commitment to conservative Anabaptism is alright"? I don't think that's what I'm saying. Authentic conservative Anabaptism, in my understanding, is patterned after apostolic teaching and practice. It is the best option I know of. It is where my search for truth leads me, but I also believe there may be others who take the Word of God seriously and are fully committed to living in the will of God who come to

conclusions that vary somewhat from my conclusions. Who am I to judge them? I leave that to the Lord and to them. I know I too have blind spots.

In thinking about separation as it is taught in the New Testament, I see that it is not always obvious where to draw the line delineating "the faith" (Jude 3). Let us take courage from the promise of Jesus that He will build His church. Praise the Lord, He is building His church wherever He gets full, unreserved cooperation!

God's judgment is always fair. We are not required to sit in judgment on everybody and everything. When Paul instructs the Corinthians to keep order in their church by judging those within, he offers this comment about those who are *not* in the church, "them that are without God judgeth" (1 Cor. 5:12,13).

Let us live by Joshua's bold challenge and singular loyalty to God, "...choose you this day whom ye will serve...but as for me and my house, we will serve the Lord" (Joshua 24:15). —PLM 

***A well-beaten path is not necessarily
the right way.***

Re: The Touch of Tech, June, p. 4

I found Aaron Lapp's review of "The Touch of Tech" by Luke Bennetch interesting. *The Pilgrim Witness* recently (April, 2013) carried another article by Luke Bennetch, titled, "Reflections from Bygone Days." It's only a little more than two pages, but draws some startling parallels between radio, TV, and internet by quoting statements made years ago when first radio, then TV, became issues in the Mennonite church.

When we look at the tragic results that followed the churches who opened their doors to first radio and then TV, we cannot help but ask the question, "How do we expect better results by opening our homes to the internet, which includes radio stations, videos, and a whole lot

more?" Telephone companies are now offering digital TV and "live streaming" as part of a package deal, along with internet and phone services. How much longer will these services be available separately? Windstream (our local service provider) already offers "Merge," a package which combines high speed internet and streaming entertainment ("one total entertainment package"). Live sports (ESPN3) is free with high speed internet. Windstream's slogan has been "Turning local living rooms into downtown theaters."

You might consider publishing "Reflections from Bygone Days" in *Calvary Messenger*.

God bless you in your ministry.

Mark Auker, Harrison, AR 

Bad Snoopy

Simon Schrock, Catlett, VA

A beagle at our house has earned the name "Snoopy." He earned that name because much of his waking time is spent snooping for what he can find to chew on. While reading in my recliner, I noticed a paper on the

floor that he had chewed on and torn to pieces. Then it registered—he tore up the picture of Darrell and Naomi and their three young girls. After gathering up the pieces, I noticed it was the children that really got torn. The parents were mostly intact. The

sight of that mangled photo invoked the thought of Galatians 5:15, “But if you bite and devour one another, take heed that ye be not consumed one of another.”

While I became irritated at Snoopy for tearing up the photo and “chewing up” the children, I thought of the biting and devouring that happens in church, at times, and how that tends to consume the children. It hurts deeper than the “devoured” photo.

“Bite” in this passage has the idea of snipping at each other, seeing faults of others and making them known, complaining about their weakness while not seeing their strengths.

“Devour” is pulling the other person down, keeping the other from climbing higher. It is like “using up” another’s energy, strengths, and resources.

“Take heed” means to watch out, be on the alert, be on guard, lest you consume one another.

The preceding verses in Galatians call us to, “By love serve one another,” (v.13). When we are not motivated by love, we become critical of others. We stop noticing or looking for their good qualities and instead, see their faults. Making them known behind their backs tends to consume. The Amplified Version says, “But if you bite and devour one another, (in partisan strife) be careful that

you (and your whole fellowship) are not consumed by one another.” “Consuming” has the concept of destroying, using up. “Strength of soul, health of body, character and resources are all consumed by broils.”¹

I called some friends in other communities with the question. “How do believers bite and devour one another? How does consuming one another happen?” I asked.

The fictitious names of Ben and Barb came up. There was considerable contention in their marriage. Forgiveness was not one of Ben’s strong points. He kept a dated record of what he considered Barb’s offensive deeds. He reached out for help in establishing a better relationship. His bishop tried to be of help and gave some sound advice of changes Ben could make. It was not what he wanted to hear. The bishop did not see Barb as a major part of the problem. Ben became upset and angry at the bishop. He brought accusations against him. Since forgiveness was not his way of coping, he developed malice in his heart and wanted to see his bishop suffer. He kept snipping and biting at the person who tried to help him. His devouring spirit demonstrated his desire to see his bishop fail.

The situation of Ben and Barb became a time-and-energy-consuming experience for the

ministers and the congregation. The consuming spirit influenced the children with unforgiveness and bitterness. It gave children a reason to reject being part of the church. Snoopy tore up the photo, but biting and devouring contributed to the children being consumed.

A second story was similar. A large family attended a church that many believers considered to be a biblically spiritual congregation. The parents became critical of the church and its ministers. There was constant snipping. Criticism came freely. Some of the critical ones were involved in activity which the church body could not embrace. The critics saw themselves as being more spiritual and knowing better than the church. In my understanding of Galatians 5:15, there was biting and devouring and pulling down, especially towards those in leadership. This destroyed and pulled down the confidence in the lives of the children. Instead of witnessing “the joy of the Lord” (Nehemiah 8:10), they lived with tension and criticism. Many (maybe most) of them are now living outside of the church fellowship and not serving the Lord. They are living with broken marriages and dysfunctional homes.

Why do I tell you these stories? To help you see how biting and devouring and pulling others down

will use up your strength, how it will consume fellowship and destroy children, and to help you around these traps.

How does one focus on avoiding biting, devouring, and consuming one another like Snoopy did to the photo? Practice living in the two verses preceding verse 15: “For brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one Word, even in this, thou shalt love thy neighbor as thyself” (Gal. 5:13,14). One person’s story included this, “Where there is love for one another, the tolerance level goes up.”

Here is a quote from my preaching in years past, “I dream of a church that sincerely cares for one another. A people who joyfully hear and bear one another’s burdens, and people who will encourage and affirm each other; readily forgive and pray for one another. I dream of a church that divinely loves one another, so that the neighbors know we are Christ’s disciples and will be drawn to His love and redemption.”

How can we do this with unloving people around us? Oswald Chambers offers some help on this. He stresses, “Add to your brotherliness, love...(1 Peter 1:7). “The Holy Spirit reveals that God loved me not because I was lovable, but because of His nature

to do so. Now He says to me, ‘Show that same love to others—love as I have loved you.’ I will bring any number of people about you whom you cannot respect, and you must exhibit my love to them as I have exhibited My love to you. You won’t reach it on tiptoe. Some of us tried to, but we were soon tired.

“God’s love to me is inexhaustible and I must love others from the bedrock of God’s love to me. Growth in grace stops the moment I get huffed. I get huffed because I have a particular person to live with. Neither natural love nor divine love will remain unless it is cultivated. Love is spontaneous, but it has to be maintained by discipline.”²

Peter gives further instructions on cultivating love: “Use hospitality one to another without grudging” (1 Peter 4:9). Hospitality and friendship around good food cultivates love. For some, a cup of coffee or tea equals a cup of friendship. The tendency exists to invite those to dinner who invite us.

“Why don’t we invite George’s family to Sunday dinner?”

“They never invite us.”

Jesus addresses that attitude, “for if you love them which love you, what reward have ye? Do not even the publicans the same? And if you salute your brother only, what do ye more than others? Do not even publicans so?” (Matthew 5:46-47).

How can I activate love? According to the Apostle John, we exercise love by doing good deeds. “But whoso hath this world’s goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and truth” (from 1 John 3:11-18).

But what if I don’t feel like loving? There are those people toward whom I simply do not feel any emotion of love. In fact, if there is any feeling, it may be more of annoyance or animosity. It is not so much a matter of feeling, but acting. Feel like it or not, start doing loving deeds, then the feelings of love may follow.

After Paul instructs believers to “by love serve one another;” then he warns, “take heed that ye be not consumed one of another.” Then he gives a remedy, “This I say, then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh” (Galatians 5:16).

“Lord, I do not want to be like Snoopy, biting until it consumes the children. I want to serve others by love. I don’t want to contribute to consuming one another. Help me to become what You want me to be.”

¹ Jamieson, Fausset and Brown Parallel Commentary

² *My Utmost For His Highest*, May 11.



What Does it Mean to Be an Educated Christian?

Michael L. Overholt, Franklin, KY

Words of encouragement at graduation, from a teacher to his students

To be an educated Christian means you have been given a gift, a gift that millions in this world know nothing about, a gift that you dare not hold lightly. This gift of education helps you to see beyond the obvious into the obscure. It is a gift that enables you to see a connectedness in things that of themselves seem disconnected and unrelated.

In history, where some see a group of disconnected facts, dates, people, and places long gone, which almost seem now to kill them with the deadness, you see a connectedness, because now you know things you didn't know 10 years ago. You have seen Nebuchadnezzar, Cyrus the Great, Alexander the Great, and Caesar Augustus—proud men, every one of them—and yet tools in the hands of Almighty God. You have looked at Mao Tse-tung and his communist regime in China and of how God turned that man's purpose on its head. Apply this knowledge to

the madness of politics today and you find a rest in God, knowing that the God of the past is also the God of the future. You have been given the gift of knowing just a little bit of history. Use this knowledge to enrich your own life, to sharpen you own sense of God-awareness in the events that swirl around you; and then, don't forget to give to others. Bless them.

In language, where some see only drudgery and complain about new words and about writers and speakers who insist on saying exactly what they intend to say, you see the joy of words—a gift from God! You have taken sentences apart, looked at them inside out, then attempted to put them back together. You have seen a bit of the symmetry in language in a way that you would not have seen, had you not been given this gift of schooling. You have been exposed to some of the greatest writers in the English language. You have expressed yourself in ways, using words, that you would not have done had you not been

given this gift of education. We think in words, we express ourselves with words, and we pass on our thoughts to the next generation largely with words. I like to believe that you can now think a bit more clearly, express your thoughts a bit more colorfully, and pass on your faith a bit more meaningfully because you have been given the gift of education. You have been given the gift of knowing just a tiny bit of the craft of words, of language. Use this knowledge to enrich your own life, to sharpen your own sense of God-awareness in the things you read and write. Then, don't forget to give to others. Bless them.

With every gift comes a certain obligation, an obligation to give back to someone. You are who you are because of sacrifices made by others: your parents, your community, and your teachers. You have been given this gift, a gift that was not intended for only you, a gift intended for giving to others.

There are those that try to keep their gifts to themselves, that try to secure their future and that try to set themselves up for the easy life. These people somehow find themselves overfed, but undernourished; over-rested, but restless; over provided-for, but poor.

And then there are those that try with the daylight God affords them, to give back to others. These people

occasionally find themselves a bit weary, but they're always at rest; just a bit underfed at times, but they're always well-nourished; seen as a bit poor, but they are rich.

Consider the words of Christ: "For to whom much is given, of him shall be much required."

Then, when you have given much, you can understand the words of Adoniram Judson, that great missionary to Burma. After his life of service, having suffered severe torture during 17 months of imprisonment, having buried several of his children and one wife in the stifling jungle climate, and having buried his second wife in the ocean, he faced his own death in 1850. He was leaving behind no earthly legacy, no money, and no mansion. No, he simply left behind a translated Burmese Bible, a Burmese-English dictionary, 63 churches, and 7,000 Burmese Christians. Before his death, his words to Emily, his third wife, were, "I am not tired of my work, neither am I tired of the world; yet when Christ calls me home, I shall go with the gladness of a boy bounding away from his school."

You have been given a gift. And now, I leave you with the words of Jim Elliot, a missionary who was martyred in Ecuador, "He is no fool who gives what he cannot keep to gain what he cannot lose."



ISRAEL REPORT

Donnavon Graber, Jerusalem

June 9 – The vegetation carpeting the Judean Mountains is turning brown. This is happening later than normal because of the late rains this year. The fig trees are very close to producing their first ripe fruit, meaning that the high heat of summer is just around the corner (Isaiah 28:4). There is a nice fig tree just outside our kitchen window, stuck in the 20 feet of space between our apartment building and the next one. The fig is one of the signature fruits of the Promised Land even though today these ancient, symbolic trees are often swallowed by concrete and asphalt. The fig has been enjoyed by the land's inhabitants from before Abraham's time until today.

Living in the United States, my primary recognition of the actual fig was through the "Fig Newton" cookie. Fig Newtons were first baked in 1891, consisting of a pastry with a dried fig filling and named after the town of Newton, Massachusetts. My mind didn't really connect Fig Newtons to this ancient biblical fruit. This certainly wasn't picked fresh off the tree and the final product certainly didn't look like the fruit.

The real greenish-purple fruit, fresh off the tree is soft, moist, and sweet without the crunch of the seeds that characterize the dried fig. Both the fresh and dried forms of the fig are very tasty, but quite different.

The first historical mention of the fig tree is when Adam and Eve sewed its large leaves into the first ever clothes in the Garden of Eden after they had sinned. The fig is counted as one of the seven agricultural products of the Promised Land in Deuteronomy 8:8, along with wheat, barley, grapes, pomegranates, olives, and honey (probably from dates). The figs were kept year round by drying them in the sun and then pressing them into cakes. Out of season, this is still the only way to purchase them in Jerusalem markets. Dried figs were also a valuable food and trading commodity of the ancient Middle East.

Jewish blessings before meals are very short, consisting of about two sentences blessing God as the Giver of the food. But after the meal is a different story! A prayer consisting of 3 1/2 pages of text inspired by Deuteronomy 8 is said. All of these

prayers, or “blessings,” make a point of not blessing the food, but blessing God, the Maker and Giver of the food.

There is no direct scriptural command to “say grace” or to “bless the food” before meals. [We do have Jesus’ and Paul’s examples. -PLM] However, there is very strong command not to forget God after our stomachs are full and our needs are supplied. God knows very well that after our stomachs are full, our senses are dulled and we tend to forget how dependent we are on God for the very things that are lulling us to sleep. Therefore in Deuteronomy 8:10, God says, “*When thou hast eaten and art*

full, then shalt thou bless the LORD thy God for the good land which he hath given thee.” (Read the rest of Deuteronomy 8.)

Among Christian groups, the Amish are the only ones I know of that have a tradition of prayer after meals. This is a wonderful and scriptural tradition. We in our prosperous western world would do well to remember the God from whom all blessings flow after our stomachs and our lives are filled and satisfied with His goodness. May we do this lest we begin to think we deserve what we have received from our benevolent Savior and King.



That Chain

Enos Stutzman, Plain City, OH

I was driving north on US 42 in my Ford pickup when I saw it. It was a nice, heavy-duty log chain. It was lying on the side of the highway, where it had obviously fallen off someone’s vehicle. My first impulse was to pull over and pick it up. I slowed down. But then I had second thoughts.

Suppose the one who had lost the chain were returning to retrieve it and would see me pick it up before he

got there. How would that make him feel? Or suppose that later he would meet me at the local hardware and notice it lying on my truck.

I do have one heavy log chain which I inherited when we divided our late father’s belongings many years ago. I use it once in a while, but I do not remember needing a second one.

I kept glancing at the chain in the mirror. I could still turn around.

Then I saw another truck pull off to the side. It stopped and a man emerged. He picked up the chain and threw it on the back of the truck. That brought closure to the incident.

But, as I drove along, I pondered the matter further. What are the ethics of such a situation? I considered the various options I faced.


I could have picked up the log chain. You know, “Finders Keepers.” In such a case, the law would probably have been on my side. After all, such an item by the side of the road could have been a dangerous distraction for passing motorists. The chances of the owner discovering where he lost the chain and coming back to find it were slim indeed. It’s not like the case of cash that was dropped from an armored truck and people made off with bundles of it. There the identity of the owner was obvious. Here, it was almost certain that the owner was not around anymore. And if he did show up, I could simply have given him his chain.

I could have hung the chain on the roadside fence. Maybe a sign, “Did you lose this chain?” could have been

placed next to it. Then, if no one had picked it up in a week or so, I could have taken it myself.

Or I could have put up another sign, “If you lost a chain here, call XXX-XXXX.”

As I pondered these choices, one thought kept coming back to me. If I had taken this chain home with me, how would I feel about it in the coming days? I am convinced that every time I would see it, I would wonder to whom it belongs, and what I want with it when I really have no use for it. If I woke up in the wee hours of the night, I might wonder what woke me. Perhaps the impulse to acquire stuff is so strong in me that I am tempted to sacrifice peace of mind for something for which I have no use.

In a way, it is a trifling little thing, and I could probably have justified taking it. But it is not worth the trouble. I am glad I passed it up. If Abram did not want to receive a thread or shoe latchet from the King of Sodom (Genesis 14:21-24), then I do not want a log chain from the Roadside Lost and Found Department. 

Plastic surgeons can do almost anything with the human nose—except keeping it out of other people’s business.

marriages

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

Beachy-Troyer

Bro. Jevon Lyndon, son of Merle and Sue Beachy, Free Union, VA, and Sis. Elizabeth Abigail, daughter of Hosea and Bernice Troyer, Plain City, OH, outdoors at the bride's home on May 25, 2013, by Elmer Stoltzfus.

Christner-Eicher

Bro. Sam, son of Tim and Wilma Christner, Fairfield, MT, and Sis. Sheryl, daughter of Jacob and Ruby Eicher, Belvidere, TN, at Cumberland Presbyterian Church for Belvidere Mennonite Church on June 7, 2013, by Millard Yoder.

Chupp-Landis

Bro. Andrew, son of Paul and Marian Churpp, Paynesville, MN, and Sis. Michelle, daughter of Stanford and Regina Landis, Ephrata, PA, at Martindale Mennonite Fellowship, Ephrata, on June 22, 2013, by Wilmer Musser.

Hershberger-Miller

Bro. Mark, son of Merle and Lela Hershberger, Walnut Creek, OH, and Sis. Emily, daughter of Gerald and Rachel Miller, Millersburg, OH, at Sharon Mennonite for Grace Haven Church on April 7, 2013, by David Yoder.

Mast-Byler

Bro. Lyndall, son of Stanley and Edna Mast, Locust Grove, AR, and Sis. Carla, daughter of Robert and Katie Byler, Drasco, AR, at Arbana Baptist Church for Shadylawn Mennonite Church on July 7, 2013, by Carl Gingerich.

Mast-Mast

Bro. Duane, son of Alva and Alma Mast, Summersville, KY, and Sis. Deborah, daughter of Ernest and Helen Mast, Lyndon, KS, at Lyndon A. M. Church on June 21, 2013, by Rudy Overholt.

Reynolds-Beachy

Bro. David, son of Joe and Gail Reynolds, Oskaloosa, KS, and Sis. Rhoda, daughter of Lester and Ruby Beachy, Oskaloosa, KS, at Maranatha Mennonite Church for Ebenezer A.M. Church, on May 24, 2013, by Bobby Miller.

Wagler-Wengerd

Bro. Wayne David, son of Loyal and Irene Wagler, Monticello, KY, and Sis. Julianna, daughter of Paul and Carol Wengerd, Millersburg, OH, at Sharon Mennonite for Grace Haven Church on June 29, 2013, by David Yoder.

Yoder-Eash

Bro. Joni, son of Menno and Rosanna Yoder, Lexington, IN, and Andrea, daughter of Lonnn and Leona Eash, Lexington, IN, at Hanover Baptist Church for Living Waters Mennonite Church on June 14, 2013, by Floyd Lengacher.

Yutzy-Beachy

Bro. James, son of Eli and Mary Yutzy, Leon, IA, and Sis. Marsha, daughter of Crist and Marlene Beachy, Leon, IA, at Leon Salem Mennonite Church on July 20, 2013, by Monroe Gingerich.

cradle roll

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

Beiler, Glen James and Angela (Ropp), Paradise, PA, first child and son, Drew Elliot, July 7, 2013.

Beiler, Matthew and Yvonne (Swarey), Paradise, PA, fifth child, second son, Darren Carter, June 16, 2013.

Goff, Justin and Sarah (Schrock), Scotland Halfmoon, Belize, second child and son, Ezra Stefan, June 24, 2013.

Hostetler, Ronnie and Ruth (Lapp), Wesley, AR, second child and son, Tyler Patrick, June 24, 2013.

Martin, Jonathan and Lavonna (Yoder), Free Union, VA, fourth child, first dau., Mariah Ann, July 13, 2013.

Mast, James and Glenda (Hochstetler), Wesley, AR, second child and son, Chandler Jay, June 26, 2013.

Miller, Freeman III and Lydia (Graber), Oskaloosa, KS, second child and son, Kendal Jon, July 4, 2013.

Miller, James and Angela (Yoder), Ligonier, IN, first child and dau., Audrey Janine, July 11, 2013.

Miller, Steven and Melissa (Dolly), Crossville, TN, second child and dau., Luticia Dawn, June 9, 2013.

Miller, Vernon and Grace (Oatney), Arlington, KS, first child and dau., Piper Josephine, May 24, 2013.

Nissley, Steven and Edith (Yoder), Paris, TN, eighth child, seventh dau., Heidi Janelle, July 16, 2013.

Overholt, Alan and Shirley (Beachy), Franklin, KY, third child, first dau., Lynette Renee, May 27, 2013.

Stoltzfus, Dathan and Wilma (Dienner), Perry, NY, eighth child, fifth son, Brian Matthew, June 24, 2013.

Stutzman, Eric and Nadine (Yoder), Dade City, FL, eighth child, fifth dau., Eliana Hope, June 28, 2013.

Troyer, Lee and Sharon (Miller), Belvidere, TN, second child, first son, Jensen Lee, June 26, 2013.

Wagler, Jeremiah and Marie (Graber), Odon, IN, fourth child, third dau., Shaneka Rose, July 15, 2013.

Yoder, Timothy and Clara (Kuhns), Auburn, KY, first child and son, Trevor Jay, May 27, 2013

ordinations

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

Bro. Lewis Bender, Jr., 33, of Henry, TN, was ordained as bishop of Bethel Fellowship Mennonite Church, Cottage Grove, TN, on July 28, 2013. Preordination messages were given by Rudy Overholt, Lyndon, KS. The charge was given by John Mast, assisted by Lavern Eash and Rudy Overholt. Nathan Byler was also in the lot.

Bro. David K. Stoltzfus, 47, was ordained to the office of bishop at Summitview Christian Fellowship, New Holland, PA, on June 9, 2013. Preordination messages were given by Raymond Fisher, Greeneville, TN. The charge was given by Leroy Lapp, assisted by Lee Stoltzfus. Reuben Beiler shared the lot.

obituaries

Kauffman, Suvilla (Smoker), 106, of Gap, PA, died of old age June 23, 2013. She was born Dec. 31, 1906, daughter of the late Isaac and Hannah (Zook) Smoker.

She was a member of Mine Road A.M. Church.

On Nov. 26, 1929, she was married to Christian B. Kauffman. He died in 1966. Their six surviving children: Raymond

(Minerva) Kauffman, Bird-in-Hand; Allen (Susie) Kauffman, Mifflintown; daughter-in-law Frieda Kauffman, Intercourse; Lillian Beiler, Paradise; Verda, wife of Eli Glick, El Salvador; Judith, wife of Edwin Beiler, Belize; and Iva, wife of Tom Lapp, Gap. Surviving are 6 children, 33 grandchildren, 128 great grandchildren, and eight great great grandchildren, also sister-in-law, Elsie Kauffman, and many nieces and nephews.

Preceding her in death were son Paul, son-in-law Calvin Beiler, great grandson Titus Glick, and 10 siblings.

The funeral was held at Weavertown A.M. Church with grandsons Keith Beiler and Norman Kauffman, as well as Alvin Stoltzfus serving. Burial was in the Weavertown Cemetery.

A tribute to Suvilla Kauffman appeared in Mission Awareness last month.

Miller, Bertha I., 74, died June 17, 2013. She was born at Dover, Delaware, Dec. 3, 1938, daughter of the late Iddo I. and Sylvia Yoder.

She was a member of Shadylawn Mennonite church, Mountain View, AR.

On June 4, 1957, she was married to Robert S. Miller. He survives. Other survivors include: a daughter: Marlene Sue (Jeffrey) Miller, Walnut Creek, OH; five sons: Robert Jason (Ruth) Miller, Concord, AR; Samuel Ray (Vera) Miller, Concord, AR; Daniel Iddo (Donna) Miller, Swanton, MD; LaVerne Tripp (Joelle) Miller, Madison, IN; and John Lowell (Wanda) Miller, Denver, PA; 28 grandchildren and

eight great grandchildren.

Bertha touched and blessed all those who knew her. She always welcomed guests into their home, loved to cook, and give to everyone the best she had to offer. She loved gardening. The beautiful red rose was her favorite flower. She will be greatly missed.

The funeral was held on June 20, at ShadyLawn Church with burial at the Pine Grove Cemetery.

Wengerd, Anna Mary (Miller), 85, of Cottage Grove, TN, died on June 25, 2013, following a brief illness. She was born July 8, 1927, in Geauga County, OH, daughter of the late Joe J. and Sarah (Burkholder) Miller.

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

On Jan. 1, 1950, she was married to Noah C. Wengerd, who preceded her in death on March 13, 1996.

Surviving are four sons: David (Martha) Wengerd, Lamar, MO; Andy (Dora) Wengerd, Paris, TN; Daniel (Dorothy) Wengerd, Greensburg, KY; Paul (Cindy) Wengerd, Paris, TN; two daughters: Sarah (Paul Hostetler, deceased) and (Allen Hostetler, deceased) Cottage Grove, TN; Martha (Steve) Esh, Charlotte, TN; 54 grandchildren, and 23 great grandchildren; two brothers: Jonas J. Miller and Andy Miller, and two sisters, Sarah Troyer and Clara Miller. She was preceded in death by a son and a daughter, and five brothers.

The funeral was held at Calvary Christian Fellowship Church on June


28, with Nathan Byler and Perry Miller serving. Rudy Overholt conducted the committal at the church cemetery.

Yoder, Barbara D., 91, of Sturgis, MI, died June 6, 2013. She was born Oct. 6, 1921, daughter of the late Dan M. and Anna (Wickey) Hochstetler.

She was a member of Pilgrim Fellowship Church, Nottawa.

On Nov. 2, 1941, she was married to Moses D. Yoder, who served as minister and is now deceased. Their five surviving children are: Moses, Jr (Barbara), Sturgis; Ray (Edith), Centreville; Mary Ellen Geigley; Anna (Freeman) Miller, Millersburg, IN; and John David (Treva), Centreville; 24 grandchildren, and 65 great grandchildren. Other survivors are brothers: Ervin Hochstetler, John Hochstetler, both of LaGrange, IN; Dan Hochstetler, Shipshewana, IN; sisters: Mary Miller, LaGrange, IN; and Edna Christner, Shipshewana, IN.

Preceding her in death were a son, Daniel M. and wife Mary Louise (Mast) Yoder and several great grandchildren.

The funeral was held at Calvary Chapel for Pilgrim Fellowship with Jon Yoder, John Miller and Delbert Miller serving. Burial was in the church cemetery. 



Coptic Christians of Egypt do not consider themselves Catholic, but to this observer they have similarities. These include infant baptism and a pope who is leader of Egypt's Coptic Orthodox church. Two weeks before millions of demonstrators demanded the ouster of their president, the Coptic pope presided at a meeting of Council of Churches where it was unanimously decided that churches would not be directly involved in politics.

A short time after the president's forced removal from office, a photo of the pope appeared on television as an Egyptian general announced that the military had removed the president from office barely a year after he was elected to office.

The ousted president is a Muslim. During his short presidency he stacked political appointments with Muslim Brotherhood members and rushed the passage of an Islamist-dominated constitution. Meanwhile, the country experienced rising unemployment, soaring food prices, electricity blackouts, and worsening fuel shortages. These conditions led to his forced removal from office. However, the pope's television appearance when

the momentous announcement was made has fueled suspicions on the part of some Muslims that Christians are behind the opposition to the Muslim president.

Thousands of Muslim Brotherhood supporters protested the president's ouster. Angry Muslims 300 miles from Cairo burned dozens of Coptic homes. A handful of churches have been attacked. On July 6, a Coptic priest was gunned down. (*This item was gleaned from World, 7-17-13.*)

Extremist Muslims' destructive actions get notoriety. Some people who personally interact with Muslims feel that most of them are decent, peace-loving people. They feel that radical extremists do not accurately reflect the main body of Muslims.

• • • • •

In an earlier column I included a document by David Green from Hobby Lobby relative to Obama's demand that the company provides contraceptives to their employees, including several abortion-causing devices. A panel of the tenth circuit court has now ruled in favor of the Green family. (*World, 7-27-13*)

• • • • •

Dan King from Belleville, PA,

recently died. His funeral on July 15, was just one day past what would have been his 99th birthday.

Bro. Dan made a significant contribution as a pastor and he also took an active interest in peace and draft issues. He was especially active during the 1-W era, which lasted about 20 years, ending in the early 70s.

His birth year, 1914, was shared by a number of other useful brethren who pre-deceased him. This includes Willie Wagler, Ervin Hershberger, Daniel S. Bontrager, and J. Otis Yoder. Melvin M. Yoder, father of our bishop at Center Church, David M. Yoder, was also in that number. Local retired Amish bishop, John Mast, was born on Sept. 7, 1914. At this time, (7-31), his physical condition is noticeably declining.



Mennonite Quarterly Review is edited by John Roth. The July, 2013, issue has a long article by the editor entitled, “The Complex Legacy of the Martyr’s Mirror.”

This article tells us that there are those who believe that to remember and talk about the heartless persecution of Christians in earlier times is misguided and harmful. Roth does point out that it is possible to be martyred or to give one’s life for wicked causes. Those who gave their lives by flying into the twin towers

(9-11-01), illustrate that point. Other examples could be cited.

Roth believes that *The Martyr’s Mirror* has been valuable in helping Anabaptist Christians remember a very important part of their history. The etchings by Mennonite artist Jan Luyken have done much to make the book more reader-friendly. The woodcut of Dirk Willems turning to rescue his pursuer who had fallen through the ice is widely displayed in our time.

Roth believes we should “rightly remember” these historical accounts, not only as far-removed incidents, but also that we should be aware that there is still a deep-seated enmity between the followers of Christ and Satan.

A 2012 report by the Center for the Study of Global Christianity says that since the time of Christ, more than 70 million Christians have been martyred for their faith. Of this number, 45 million were killed in the 20th century. Since the year 2000, at least 100,000 have been killed every year. Let us be reminded that faithfulness to the Lord may cost believers dearly in this life, but the cost is not to be compared to the rewards that last forever.



An editorial in *The Hutchinson News* (7-17) reports that McDonalds company is taking an interest in

helping their employees budget their income. The editor quotes figures that indicate their income is well below living expense.

A large company with many employees does have an ethical responsibility to treat their employees fairly. By comparison, Hobby Lobby has raised wages to their help annually in recent years. They adjust their evening hours to be friendly to family time. They are closed on Sunday. It is refreshing to learn that a big business can operate successfully while prioritizing Christian principles.



It is well-known that black Africans were brought to the U.S. in 1619 as slaves. The injustice that they suffered as slaves for several centuries since is unspeakably wrong. This serious wrong against fellow humans was led by white racists. Past injustices apparently make it difficult for some black people to think clearly about racial issues. A black pastor, Ken Hutcherson, addresses this issue with remarkable clarity. He says, “the average black person sees blacks as the apex of victimhood and our blackness is above the truth, above Christianity...”

He speaks in the context of the recent tragedy in Florida, where Trayvon Martin, 17, a black youth allegedly

attacked George Zimmerman, 29, an armed community watchman. Martin was shot and killed by Zimmerman, who claims his motive was simply self defense.

Zimmerman was charged with second degree murder. A jury found him innocent of the charge. This acquittal has had serious repercussions throughout the black community, often fueled by the liberal media.

Pastor Hutcherson says, “It is so important for everyone to know this so they can understand why blacks refuse to believe what actually happened.” His appeal to fellow African Americans: “We need to put Jesus above our blackness.”



Detroit, Michigan, has a population of 700,000 people. In 1950, there were 1.8 million. This is part of the picture of a very serious financial crisis that caused them to file for bankruptcy on July 18. On March 14, Kevyn Duane Orr was appointed by Governor Rick Snyder as emergency manager for the city.

After several months of negotiations, Orr was unable to make a deal with Detroit’s creditors, unions, and pensions boards. Orr did the bankruptcy filing with the Governor’s approval.

The 18-20 billions of indebtedness calls into question the future of many

city employees, basic city services, pensions, and retirements benefits.

Some of the named causes for the bankruptcy are the shrinking tax base caused by declining populations, program costs for retirees, health care benefits, poor record keeping, and antiquated computer systems, 53% of owners not paying their 2011 property tax bills, and government corruption.


This is obviously a very serious problem that does not have simple solutions. (*Information gleaned from various news reports.*)

—DLM

• • • • •

Statistics indicate that light alcohol drinkers (less than one drink per day) experience a slightly more favorable mortality rate than non-drinkers. Some researchers guessed that light alcohol consumption might actually give some disease protection and lower stress levels. A closer look at statistics provides some helpful insight into these numbers. The University of Colorado Boulder and the University of Colorado Denver did a study on this to find if a person's reason for abstaining from alcohol could influence these statistics. Those who didn't drink due to religious or moral reasons and because of family responsibilities had a statistical mortality rate similar to light drinkers. Those who abstained primarily

because they didn't like the taste had a 17% higher mortality rate than light drinkers. When "being an alcoholic" and "problems with drinking" were part of the reasons for abstaining, the mortality rate jumped to 38% higher than light drinkers. This suggests that other factors have a greater favorable influence on mortality rates more than alcohol consumption. The researchers cautioned that non-drinkers shouldn't expect their mortality rate to fall if they begin light consumption of alcohol. Furthermore, as the rate of alcohol consumption increases, the mortality rate accelerates. (Science Daily <http://www.sciencedaily.com/releases/2013/07/130719085257.htm>)

There has also been considerable debate about the causes of alcoholism. Some suggest that alcoholics have a genetic or chemical predisposition to this condition. Others feel that alcoholism is simply the result of poor self discipline. This much seems certain: Many would like to to quit drinking and find themselves powerless to stop. The policy of abstaining from alcohol continues to serve us well. Some of us have lived in settings where this wasn't practiced and have relatives or acquaintances who are alcoholics. The person who never takes the first drink, doesn't need to wonder if he or she will become an alcoholic. —RJM 

Cities—The Focus of Paul’s Mission

Floyd Stoltzfus

Presently Marilyn and I are visiting a land where The Apostle Paul and others took the glorious news of the Kingdom of God and established churches in city after city. I am reminded of the words of the Prophet Isaiah: “For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light...” (60:2,3a). The Lord of the harvest invites intercessors for this to be accomplished. Although the following article appeared in Calvary Messenger some years ago, it is still relevant and biblical. We dare never weaken the message or practice by modern church techniques—even in cities. -FS

Paul was a man God had chosen to carry the message of salvation to a pagan, hostile world. There were four outstanding conditions in the time of Paul that paved the way for spreading the Gospel.

First, there was the dispersion of the Jews throughout the Roman Empire. This partly conditioned the soil of people’s hearts to receive the Gospel. The Jews believed in the one true God. They had been taught to expect the Messiah and the fulfillment of Old Testament prophecies. The Jewish synagogue provided a launching pad for Paul to preach Christ, not only to Jews, but also to Gentiles.

Secondly, the preparation for

the spreading of the Gospel in the Roman world was the universal Greek language. Paul was so well versed in this tongue that he even had a hearing in Athens, the center of Greek culture. However, his speech “was not with enticing words of man’s wisdom, but in the demonstration of the spirit and of power” (1 Cor. 2:4).

Thirdly, the vast system of Roman roads made travel safer and faster for the feet of those who would publish the Gospel of peace through Jesus Christ. Even then, those who traveled by foot often took great risks because of the robbers then infesting the territory of the interior mountainous regions of Asia Minor.

Fourth, the crowning factor in

the providential preparation to the spreading of the Gospel was the peace (absence of wars). Passports and visas were not needed.

One Bible scholar states this “fulness of time” well: “There was a “universal empire, a universal peace, and universal language, and universal need and a universal expectation.” The Apostle Paul, especially because of these five providential circumstances, redeemed the time wisely by investing in every opportunity to preach Christ. The world was ripe for the Gospel.

The Gospel had been preached in Judea and Samaria. Now it was to be proclaimed in the regions beyond. Although the Lord gave Paul his life’s work assignment at the time of his baptism (Acts 22:14-16), he was subject to the voice of the church under the direction of the Holy Spirit. It was not until Paul was in Antioch, more than ten years after his conversion that he and Barnabas were sent out by the Holy Spirit. In Antioch a group of firebrand disciples were nicknamed “Christians” because they were so filled with the risen Christ.

It was among these dedicated believers, who were worshipping the Lord with fasting and prayer, that the Holy Spirit could give direction to God’s plan of evangelism. “to whom he was not spoken of, they shall see: and they that have not heard shall understand” (Romans 15:21). When the Spirit clearly spoke to these

brethren concerning the work that God had planned for Barnabas and Paul, they had a dedication service, with prayer and fasting, “and laid hands on them, they sent them away” (Acts 13:3b).

One interesting feature of Paul’s missionary activity was his focus on cities. The Greek word “city” means “ a town with walls of greater or lesser size.” It is synonymous with “much, many, and plenteous.” Paul preached Christ crucified in the strategic centers of civilization. He went where the people were.

While Paul and Barnabas were in Antioch of Pisidia “the Gentiles besought that these words might be preached to them the next sabbath... And the next sabbath day came almost the whole city together to hear the word of God” (Acts 13:42, 44).

At Iconium, the traveling evangelists remained a long time with the believers speaking boldly in the name of the Lord. “But the whole multitude of the city was divided” because “the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren” (from Acts 14:1-4). When Barnabas and Paul became aware of the dangerous threats of the unbelieving Jews, they “fled unto Lystra and Derbe, cities of Lycaonia, and unto that region that lieth round about: And there they preached the gospel” (Acts 14:5-7). Now the same envious clan met the

chief speaker head-on with stones at Lystra and dragged him out of the city assuming that he died. But through divine deliverance, while the disciples were standing around him, Paul arose and walked into the city. “The next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch” (Acts 14:20b, 21).

“And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do” (Acts 15:36). These preachers were faithful in fulfilling their assignment “...as they went through the cities to deliver the written standards issued by the apostles and elders at Jerusalem” (Acts 16:4). Please notice verse five that these decrees stabilized the churches and did not hinder numerical growth. “And so were the churches established in the faith, and increased in number daily.”

Paul and his Gospel team obeyed the Macedonian call and were sent “to Philippi, which is the chief city of that part of Macedonia...” (Acts 16:12a). While they were preaching the Gospel, Paul cast out an evil spirit from a “a certain damsel...which brought her masters much gain by soothsaying.” When her masters saw that their money-making scheme

was gone, they arrested the men and accused them before the authorities saying, “These men, being Jews, do exceedingly trouble our city” (Acts 16:16, 20).

In Thessalonica, “the Jews which believed not, moved with envy...gathered a company, and set all the city on an uproar...” Here the apostles were blamed for “turning the world upside down...(Acts 17:5,6).

Paul’s spirit was stirred at Athens, “when he saw the city wholly given to idolatry” (Acts 17:16b).

It seems that Paul needed special encouragement while preaching the Gospel at Corinth. “Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city” (Acts 18:9, 10).

The Apostle Paul and his fellow ministers made a great impact at Ephesus (see Acts 19). After faithfully teaching the Word for two years in the school of Tyrannus, there came a mighty revival! “And the same time there arose no small stir about that way.” Rich men sensed that their “silver shrine” business was threatened because of the effects of the Gospel and fears of the magnificence of “the great goddess Diana” could come crumbling down. “And the whole city was filled with confusion...”

While Amish Mennonites historically, culturally, and geographically have been mainly a rural people, we see a kindling interest in city evangelism. There are “city jungles” in America just as heathenish as any country in this world. While city life may entail more dangers in raising a family than in rural areas, nevertheless, it would seem to me that there is a positive biblical approach to this needy endeavor.

The most important work of the city mission is the presentation of the glorious Gospel of Christ and the winning of souls to Him. A close-knit Christian family can serve as a positive influence and witness. There is a need for regular Bible studies serving all ages. A sound, biblical church, faithfully obeying the Word of God is an oasis in the desert and a lighthouse to give direction in the stormy sea of mankind. Tract distribution, hospital calling, and jail ministry are effective ways of presenting the Gospel. Then there are always widows, orphans, homeless, and other lonely people in a neighborhood who need comfort.

There are those city missions governed and supported by conservative Anabaptist organizations and churches with effective results yielding godly fruit. Are city missions for Amish Mennonites? Yes, Amen! May their number increase! But there

must be a definite call to the city, like any other geographical location. Obviously, city mission work is not feasible or suitable for everyone.

In the city is where evil is first instigated, then compounded. But it is also the very place where salt must be sprinkled and light of the Gospel must shine so the harvest will not decay. When the cords of evangelism are lengthened, then the stakes of biblical conviction must be strengthened. “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited” (Isaiah 54:2,3).

Remember how the Holy Spirit led the Apostle Paul from city to city, establishing churches, “Testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ” (Acts. 20:21).

“I would not have my way, dear Lord, but Thine;

I would not ask for beds with flowers entwined:

Thy way might be some mountainside to climb,

Some wandering sheep or some lost lamb to find.” 

Addicted

Clay Zimmerman, Farmington, MO

Usually when we think of addiction we think of things like alcohol, tobacco, and drugs. But the list doesn't stop there.

How do we explain addictions? Some definitions are:

1. To become dependent on a habit forming substance.
2. To occupy oneself in something habitually or compulsively.
3. To continue certain behaviors despite adverse consequences.

Point number 2 can involve other things we do rather than just substance abuse. The list can go on and on. Some of the more common ones might be gambling, overeating, television, the internet, cell phone use, shopping, or workaholism.

How often have you stood in line to pay for your gas and had to wait while someone bought cigarettes or lottery tickets? Is the lottery addictive? It certainly can be.

In 1890, all but two states prohibited lotteries. Today lottery games are established in 43 states and the District of Columbia. Nevada resisted the lottery for a long time. They did not want it to compete with their other well-established gambling businesses. In a year's time, the New York council on problem gambling

said 40% of the calls to its hotline were by people with troubles related to lottery games.

Recently I read an article about an individual who said his friend was phone-addicted, spending vast amounts of time on the phone rather than with him. Anything that controls us, damages our relationships, or detracts from the quality of life, is an addiction.

A Christian should always be in control of his life and submitted to the Holy Spirit's control. Christians must not be addicted to things that ruin themselves and their relationships with others or with God.

First Corinthians 9:25 says, "*And every man that striveth for the mastery is temperate [self-controlled] in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.*"

In other words, the athlete carefully controls himself so he can win the race. Christians, however, carefully control themselves so they can be found pleasing to God; and through the blood of Christ qualify for that holy crown, eternal life. Fill your life with good things and let nothing negative control you.

"And the very God of peace sanctify you wholly; and I pray God your whole

spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (1 Thessalonians 5:23).

Don't let any addiction detract

from your quality of life—physical, psychological, spiritual or eternal!

[From Reaching Out, Issue #76, with permission.] 

Dealing With Depression

Alvina Kornelson, Checotah, OK

Depression has a way of robbing us of the joy God gives. We can cry to God like the psalmist did, “Bring my soul out of prison” (Ps. 142:7). It surely feels like a prison with no windows to let in light and fresh air.

Is it right for Christians to be in deep depression? It does happen to true Christians. Our minds have their limits, just as our bodies do. We can bring it on by trying too hard to live up to other people's expectations. Sometimes, we just have to say, “No.”

Depression is not just the blues that come and go. It settles in over weeks, months, or even years. Like a weed that spreads its roots deeper and further, it's hard to get rid of. Discouragement gets so thick you don't see God anymore. It's as painful as a broken arm and overpowers the will to trust God more than feelings.

Depressed people need friends. They might not show their appreciation, but that's because they don't understand themselves and are slow to open up to anyone.


What Can We Do?

Ask others to pray for you and keep resting in God, even if you can't feel Him near. Jesus said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest” (Matt. 11:28). Does that not include rest from depression?

You might think everything is going wrong and you're useless. Have you ever thought about it that God would not have made you if He didn't have a purpose for you? Just be patient and keep on praying and God will give you the desire of your heart. He wants you to be free!

While you're waiting on God, lend a listening ear, for you may be able to help another depressed person. You don't need a college degree to help a depressed person.

Keep on going; there is light around a corner. Don't despair of finding that corner. God has a way of helping us get out of depression. “Hope thou in God!”

[This is a study I did at Bible School from the book, Free Indeed, available from Rod and Staff Publications.] 

The Importance of Training our Senses

Gideon Yutzy, Hutchinson, KS

It was a sunny afternoon and the crowds rushed along. The world famous Joshua Bell sat in a Washington, D.C., subway station, playing his violin. He was well into a successful musical career and had played in the city's most prestigious concert hall the evening before. He wore a baseball cap and a simple button-down shirt. Bell was playing, by his own estimation, the best of his repertoire. Still the city crowd pushed past him, apparently trying to get out of earshot as quickly as possible. On to their weekend plans. On to more important things.

For some of them, ironically, that important thing was the next Joshua Bell concert. They went, dressed in their best. They applauded after each piece. Bell and his Stradivarius moved them to a convincing show of deep appreciation. But the ignored violinist of the subway station gave silent proof that these ladies and gentlemen still had much to learn about musical beauty.

There is something that unites all seven billion of us on this planet: we experience the world through our senses. Of course, we are all at different stages of sense-development. Joshua Bell made

music in the subway station and he could hear its quality and beauty in a way that others did not.

We sometimes speak of having good taste in English which is synonymous with well-developed senses. Do we have good taste? Do we delight in the flippant and the profane or in the sacred and the exquisite? Another question, is it possible to develop our tastes, and if so, should it be a priority?

Desire the sincere milk of the word that ye may grow thereby if so be that ye have tasted that the Lord is gracious, Peter wrote to the church. Notice that “desire” is in command form here. Yes, we can develop our tastes and desires and, according to this Scripture, we must. The Scriptures have specific input regarding the training of our senses and what it is that we should desire. *Taste and see that the Lord is good. Touch not the unclean thing. Speak to yourselves in psalms and hymns and spiritual songs. Let every man be swift to hear and slow to speak.*

Training our senses is fundamental in biblical Christianity. Since it is through our senses that we experience life, it follows that it is through our senses that our lives are transformed.

Spirit-guided Christians breathe the same air as everyone else. They see the same physical realities. But as the highly-trained musician who perceives the music differently from the rest of us, so Christians also are having their senses trained to perceive life differently from those who do not know the Master Trainer.

There are numerous and varied definitions of sin, but I submit that a valid one is, “something that is twisted.” Everything in its originally created form was good but Satan twisted and continues to twist things. When we believe and live in Satan’s twisted reality, we sin. Jesus’ call for us then is to experience the renewed reality, made possible through His resurrection. When our senses are transformed by Jesus living in us, we begin to live in the bliss of Eden here and now. Of course, this is a process.

I taught English for several years in Poland. One of my students during that time was an outstanding young man named Philip. While Philip’s peers pursued flippant music, entertainment, and the flings that society expected them to pursue, Philip read books, studied history, and even wrote some very reflective, insightful short stories which he showed to me on occasion.

In one of Philip’s conversations with me, he told me about the value of fasting. He explained to me that

fasting is important because it helps us to discern between what we need and what we do not need in life. As Philip fasted from a given thing, he was able to see more clearly how it affected his life, gaining the perspective needed to see what was enriching as well as what needed to be cut down on or eliminated.

If a sixteen-year-old adherent of Polish Catholicism was able to speak so wisely and live so differently from the established norms surrounding him, then why shouldn’t people from the American Anabaptist scene be able to do the same?

Young people in conservative Anabaptism, at least from the twentieth century forward, have often complained of too much control from their church standards or the generation older than they. It has become something of a cycle. Often, the very generation that once bristled under this control becomes the generation who clamps down on the next. I personally have not yet reached a definite conclusion on whether this cycle is more positive or negative. On one hand, young people should be led to passionate belief in something, not forced to a shallow form of it. On the other hand, the world is an increasingly dangerous place spiritually; perhaps it is good for young people to be shielded from certain things even if their senses are

not being trained to their maximum potential.


I believe the best option is this: shielding or partially shielding our children while also training them to exercise their senses to discern on their own between right and wrong. By this, I do not wish to give the impression that this is only a child training issue. The responsibility lies with all serious disciples of Jesus to have sensitive senses, regardless of his or her parents.

One of the clearest signs of growth in exercising our senses is the feeling of distaste for something inferior that we once craved. I remember a time when I dedicated considerable time and money to Contemporary Christian Music (CCM). After marrying my wife, who is something of a choral music connoisseur, I gradually switched to a diet of mostly choral and classical music. One day recently, out of boredom, I turned on a CCM song that I had formerly enjoyed listening to. I shall always remember the singular feeling that came next: one of disgust at the lack of musical aesthetics and spiritual content in the song. In a manner of speaking, I puked the song back up. My tastes had changed.

Or consider the young people who resist the temptation to numb their senses with cheap, kitschy novels or even more sadly, movies, and

instead read formative, character-building literature. Examples like these reflect the mind, soul, and body transformation that Jesus wants to do in our lives through the training of our senses.

Darina Allen, who is a prominent chef in Ireland, once gave her secret for success. Always leave customers with a slightly better experience than they expected. God is that way. When we allow Him to train our senses, we will experience His pleasures with more joy and fulfillment than we could ever have imagined beforehand. When something leaves us empty and unfulfilled, however, we can know that we have allowed our enemy to sabotage our senses.

Joshua Bell played his violin and the people missed it. It is infinitely worse when God Himself plays His best music and we miss it. We must never allow our senses to be tuned into and swallowed up by another reality. The encouragement of the writer to the Hebrews is still current for us today. (See Hebrews 5:12-14). We should grow in Christ, gradually trading the milk of newborns for meat—for the deeper things of God. We should learn to exercise our senses to discern between good and bad. Only then will we fulfill our earthly mission. Only then will we hear and appreciate life's most beautiful music. 

Secure in His Love

Mary June Glick, Seneca, SC

In Deuteronomy 6:5 we are commanded to love the Lord our God with all our heart, soul, and might. Jesus reiterates this command in Matthew 22:37-39, but adds these words: “Thou shalt love thy neighbor as thyself.” Most of us have grown up with the concept of loving God. Loving our neighbor is a part of our Anabaptist background. We are a people who are known for helping each other and reaching out to others outside of our own community or church family. I hope we never lose this concept, however, as our lives become busier and we use modern technology more and more, which threatens the “loving and caring” lifestyle we have known in the past.

But what about that idea of loving our neighbor as we love ourselves? Does that imply that we are called to love ourselves? Some years ago, there seemed to be a lot of emphasis on “who I am.” I remember Elizabeth Eliot making this comment, “It is not as important **who** I am, but **whose** I am.”

I believe only as we acknowledge and experience the freedom of being a child of God, a daughter of the King, can we accept ourselves as God loves us. It is very difficult for a woman who does not have a concept of her worth in God’s sight to be able to relate well to her own family and friends. Without this concept, we are constantly aware of others’ opinions of us. “Do I measure up?” “Am I good enough?” “What will people think?” and/or “I can’t do it as well as someone else can.”

Many women also deal with the hurts and even sins in their past that God has forgiven. I believe this to become even more true as we get older. We reflect on our past and recall those mistakes and failures and we forget that if God has forgiven us, we need to forgive ourselves. Satan fills our minds with his lies to destroy the women God has planned us to be. We must remember that God loves us with an everlasting love. He created us in His

own image. He has a purpose and plan for our lives.


We want to look at a few areas that will encourage us to accept ourselves.

Remember that **God planned your life** from the minute of your conception. He planned for you to be a woman. He planned all your physical features, your size, color of your eyes, your hair, even your skin color. He planned those things you cannot change. He prepared the family He chose for you. Even if you are adopted God planned both you and your adoptive family. He planned your personality and your temperament. He leaves it to you to develop your character.

Accept yourself as a woman, whether married or single. God has given you special feminine traits that will bring joy to you and others as you develop them: gentleness, sensitivity, and many other qualities that are unique to a woman. A woman is created with the potential of motherhood. Not all women can give birth to a child, but they have within them the capacity to love as a mother.

So love freely. Accept the talents and gifts God has given you. Accept those God has placed in your care.

Do not hesitate to **develop a gift or talent** out of fear of what others may think, but use your gifts to the glory of God. At the same time, remember God has given you your abilities and the Bible tells us not to think of ourselves more highly than we ought to think. Find a balance. Be willing to try new things. Teach Sunday School class; write a story; learn to sew. There is no need for paralyzing shame in failure. You will not succeed unless you try. Do not compare yourself with others.

Accept God's love. The Apostle John calls himself the disciple whom Jesus loved. Do you think Jesus loved him more than He did the other disciples? No, but John felt loved. He accepted Jesus' love and because of that he was able to reach out in love to many people. Even today, we have John's writings that convince us of God's love. There is freedom in accepting and loving the woman God created you and me to be. 

Happiness is a perfume that you cannot pour on others without getting at least a few drops on yourself.

Will My Mama Be Blind?

Mary Ellen Beachy

Ten-year-old Chris was used to seeing his mama with thick glasses. She had worn glasses for many years. Every time she went to the eye doctor, it seemed she always came home with stronger, thicker lenses.

Mama was a cheerful and busy woman. She dearly loved each of her seven children. She was happiest when she was working in her large garden, or cooking for her hungry family, or just doing whatever needed to be done. She made the best gooey shoo fly pies. That's what Chris thought, anyhow. Mama loved flowers, too. A bright, cheerful row of colorful blooms always made the garden a beautiful spot. Even though Chris had to help Mama pull weeds in the long vegetable rows, he loved Mama. On a warm summer day her cold homemade root beer really hit the spot!

One day Mama went to the eye doctor again. When she came home, she seemed troubled. That evening the family found out what was wrong.

When they gathered around her, Mama Anna told them, "The doctor said there is something seriously wrong with my eyes. He said I will be blind before long. How will I ever be able to do my work if I become blind? You know, Sara Lynn has plans of working at Faith Mission Home; how will I manage without her?"

Troubled thoughts ran through Chris' mind that night in the quiet bedroom he shared with his brothers. *How would it be to have a blind mother? Who would do the cooking? Who would take care of them?*

Steve and Anna quietly discussed the situation after the children were in bed. Anna knew, without a shadow of a doubt, that Steve would always stand by her whether she could see or not. They decided that rather than becoming consumed by worry and frustration with what might happen, they would call on God. They would ask the ministers from church to come and anoint Anna. They knew with certainty that God is all-powerful! They knew the Bible

stories of Jesus healing blind men. Jesus could keep Anna from going blind. He could touch her eyes!

Chris was all eyes and ears on the evening the ministers came. He stood in awe as the three men walked in all dressed in black suits and white shirts. The Stoltzfus family gathered in the living room. Everyone quietly watched as one of the ministers opened his big, black Bible to James 5. Reverently, he read verses 13 to 16: *Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*


The minister told them that everyone in the room should check

their heart and life. If there was any sin in their lives, they should confess it. Everyone here needs to be pure and clean before our heavenly Father.

The minister then opened a small bottle of oil. Christ watched with big eyes as the oil was dropped on his mother's head. The minister solemnly prayed that God would touch and heal Anna's eyesight.

This took place over twenty years ago. Anna never did become blind. She continued working and caring for her family. How thankful she was that she could still read the Word of God. It was a wonderful answer to prayer! It strengthened the faith of the whole family. How grateful they were that Mama was touched by God.

Chris never forgot. It helped to build trust and confidence in God Almighty in the heart of one small, quiet lad who today is a man for the Lord!

Psalm 50:15 tells us, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." 

If a person is saying ill things about you, why not live so that others will suspect he has his facts wrong or is lying?

A Vibrant Church Exemplified – Part Two

Serena Lapp, Lakeville, OH

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

If a church would be willing to meet in homes or rooms used for other purposes, a large amount of money would be freed from church building maintenance. This money could be used for needs in the congregation and foreign missions. Also, it would force the church to remain smaller, which benefits are addressed later. A drawback of having church in homes is that when larger events occur, such as wedding and funerals, a building is not available. However, this objection is not insurmountable.

Second, a local congregation should remain fairly small. This enables the entire body to know each other well on a personal level. Also, people divided among smaller churches can spread out and evangelize more of the world.

Thirdly, all Christians in an area will attend the same Christian church. This means that churches should be separated geographically. Geographical separation tends to

force members to get along with each other, since there are no other options available. Geographical separation also fulfills the Great Commission and provides Gospel exposure to the greatest number of people.

Though not mentioned in this passage, an important part of a vibrant church is the leader/laity relationship. First, the Bible clearly states that members of a church should respect and obey church authority. In love and humility members will give up their personal desires for the unity of the collective body. In the same spirit, church leaders are not to be “lords over God’s heritage,” but examples of holy living and service to the church. Paul was a wonderful example of servant leadership in fervent love. His words describe the role of both the leaders and the laity in a church. “Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand” (2 Cor. 1:24). Another important responsibility of leaders is “to see sooner and farther than those they lead.” Leaders especially need to be well rooted in the Bible and alert to the needs and dangers both inside and

outside the church. Leaders also need to take the initiative in building close relationships with members of all ages.

Acts next states that the church spent their time “praising God.” This relates to a close, personal relationship with God that continues unto greater holiness day by day. This is perhaps the most important ingredient of a vibrant church. Jesus declared this to be supremely important: “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first and great commandment” (Matt. 22:37). These members were filled with the Holy Spirit. They had a genuine desire to do God’s will as opposed to serving self and the world. It is of utmost importance that the church has a strong core of people who are passionate about obeying God and building His Kingdom.

Finally, this passage ends with the statement, “And the Lord added to the church daily such as should be saved.” A primary purpose of the church is to evangelize the world. God is the power of this work, and He moves through His church. There are three aspects of this work: helping the hurting among us, reaching the lost locally, and taking the Gospel into the world.

When members are struggling with personal sin or hurts others have inflicted upon them, a vibrant church will have people willing and available to counsel effectively in truth

and love. God designed the church to be the primary channel of spiritual healing and restoration. Jesus said, of Himself, that God has “Anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Luke 4:18). As Christ’s body on earth, the church is called to do this work.

The Great Commission states, “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...” This command refers both to local and global missions.

Locally, a vibrant church will be active in spreading the Gospel and in building relationships with neighbors. There are many excellent ideas for local evangelizing and friendship building: singing in nursing homes, summer Bible schools, helping in natural disasters, to name a few. Love and kindness are tremendous witnesses in a community. A vibrant church will actively be seeking ways to spread the Gospel and show God’s love to the local community.

A vibrant church will have a significant portion of members (ten percent or more?) that are actively involved in taking the Gospel to the unreached and shepherding new converts. These missionaries should

endeavor to support themselves and make every attempt to fit into the foreign culture, as far as is scripturally possible. Those at home will gladly sacrifice to support financially any needs of their own missionaries as well as other mission efforts. Members of the local congregation will earnestly support in prayer as well as verbal and written encouragement the work of the foreign ministry.

I think that the true measure of a church's success will be seen in the next generation. Many churches start well, but as time passes the impetus fails in the younger generation. The book of Judges is a sad commentary on Israel's inability to pass the faith from one generation to the next. In thinking of effective ways to pass on the faith, both the family and the church have a vital role. The Bible primarily places the responsibility of teaching children on the parents. However, God designed the family to support and complement the work of the local church. The collective wisdom and guidance of a church are essential to raising functional families. When both the home and the church are taking their God-ordained places, the likelihood of passing the faith to the next generation is much higher.

Children and youth are usually quite perceptive and can quickly spot lukewarmness and hypocrisy in a church. Leaders in the home and

church must be genuine and passionate about serving God faithfully. Children must see in daily life that what their parents and leaders have is worth living for. I personally have chosen to embrace the faith of my parents and church because I recognize its truth and have seen the fruits that it produces. A vibrant church will place the loving direction of children and young people at a high priority.

There is so much more that could be addressed in discussing a vibrant church. The Bible describes several types of the church (a body, bride, family, etc.), each of which describe important aspects of a church. Other issues to discuss might be how to handle conflicts, sin among members, leadership failures, and more. However, the model in Acts provides the basic structure for a vibrant church. In the fragmented and often lukewarm general church world today, a description like this might seem far removed from reality. But God specializes in purifying the hearts of people and drawing them to Himself. A vibrant church like this is possible today when people yield themselves to God and follow the guidance of the Scriptures and the Holy Spirit.

Resources:

I Will Build My Church by Val Yoder

Historical Drift: Must My Church

Die? by Arnold Cook



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

Periodicals

THOUGHT GEMS

Egotism is the knack of seeing desirable qualities in yourself that others don't seem to see.

• • • • •

In too many cases, most things in the modern home are controlled by a switch, except for the children.

• • • • •

A whispered lie is no truer than one that is shouted.

• • • • •

God is the first party in marriage that makes marriage work.

• • • • •

“Average” comes in as the best of the poorest, but also the poorest of the best.

• • • • •

Where modesty is absent, virtue has lost its protection.

• • • • •

Our money will reach better if we're willing to act our *wage*.

• • • • •

One step forward in obedience is worth years of just thinking about it.

• • • • •

Life's best gifts are not *things* but *opportunities*.

• • • • •

When the emphasis is mostly on youth, the stress is mostly on the parents.