



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

Galatians 6:14

NOVEMBER 2013

Meditation	
<i>Enough</i>	1
Editorial	
<i>Blue Feathers</i>	2
It is Time! Announcement for AMHA.....	4
Reader Response.....	5
The Bottom Line	
<i>The Meaninglessness of Life</i>	5
Ministers' Meeting Messages — 2013	
<i>The Doctrine of Salvation</i>	9
Marriages.....	14
Cradle Roll.....	15
Obituaries	16
<i>Musing on West Fourth Street — A lament for Anja Miller</i>	17
Observations	19
Songs in the Night	23
Mission Awareness	
<i>They That Sow in Tears Shall Reap in Joy</i>	28
Helpers at Home	
<i>A Thankful Woman</i>	30
Junior Messages	
<i>A Dying Boy's Prayer</i>	32
Youth Messages	
<i>Biblical Instructions for Youth</i>	34
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.

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Enough

Darlene Miller, Linn, MO

Some of us have struggled, perhaps are still struggling,
With this question:
“Lord, am I good enough to be Your child?”
We lose our peace over this question.
I know, because I have been there,
Been there in that place of doubt and worry,
Always wondering, “Am I enough?”
“Have I prayed enough, obeyed enough,
Confessed enough?”

And Jesus, in His great love,
Showed me this great truth:
“Child, you can never be enough!
But I am enough!
My love is big enough,
My mercy is abundant enough.
My grace is amazing enough,
My body was pierced enough,
My blood was shed enough,
My resurrection was real enough,
My forgiveness is complete enough,
My arms are open wide enough...
For you!
Throw yourself with abandon,
Through that faith-as-small-as-a-mustard-seed,
Into the vast sea of MY enough-ness,
And there you will find peace!
As you immerse yourself...bathe yourself...in My goodness
You will become a lovely, glorious reflection of Me;
Not because of who you are,
But because of Who I am.
I AM ENOUGH!”



Blue Feathers

Recently I found a handful of feathers lying on the grass in our front yard. Clearly, a blue jay had died.

We had been noticing that blue jays were making more and bolder forays to the feeder on our front porch which contains mixed grain. Smaller birds would leave quickly when a blue jay swooped in. There was not enough room for a wren, a house finch, or a chickadee at the feeder after Blue Jay arrived.

It was interesting to watch that “avian gentleman impeccably dressed in a blend of blue, black, and white feathers and a jaunty cap.” Sometimes he would select a sunflower seed, hold it between his toes and peck at the shell until he got the kernel. Quickly swallowing it, he’d go back for another—and another.

Once in a while, this bird appeared to think it necessary to declare his greatness by sitting on a perch nearby. There, while doing something like pushups, he’d seem to say, “I’m the greatest! I’m the greatest!” then, “Thief! Thief! Thief! Thief!”

But—another creature was lurking nearby. Lying low and watching around the corner, Tabby observed the feeder closely. As different birds came to the feeder, she sometimes

leaped up several feet to catch a bird, but we think she always misses. The birds scatter and stay away for a while. Then later, they come back to the feeder.

Blue Jay seemed to enjoy the challenge. He’d eat at the feeder for a while, then he’d find things to pick up on the ground. Just ahead of the cat’s pounce, he’d fly away triumphantly, sit in a tree and call out, “I’m the greatest!” and further, perhaps to tantalize Tabby, “Thief! Thief!”

I didn’t see him in his final moments, so I can only speculate why this bird, seemingly so clever, got caught. He was too confident. He turned his back scornfully on Tabby. She saw his carelessness and pounced in an unguarded moment and got him. Surely he called out, “Thief!” and “I’m the greatest!” with great urgency, but that did him no good. In a few moments, the struggle was over. I imagine Tabby smacking her lips and murmuring, “Purrrrr! Quite tasty, except for the feathers. Purrrrr!”

Let us now leave the contest between *Hunter* and *Hunted* with God, who made them so. Let us look instead at the stealthy foe of our souls who always stalks us, “seeking whom he may devour.” Lest we fall prey to

this enemy, let us note safeguards God has given us.

As children of God,

•We must not forget that Satan is always on the prowl. After we have done well standing in the battle of life, the devil likes to bring thoughts of pride that would move our shield of protection aside and leave us exposed. *“For I say through the grace of God given unto me to everyone that is among you not to think of himself more highly of himself than he ought to think but to think soberly, according as God has dealt to every man the measure of faith”* (Rom. 12:3).

•We have been given grace to stay out of the enemy’s claws, but it is foolish to be careless. Just when we think we are beyond his reach, he will pounce. *“To open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in [Christ]”* (Acts 26:18).

•We must not underestimate the power of strong addictions. Many an unwary soul has been caught by an addiction—whether nicotine, alcohol, hallucinogenic drugs, pornography, immorality, homosexuality—or whatever. All take us away from God. *“I will not be brought under the power of any”* *“And such were some of you: but ye are washed, but ye are sanctified”* (1 Cor. 6:12a and 11).

•If I had been present when the

cat sprang, I might have been able to rescue the bird, but with no outside help, neither his struggling nor his screaming helped him. *“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places”* (Eph. 6.12).

Fortunately, there are differences between blue jays and cats and the devil and us:

•Jesus would walk with us in temptation. Furthermore, He is able to rescue us when we discover that we’ve wandered too far and gotten in too deep to get out by ourselves. *“Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Humble yourselves in the sight of the Lord, and he shall lift you up”* (James 4:8, 10).


•If we get caught by the enemy, but then ask the Lord to help us, He is right there to rescue us. But we must ask Him! *“Lord, save me!”* (Matt. 14:30c).

Those feathers in our front yard symbolize the dangers of sinful habits and over-confidence. They also reminds us that, contrary to the finality of the bird’s doom, for us while there’s life there’s hope. Thank God, rescue from sin is as near as the contrite sinner’s desperate cry for help!

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You will notice that a new

Circulation Manager has been appointed to take Mark Beachy's place. The Beachys are scheduled to go to Kenya, in East Africa, for a term of missionary service. On the inside front cover of this issue is the name of Enos D. Stutzman,

Plain City, OH, who is taking on these responsibilities for the foreseeable future. From now on questions about subscriptions to Calvary Messenger go to Bro. Enos. Thank you for your cooperation and support. —PLM 

Amish Mennonite Historical Association Announcement

It is Time!

Enos D. Stutzman, Plain City, OH

This is an announcement from the Amish Mennonite Historical Association. We need your help. What we need most of all is for each congregation to select a representative, a person who can represent your congregation to the AMHA board. The representative may be a brother or a couple. Many of you have reorganizations scheduled in the fall. This would be an excellent time to take care of this matter. If you do not have a reorganization scheduled this fall, we would urge that you simply select a representative anyway. The duties of the representative are spelled out in more detail in the announcement in the August 2013 issue of Calvary Messenger. (Look it up.) Once the representative is selected, please send his name, address, telephone numbers, and email address to the AMHS secretary, Steven Troyer, 3014 SR 39, Millersburg, OH 44654. Work phone: 330-893-3184. Home phone: 330-893-3037. Email: vbms@earthlink.net

We are happy to announce that we have secured a small room at the Amish and Mennonite Heritage Center (Behalt) near Berlin, Ohio, in Holmes County. We have collected some materials and stored them there. If anyone would like a tour of the facility, we would be happy to accommodate you. You should contact one of the two local board members, Steven Troyer (contact information above), or Cory Anderson, 28539 SR 751, Newcomerstown, OH 43832. Phone: 330-897-1426. Email: cory@beachyam.org. We await your response. Enos D. Stutzman, AMHA Board Chairman



reader response

**Re: Who Wants to Be A Guy?
August, 2013.**

Thank you for the article on guys. I say a hearty AMEN! It has bothered me for years already that that slang word is used so freely among us as Christian people. It's not fitting with what we represent and are. Monday through Saturday, we're "guys" and

"dudes," but on Sunday it's "Bro. Elvin." Or when we go to a mission, we're also "Bro. Elvin" on the field?

May God help us leave all such words where they belong—with the unregenerate, worldly man.

John Miller, Costa Rica

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the bottom line

The Meaninglessness of Life

Aaron Lapp, Kinzers, PA

Proposition: Meaninglessness doesn't come from pain, Meaninglessness comes from selfish goals.

Job could see no reason for his pain. Life still held some meaning for him. But Mrs. Job saw his physical situation as totally devoid of meaning or purpose. We remember her trite words to husband Job, "Curse God and die." She really missed seeing it from God's point of view.

Job then brings up a very important point in theology (a study of God). He apparently is shocked by her

extreme statement of denunciation. Job tells her she is in a class with foolish women, and adds, "What? Shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10) He does not say receive evil at the hand of God. Important point! Receiving evil is not from the hand of God. Evil has its source in the evil one. We know that in this story because of the conversation between God and Satan.

Solomon, by contrast, had it all: riches, health, world status, fame, the adulation of many women—a

self-perpetuating kingdom of plenty, peace and power. Ecclesiastes 2 stands in sharp contrast to Job 2. Read it. Solomon was a teacher. Teachers seem to have lists. He lists all he has, what he is, and what he does. Solomon declares, ..."Behold, all was vanity and vexation of spirit, and there was no profit under the sun" (Eccl. 2:11). Some men and women are good at this today, adding up in conversation all they do and have. To them, it gives meaning to life because they believe it shows their importance.

In addition, Solomon brings up six more life propositions in Chapter Two, and six times in seeming exasperation, pronounces them all as "vanity and vexation of spirit." Quite fittingly, we remember the number six as being the biblical number of man.

For most of us, we don't need to compare ourselves and our lot in life as being a Job or a Solomon. However, it might be clear that we are in the bottom ten percent of wealth in the congregation, or that certain ones are clearly in the top ten percent with the greatest wealth in the church.

The poor in the church have opportunity of better seeing life's meaning and purpose. Their faith is rewarded, sharing what they have is appreciated and noteworthy. They

are often more content and therefore, more useful and needed.

The richer ones are accustomed to having things go their way. The rich have on occasion been sorely disappointed that a son or a nephew wasn't ordained, or that they weren't chosen for the building committee, or that they were passed over from being song leader or Sunday School superintendent. Having money, in life outside the church and sometimes inside it, too, they are accustomed to buying their way through.

It would be a very serious error to assume that all rich people in our churches can be classified thus. The above examples are taken from the history of Mennonite churches here and there, in bygone years, and only a few at that. The rich in our churches today are most often exemplary in the houses they live in, the cars they drive, and the life of sacrifice and service they model.

Being poor certainly does not make one more righteous. The poor also have their unique set of temptations. They may need repentance and amendment of life just as much the rich need them.

The proposition is that meaninglessness doesn't come from pain or poverty, or too small opportunities. The poor know what personal need is about. Sensing

personal need, they cry out to God and are more likely to be daily dependent on God. Then as God supplies, they have a new or real sense of thanksgiving every day.

We who are rich have a need to be reminded where our wealth came from. We who have nice, comfortable homes need to be refreshed on where we got them. We who have cars and vans and pickups in good condition, ready for a 1,000-mile road trip at the drop of a hat or the packing of a suitcase, need to be reminded all that as a gift from God. We who have good health, who can eat and sleep well and work all day at a good job or business, need to be reminded of the riches at hand. We who can go shopping for groceries or clothes with resources to pay for everything on our list, rightly thank God.

Meaning in life doesn't come from getting on a merry-go-round with bigger horses and brighter flashing lights or one that goes faster or lasts longer. Merry-go-round people always get off at the same place they got on. Merry-go-round people earn more money, spend more money, have more stuff, have more worries, are often bored, and often have fewer friends.

The poor (or poorer) are sometimes pained for their lack of personal resources to fulfill legitimate desires

of spending, travel, leisure, and abundance. If they are content, if they don't blame others for their station in life, if they don't abuse credit cards, if they are humble enough to live within their means, if God and His provisions for them are an expressed and heartfelt sufficiency, they can be assured of long-term, lifelong meaning.

When the rich become sick, they can't pursue their business, but need to draw from their investments to pay for remedies and treatment. They can't go to their winter home in Florida or Arizona. They can't take a vacation in Cancun or Caracas, Paris or Singapore. When they are laid up, they feel they are laid low. They may be given to self-pity and can scarcely be encouraged. They feel they have lost so much.

But when the poor become sick, they thank God for life and look forward to better days. They are cashing in on life's riches. They can be encouraged. They have less to lose. When on the road to recovery, they have just as much to gain as do the rich in their sickness.

Paul said comparing ourselves among ourselves is not wise. It is a faulty measurement. Keeping another's pace and gauging ourselves by them is unhealthy and inappropriate spiritually.

The measurement of meaninglessness according to the Gospel of Christ is considering what we are compared to what we could be. The fruit of the Spirit is an important and a valid measuring stick. Our giftedness, calling, and opportunities are measurements worthy of our consideration. Raising our love for Christ and the brotherhood above ourselves adds much meaning to life. Selfish agendas always reduce the true meaning and purpose for living. They compound and multiply the dilemma of meaninglessness.

By the way, how did Job and Solomon end up in life? Job hung on by faith. He waited. He got off his LazyBoy recliner and fell on his knees to pray for his erring and self-justifying friends. Thus God remembered Job and his life changed for the better. The Lord blessed him with “twice as much as he had before” (Job 42:10).

Family and friends came for a big dinner reception at his house. They gave elaborate gifts. The Lord provided “fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He also had seven sons and three daughters” (Job 42:12,13). An amazing recovery!

By contrast, Solomon started high in life and ended low. Weekend

parties that lasted all week. He had his own Longwood Gardens (A DuPont display of horticulture and water shows near Philadelphia), cities of store, four chariot cities with hundreds of horses in each. Commerce by ships was a lucrative sideline. Building the very elaborate temple for the worship of one true God was his major accomplishment.


But what began as humble servanthood became an enamored monarchy and ruthless dealings with competitors. From there it went to a seriously-compromised worship, with his foreign wives turning his heart away from God to kingly excesses.

Solomon’s 40-year monarchy fell like a burning-out meteor. His life of ease and pleasure ended up in a very sad, meaningless state. His riches and pomp, his vanity and excesses made his end all the more sad. Disintegration and decay set in even before he died, and he died before he got very old.

The magnificence of the temple could in no way offset the personal compromising worship of the heathen gods brought in by his heathen wives. Solomon’s light goes out in obscurity. He is not mentioned among the heroes of faith in Hebrews 11. In the closing chapter of Solomon’s life, the Bible says, “the

Lord was angry with Solomon” (1 Kings 11:9). The rich can give much to their children in earthly goods and money, but riches often last for only three generations. Thus the riches of the rich is generationally reduced to its own meaninglessness.

But that which is given in time, money, energy, and resources for the Kingdom of Christ can increase as God multiplies it in His hands, even as the loaves and fishes were multiplied in the hands of Christ.

The Bottom Line is that a life filled with meaning and purpose is one that seeks to glorify its Creator. It is primarily one who is saved from sin and seeks to live in biblical righteousness free from sin. Meaningfulness comes in giving back to God a willing portion of our increase and blessings. It involves a measure of personal sacrifice and a commensurate portion in service for Christ in time, energy, and money. 

Ministers' Meeting Messages — 2013

This is a condensation of a message preached at the ministers' meetings hosted by the Holmes County, Ohio, churches on April 2-4, 2013, and held at Fair-lawn 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.

3. The Doctrine of Salvation

David M. Yoder, Partridge, KS

Salvation is that of being saved from a life lived for self. Salvation deals death to self and life in the Spirit. We cannot have His life without having Him living in us. Salvation is not just being saved from sin, but being made alive in Christ.

I have for some time had a growing sense that in our constituency and the tensions that exist among

us may signal a weakness in our understanding of salvation and grace. Are there some gaps that we have inherited? Regarding the doctrine of salvation, probably nearly everyone on this planet has a doctrine of salvation.

A noted atheist, Steven Dawkins, when asked what he will do with the reality of meeting an eternal God, had the audacity to say, “I will ask, ‘Why did you hide yourself so

well?” That sounds like an ignorant response from an educated man, because at that moment he won't be asking God any questions. He will be down on his knees, in fear and trembling.

Our view of salvation is shaped much by our understanding of who God is, what we believe He expects of us, how we believe we come to Him, who we perceive ourselves to be, what we believe happened at the fall of man, and where fallen man is headed.

When we try to formulate a subject like this, we undertake a big job. We take the words of the Almighty, try to interpret them, and to find ways to apply them. Fortunately, God has not given us an assignment that is unattainable when it comes to interpreting His Word. Things are quite clear in many ways. We don't always agree on everything, but on the doctrine of salvation, I'd like to think we can come together on something so foundational.

What is the scope of salvation? Where does it start and end? This doctrine highlights the difference between Christianity and other religions. One notable difference I see in Christianity and other views is that we have a God with whom we have a relationship. We have a God whom we seek to please. That is different

from a God that we are afraid of and trying desperately to appease. When a Muslim once asked a Christian why Islam is not as good as Christianity, the Christian responded by saying, “It is, if you don't need a Savior. I need a Savior.”

A Jehovah's Witness showed up at the door of an elderly believer one time. The believer invited him inside and said, “I want you to sit down. First of all, I want you to know that you're not going to change my mind and I'm not going to try to change your mind. I have a question for you, ‘Suppose I would have lived a life of debauchery and sin and would have just messed up my life entirely, now the doctor diagnoses me with terminal cancer, what kind of hope can you offer me?’ “

After some thought, the man said, “Absolutely none.”

That's the difference! We have something to offer a dying person who has lived badly the same as to that tender soul who has not wasted his or her life, but comes seeking the grace of God.

The debate of what it takes to be saved and what salvation looks like and how saved people act and what they can or can't do has been discussed since the beginning of the church age. In the last four or five hundred years, the debate has

intensified, with questions like, Can we lose our salvation, once we are saved?

John 3:1-21 records the story of Nicodemus coming to Jesus. Jesus is the One who brings up the subject of salvation. Nicodemus seems to have been at least curious about what was going on with this miracle-working teacher. Obviously, Nicodemus came from a different school of thought from what Jesus was presenting, but he was a sincere seeker.

Jesus said very plainly that unless a man is born again, he cannot see the Kingdom of God. What is “being born again”? Back in the early 70’s, “born again” became sort of a buzz word to describe a certain kind of Christianity. It is a perfectly good word, and was popularized by Chuck Colson, who wrote a book with that title. It had people talking about the term and asking questions. Even today, if you ask the average person who professes Christ, if they are born again, I think they would tell you, “Yes.”

What does being “born again” mean? Nicodemus had questions about it and tried to make some sense of what Jesus was telling him. Jesus moves the discussion from “the flesh” to the realm of “the spirit.” He uses an example from the weather—the invisible, yet powerful, wind.

We might refer to teaching as going to our hands, our heads or our heart. The law’s instruction educated the head. Nicodemus was well-taught in the law. But Jesus was moving salvation to the heart. Guilt needed a solution. That’s how it is with children—we teach them what to do and what not to do. Thank God that at some point, the teaching for their hands moves to the head. They begin to realize that some things are to be done at *this* time, but not at *that* time.

At some later point, they begin feeling guilty for violating the rules we gave them. That’s when it moves to the heart. If they turn to Jesus with that guilt, their change of heart is what I’m calling the new birth. Yes, we deal with carnal issues, because we are still mortal, but it is now different. Then it is no longer only our effort. It becomes our effort to do what is in us—the nature of Christ.

When we go to help a person find life, can we see his wrong actions as symptomatic rather than foundational? When we try to help a young person from spiritual immaturity to maturity, we should look for what is causing the problem. When Moses put up the brazen serpent, what were people to put their faith in? Did they have faith in Moses’ words or faith in the serpent? I’m not sure, but they had enough

faith to look at the brazen serpent.

Jesus told Nicodemus the story about Himself, “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life.” He further says, “For God sent not his Son into the world to condemn the world, but that world through him might be saved.” This was good news to a man who must have been feeling guilty to hear that Jesus is not bringing further condemnation, but life!

Jesus says the deeds of the new man, when they are made manifest, are wrought in God. That comment explains the renewal of our spirits.

What does salvation consist of? Are we just saved from eternal punishment? Or are we saved to something? I sometimes fear that we have preached an unbalanced gospel. We are saved from eternal damnation, but are also saved unto something.

When we ask about the value of faith and works, we are not to *balance* faith and works, but to *blend* faith and works, for they are not doing the same thing. But unless we demonstrate our faith, we must ask whether we have saving faith. God calls us to a life of where old things pass away and all things are made new. Ephesians 2:4-10 explains this. It might be helpful to say that grace

is God’s part and faith is man’s part?

I don’t have a problem with the doctrine of the security of the believer, but I do have a problem with the doctrine of the security of the unbeliever. We can have that assurance. It’s when one lives in such a way that it interrupts his ability to believe, he has lost his salvation. I don’t know exactly when that time is. God knows. I must let Him judge. It’s His responsibility—not mine.


Is our salvation an *event*, or is it a *process*? It certainly was an event for me, but it is also a process. It is both. I heard an illustration of this about a person who went to visit a family in Alaska. As they walked through the open door, they felt the warmth of the house. Then they enjoyed the fellowship. That was their focus. Not once did he turn around and focus on the door. What he focused on was what he found inside. The event of salvation is an event. It gives entrance into the Kingdom, but once we’re in there, we rightly don’t spend all our time on the experience and the door we came through, but on the blessings inside—away from the weather.

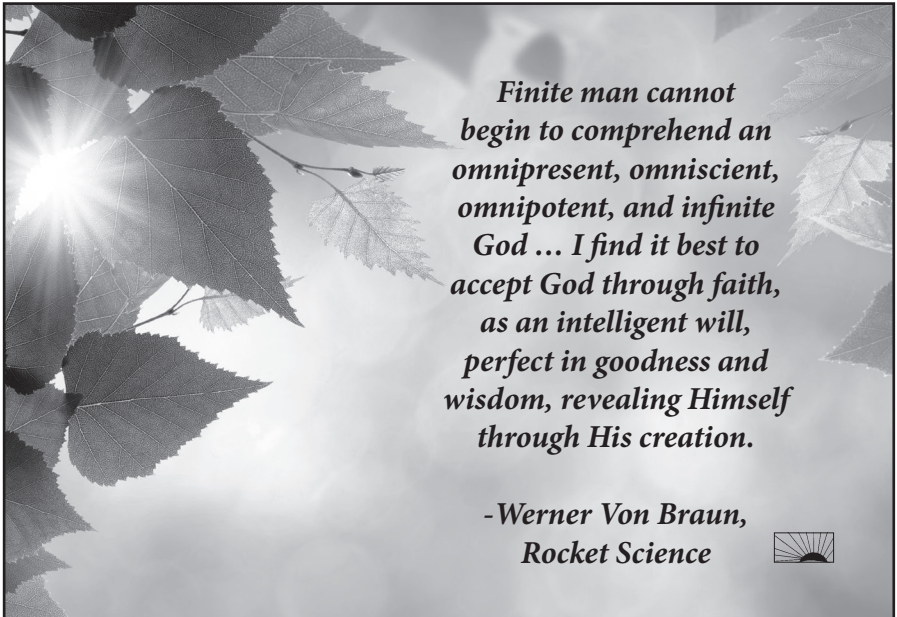
Some years ago I stopped in at a business close to where I work, I spoke to a man with terminal lung cancer. He proceeded to tell me

that he was a believer and he was saved many years before and that everything is fine between him and the Lord. Nothing is wrong. He does have this nicotine habit, but that doesn't make any difference. "I was securely saved back then." Then he proceeded to light up in my face. It seemed to say, "I've been saved to do what I want to do." If we say, "We are secure in Christ and from now on it's not important what we do," that is cause for concern.

I have benefited from the teaching about assurance of salvation in Christ, but we as believers must move on beyond that. We don't disregard that fact, but that's not the thing we focus on. When the forgiveness of our sins also frees us from its power,

we are truly safe. Forgiveness is to grant us *liberty*, not *license*. When the forgiveness of sin also saves us from its power, then are we truly saved from sin. If the forgiveness of our past does not empower us for the future, forgiveness has not become our salvation, it has not granted us liberty but license.

Titus 2:11-13 has come to mean a lot to me. The grace of God that brings salvation has appeared to all men. It teaches us to deny ungodliness and worldly lusts. Grace teaches us to live soberly, righteously and godly in this present world. These concepts mark out clearly whether or not we have truly received the grace of God. I shall close by reading 2 Peter 1:4-11. May God bless you! 



marriages

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

Beachy-Bontraeger

Bro. Freeman, son of Marvin and Emma Beachy, Riverside, IA, and Sis. Shaena, daughter of Delmar and Carolyn Bontraer, Wellman, IA, at Fairview Church for Sharon Bethel Church, on Feb. 16, 2013, by Delmar Bontraeger.

Lehman-Kauffman

Bro. Erikson, son of Melvin and Shelia Lehman, Guys Mills, PA, and Sis. Marilyn, daughter of Marvin and Rosanna Kauffman, Weldon, IA, on Sept. 7, 2013, by Monroe Gingerich.

Miller-Beachy

Bro. Jason, son of Melvin and Clara Miller, Shreve, OH, and Sis. Heidi Marie, daughter of Vernon and Edna Beachy, Sugarcreek, OH, at Gospel Haven Church for Grace Haven Church, on August 17, 2013, by David Yoder.

Miller-Groff

Bro. Douglas Ray, son of Val, Jr, and Darletta Miller, Orange, VA, and Sis. Regina Kay, daughter of Jason and Janet Groff, Stevens, PA, at Conestoga Mennonite Church, Morgantown, PA, for Mountain Spring Mennonite Church, on Sept. 14, 2013, by James Bowman.

Stoltzfus-Yoder

Bro. Brent, son of Timothy and Linda Stoltzfus, Lewisburg, PA, and Sis. Grace, daughter of Clarence and Barbara Yoder, Harrison, AR, at Northside Church of Christ for Cornerstone Mennonite Church, on Aug. 17, 2013, by Clarence Yoder.

Wingard-Eash

Bro. Laverne, son of Lamar and Laura Wingard, Montezuma, GA, and Sis. Carmen, daughter of Jerry and Vera Eash, Auburn, KY, at Plainview Mennonite Church on April 19, 2013, by Raymond Fisher.

Yoder-Yoder

Bro. Brian Eric, son of David and Rosanna Yoder, Dundee, OH, and Sis. Faith Ann, daughter of Marion and Lizzie Ann Yoder, Big Prairie, OH, at Maranatha Church for Grace Haven Church, on August 24, 2013, by David Yoder.

Yutzy-Beachy

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

cradle roll

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

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

Bender, Javan and Melody (Petersheim), Abbeville, SC, second child, first dau., Alyssa Brooke, June 28, 2013.

Bontrager, Wayne and Linda (Miller), Kalona, IA, third child, second son, Josiah Wayne, Feb. 16, 2013.

Caceres, Adonay and Leona (Miller), Bastrop, TX, ninth child, fourth son, Daniel Matthew, Aug. 22, 2013.

Chupp, Devon and Meghann (McGurrin), Topeka, IN, second child, first dau., Camryn Rose, Sept. 11, 2013.

Fisher, Marvin and Angela (Stoll), Due West, SC, second child and son, Shane Douglas, June 16, 2013.

Fisher, Nathen and Ruthie (Fisher), East Waterford, PA, fourth child, second dau., Liana Grace, Aug. 29, 2013.

Fisher, Sam and Rosetta (King), Ronks, PA, seventh child, (one son and one daughter deceased), fifth living son, Benjamin Aaron, April 25, 2013.

Graber, Myron and Joanna (Wagler), Montgomery, IN, fifth child, third dau., Kari Michele, Sept. 7, 2013.

Lehman, Spencer and Trudy (Dick), Mifflinburg, PA, third child, first son, Preston Marcellus, Aug. 30, 2013.

Martin, Jeffrey and Evangeline (Yoder), Plainview, TX, first child and dau., Serena Joy, Aug. 8, 2013.

Miller, Caleb and Juanita Sue (Yoder), Wooster, OH, first child and dau., Angela Rose, Aug. 11, 2013.

Miller, Evangel and JoAnne (Brenneman), Honey Grove, PA, fourth child, second son, (one son deceased), Malachi John, Sept. 8, 2013.

Miller, Henry and Dorthy (Hooks), Leon, IA, second child, first son, Landon Cole, Sept. 11, 2013.

Miller, Keith and Miriam (Martin), Hutchinson, KS, sixth child, fourth son, Christopher Logan, Sept. 5, 2013.

Miller, Nathan and Marietta (Schrock), Bloomfield, IN, fourth child, second dau., Kaleah Beth, Aug. 6, 2013.

Nissley, Maynard and Suzanne (Lehman), Berlin, PA, first child and son, Reagan Elliot, Sept. 16, 2013.

Schmidt, Jeremiah and Naomi (Wagler), Crossville, TN, second child, first dau., Bella Rayne, Aug. 6, 2013.

Stoltzfus, Kyle and Anne Ranae “Annie” (Stoltzfus), Coatesville, PA, first child and dau., Gianna Brooke, Sept. 10, 2013.

Troyer, Jerry and Jana (Miller), Brinkhaven, OH, fourth child, third dau., Olivia Rachel, Sept. 1, 2013.

Troyer, Tim and Ann (Yoder), Fredonia, KY, sixth child, fifth son, Andrew Lamar, Aug. 21, 2013.

Troyer, Vernon and Mary Ann (Coblentz), Advance, MO, fifth child and dau., Ariana Nichole, Sept. 8, 2013.

Yoder, Brady and Luann (Weaver), Montezuma, GA, sixth child, (one deceased), fifth son, Wynton Lane, July 19, 2013.

Yoder, Brent and Karen (Horst), Timpson, TX, first child and dau., Kayla Yvonne, May 28, 2013.

Yoder, Melvin and Amber (Bontrager), Harrison, AR, third child, first son, Kyler Ray, Sept. 11, 2013.

Yoder, Wesley and Abigail (Yoder), Montezuma, GA, second child and son, Bradlyn Lee, June 10, 2013.

Miller, Anja Danae, 18, of Partridge, KS, died instantly in a tragic vehicle accident, in which she was not at fault, Sept. 10, 2013. She was born June 24, 1995, in Lyons, KS, daughter of Laverne E. and Rebecca (Miller) Miller.

She was a deeply committed and devoted member of Center A.M. Church, Hutchinson. Anja graduated from Beaver Creek Christian School this past May. She was actively involved in Christian youth activities, leaving no doubt as to her positive, yet humble, Christian influence.

Surviving are four brothers, Floyd and wife Dorcas of El Oasis Colony, Mexico; Craig and wife Rachel of Cleburne, TX; Loyal and wife Arlene, Partridge; John, Partridge. Also surviving are her nieces, Daisy and Hazel and her nephews, Bomani and Alex.

She was preceded in death by her paternal grandparents, Ervin J. and Mary Martha Miller and maternal grandparents, John D. and Emma Miller.

The funeral, attended by 660 persons, was held on August 14, with David Yoder, Arlyn Nisly, Arthur Nisly, and Paul W. Nisly serving. The committal at West Center Cemetery was conducted by Oren Yoder.

Musing on West Fourth Street

A lament for Anja Miller

By Jay Miller, Anja's uncle
Hutchinson, KS

I have

So much life to live,
Abundant life to claim;
Fulfilled life to give,
Eternal life to gain!

Just think!

So much living,
So much giving;
So much caring,
So much sharing!

And, Wow!

Friends to love,
Children to teach;
Family to treasure,
Aching hearts to reach!


Yes!

Goals to achieve,
Dangers to avoid;
Deeds to accomplish,
My Savior to serve!

Just eight more miles
To my duties at home.
But my musing is halted;
I'm not traveling alone!

And the road ahead
Isn't bumpy and old.
Instead I'm treading
On streets of gold!

My Savior appeared
And carried me HOME!
To a blissful abode
By His heavenly throne!

"Well done," said He,
Enter here and rest.
And join your praises
With the redeemed and blest." 

Overholt, Fannie (Hershberger), 94, died August 15, 2013. She was born August 14, 1919, at Burton, OH, daughter of the late Joe I. and Mary Ann (Miller) Hershberger.

She was a homemaker and a founding member of Plainview Mennonite Church, Auburn, KY. Fannie was loved and respected by all who knew her.

On Nov. 19, 1940, she was married to Abner Overholt. They were the parents of eleven children: Victor and wife Viola Overholt, Wagener, SC; Betty, Mrs. David Beachy, Franklin, KY; Carol, Mrs. Joe Schmucker, Hutchinson, KS; Elsie Overholt, Sarasota, FL; Marcus and wife Lois Overholt, Abbeville, SC; David and wife Nancy Overholt, Abbeville, SC; Catherine, Mrs. Billy Eaton, Townville, SC; Joanna, Mrs. Joe Beachy, Auburn, KY; Lois, Mrs. Melvin Troyer, Advance, MO; Dorothy, Mrs. David Yoder, Oskaloosa, KS; and Violet, Mrs. Lonnie Yoder, Hanover, IN. Other survivors include 57 grandchildren, 100 great grandchildren, her sister, Katie, Mrs. William Stoll, and a host of friends, neighbors and other relatives.

She was preceded in death by her husband, five brothers, Jonas, Joe, Jake, Elmer, and Andy, three grandchildren, and two great grandchildren.

Services were held August 18, with Michael Mast, Steven Miller, and Merle Beiler serving. Burial was in the church cemetery.

Wagler, Louis, 96, of Uniontown, OH, died Aug. 20, 2013. He was born in Daviess County, IN, on Sept. 17, 1916, son of the late Daniel and Leah (Lengacher) Wagler.

He was a member of Pleasant View A.M. Church.

On Jan. 4, 1940, he was married to Lena Byler. They were married for more than 58 years; she died in 1998. He is survived by their children: Anna Mary and Amos Otto, Canton; Edith and Bill Yoder, Alliance; LaVern and Marilyn Wagler, Hartville; James and Sue Wagler, Uniontown; Viola and Dorman Kuhns, Uniontown; Lillie and Bill Clark, Canton, Gary and Diane Wagler, Hartville. Other survivors include 20 grandchildren, 33 great grandchildren, and two great grand daughters.

The funeral was held on Aug. 23, at Cornerstone Mennonite Church with Homer Zook officiating. Burial was in the Pleasant View Cemetery.


Yoder, Malinda (Stoltzfus), 88, of Lewisburg, PA, died at the home of

Melvin and Mollie Stoltzfus, on April 15, 2013. She was born Jan. 17, 1925, in Leola, PA, daughter of the late Benjamin L. and Lydia (Stoltzfus) Stoltzfus.

She was a member of Shady Grove Christian Fellowship, Mifflinburg. Malinda had a thankful and caring spirit. Her grandchildren have special memories of her reading stories and washing dishes. She was active in sewing circle and cut thousands of patches for relief sewing.

On Dec. 9, 1943, she was married to Alvin F. Yoder, who preceded her in death on Jan 20, 2009. Survivors are six sons: Isaac (Lavina) Yoder, Burkesville, KY; Ben (Leah) Yoder, Munnsville, NY; Israel (Lizzie) Yoder, Lewisburg; Sam (Lena) Yoder, Mifflintown; Alvin, Jr., (Anna) Yoder, Trinidad, CO; and Noah (Carol) Yoder, Decatur, IA; four daughters and sons-in-law: Lydia (Amos) Zook, Lewisburg; Hannah (Amos) Stoltzfus, Goshen, VA; Linda (John) Stoltzfus, Lewisburg; and Mollie (Melvin) Stoltzfus, Lewisburg; 66 grandchildren, and 128 great grandchildren, one sister-in-law, Elizabeth Stoltzfus of Hagerstown, MD.

She was preceded in death by four brothers: Sammie, Steven, Ben and Levi, one brother-in-law, Moses; four sisters: Mary, Hannah, Susie, and Lydia; four grandchildren and one daughter-in-law.

The funeral was held on April 18, with Simon Bender and John Beiler serving. Burial was in the church cemetery. 

Julie Breitenstein was severely injured in a texting-while-driving accident. She and her son, Sabine, have a guest column in *The Hutchinson News* (9-13) to call attention to the serious safety risk this has become. Traveling at high speed and being briefly distracted to answer a text message is simply not safe. They report that texting while driving is causing more than 100,000 crashes a year.

Another report compares it with drunk driving as a safety hazard. They call it a deadly risk. They are trying to make people aware of the seriousness of this practice. So far, 2.9 million people have signed a pledge not to text while driving. Concerned people feel that every driver should want to make such a pledge.

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An editorial in the same issue says some interesting things about the U.S. economy.

- In 2012, income for the top 1% rose nearly 20%. The other 99% of the population saw their income grow at 1%.

- Ninety-four per cent of the economic gains since 2009 (the official end of the Great Recession) have gone to the top 1%.

- Corporate profits as a share of economic output hit a record high in 2012. This happened despite sluggish employment and growth elsewhere in the economy. There are several other statements that would bear out similar patterns to the above items.

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While we find the above statements more or less interesting, there are other things that are far more worthy of our serious attention. Neither space nor ability permit a thorough treatment of this important subject. But to be reminded of potential blessings or perils associated with our attitude toward money seems much in order. To be unduly attached to to what the Bible calls “filthy lucre” and “unrighteous mammon” would be most unfortunate. There are two words that are very pertinent to this discussion: The first is stewardship. Stewardship simply means an awareness that we will give account to God who is the owner of everything. To lose sight of this truth can cause us to want to “lay up treasures on earth” for ourselves is the key to this teaching.

Should the person who is unusually successful in the material realm be considered out of God’s favor? The

desire to be rich is misguided and perilous. 1 Timothy 6:17-19 warns wealthy people not to be high-minded or to trust in uncertain riches. Stewardship of generosity and good works is identified as the essence of true riches.

An understanding and exercise of stewardship is basic. Covetousness is the exact opposite of stewardship. Two examples come to mind: A very wealthy man was asked how much he would need to be satisfied. He answered, "A little more." A local farmer, named Jim asked another farmer who was a very aggressive operator, "Just how much land do you want?" He answered, "All I can get." These examples are very different from the successful operator who is eager to share of his bounties to needy causes rather than only re-investing to add to his surplus.



The following story is shared by Fannie Bontrager, Manton, Michigan in *Plain Interests*, Sept., 2013:

In 1967 in Buchanan County, Iowa, the Amish were under serious pressure to send their children to the school in town. The Amish firmly opposed this. The school officials were very determined. They sent a bus to take the children by force. They had to give up when the children fled to a nearby corn field.

Another day when the authorities were trying to convince them to get on the bus, mothers and children sang, "Jesus Loves Me" over and over. Again the authorities gave up.

The Governor of Iowa was in favor of allowing the Amish to have their own schools, but there was strong opposition among the general public. To appease the opposition, he proposed to grant them their wishes for one year. He advised the Amish to ask for only one year at a time. At present, they are still granted this privilege—one year at a time. The students take Basic Skills Tests every year which are sent to the state for computerized scoring to see that the students are getting a proper education.



Two items in *The Hutchinson News* (9-20) stand out as welcome news when there is so much that testifies to a different side of human nature.

A 19-year-old employee at a Minneapolis Dairy Queen saw a regular customer who was visually-impaired drop a 20-dollar bill. He assumed that the person who picked it up would give it back to whom it belonged. Instead, she put it in her purse. When she wanted to be served, the employee asked her to return the money first. When she refused, he asked her to leave. He gave a

20-dollar bill to the visually-impaired person. The employee, Joey Prusak, says he was appalled. He simply did what he knew was right.

Another customer reported the incident to Dairy Queen headquarters. The incident somehow went online. There has been a flood of favorable affirmation, including some job offers.

Dean Peters, spokesman for International Dairy Queen, said the company is figuring out how to reward Prusak.

The other incident involved a homeless man from Boston who found a backpack with more than \$44,000 inside. Glen James flagged down a police officer to turn in his find. The loss had already been reported and the police were able to return it to the owner.

A stranger, Ethan Whittington, was so impressed by this homeless man's honesty that he started a fund for him on a crowd-funding website. Now he is very impressed by the generous response that has totaled \$111,000. Honesty does not always pay in dollars and cents, but it is always right.

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A different story is about Billie Harrell who was religious and attended a Pentecostal church. He should have known better, but he

began buying lottery tickets. Against unlikely chances, he won the Lotto Texas jackpot: gross value, 31 million.

Billie was on cloud nine. He made some major investments and made a large contribution to the church. But he had not anticipated that family, friends, fellow church members, and strangers would come to his door wanting money. Less than a year after receiving the first of 25 payments he told a friend, "Winning the lottery was the worst thing that ever happened to me."

The pressure continued to build. Twenty months after he won the lottery, he took his own life.

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The above item was gleaned from a book, entitled, *Going Until You're Gone*, by Gary Miller. Two non-local friends recently highly recommended this book to me. Ernest Hochstetler sent me a copy. I can understand why it was so highly recommended. The author maintains that the common view of retirement is different from a Christian perspective that wants to be useful to kingdom interests as opportunities and physical abilities permit.

The book has solid and interesting teaching on economics from a Christian perspective. The many illustrations make interesting reading. This 281-page book is available from

Christian Aid Ministries. (Phone: 330-893-4828) David Bercot gives the book a hearty endorsement.

—DLM

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Recently the following was observed at a grocery store: A lady stood at the frozen food display holding a pizza. After a bit of consideration, she returned the pizza to the freezer, with this comment, “I don’t feel like cooking tonight.”

Parents should keep in mind that food production, preservation and preparation should be a part of children’s education wherever possible. School curriculum may supplement this orientation. However, parental example and hands on practice are most effective teachers.

A neighbor of ours was a career teacher and principal in a local grade school. For a number of years he brought several hogs to market weight with the table scraps from the school cafeteria. Thanksgiving seems like a particularly good time to remind us all that picky eaters are offensive to both the cook and the Provider.

I know a family who hosted a remarkable guest while living abroad as volunteers under one of our mission organizations. What made her remarkable was that she was

an extremely picky eater. The food items that she liked, she ate a lot of. However, most of the food, sometimes the entire menu, was too risky for her to hazard a taste and she resorted to a suitcase loaded with snacks she had brought in anticipation of the unworthiness of the local cuisine. Her unwillingness to try local foods, unpredictable portion amounts, selections and omissions, made the cook extremely relieved when the guest returned home after several weeks.

Evidently her parents didn’t operate like those who raised me. We were taught that it wasn’t appropriate to say of food, “I don’t like that.” A more fitting remark was, “I’ll try it.” or, depending on the setting, “I have not yet learned to appreciate that.” We also were expected to eat a little bit of the food we thought we didn’t like and always to be grateful for what was served. I chuckle now, but that mindset set the stage for an adulthood where, in spite of decided preferences, I can’t really think of any food I thoroughly dislike and almost nothing that I don’t enjoy. From this vantage point, I’m so glad that my parents loved me enough that they didn’t let my preferences dictate what I ate.

The food we buy at the store typically has a date stamped on the

packaging. The date might be “Best if used by” or “Sell by.” Consumers should remember that seldom do these dates mean that food is unsafe after that date. Harvard Law School’s Food Law and Policy Clinic recommends that the dating labels be standardized to help correct the misunderstandings about what those dates mean as the result of their recent study that found that in one year this country wastes 180 billion tons of food worth 165 billion dollars, which is about 40% of this country’s

food. Those numbers are startling, but how about this? Reducing our food waste by a mere 15% would feed an additional 25,000,000 people at a time when poverty and hunger continue to grow domestically.

I welcome your feedback and comments. My email address is brenald90@gmail.com. My mailing address is:

Ronald Miller
2178 17000 Road
Oswego, KS 67356

—RJM 

Songs in the Night

Michael L. Overholt, Franklin, KY

Discouraging times come to all of us. Financial struggle sets in; the rebellious son leaves home; the husband leaves his wife; the plans fail; the once rosy future suddenly looks dark.

The Bible characters we love so well were no different in this point. Many of our favorite characters faced intense discouragement. In the book of Job, Elihu poses an interesting question. Part of it reads like this: “Where is God my maker, who giveth

songs in the night?” (Job 35:10)

How often have we asked the same question in our hearts? We are born again by the Spirit of God; we are made new creatures, and we experience the new song that comes from being brought up out of the horrible pit. (Ps. 40:3) With a song in our hearts and a smile on our faces we go out to face the world.

Then it happens. The sunlight of the mountaintop turns into the shadow of the valley. Things turn

bleak and our joy fades. We are still walking with Christ but He seems distant. The song that had been in our heart suddenly grows still and discouragement sets in. We find ourselves with the same question stated earlier: “Where is God my Maker, who gives songs in the night?”

Maybe you are going through a nighttime experience right now. Nighttime experiences are hard. Our faith is tried and our trust in God is put to the test. Can we actually maintain our “new song” even in these hard times? Can we say with the psalmist, “I call to remembrance my song in the night”? (Ps. 77:6a)

Consider the example of the Israelites. They were led from Egypt with a powerful hand. God had said He would deliver them, and deliverance was in process. Why then do we hear these murmuring words in Exodus 14:11: “Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?” In our words we might say it something like this: “Moses, you brought us out here to die! Weren’t there enough graves in Egypt to hold us? Why bring us out here to die in this forsaken place?”

The Israelites were in the valley. The enemy was behind them; the Red Sea was before them. It was a nighttime experience—except for the pillar of cloud. But they weren’t watching that. They were peering

through it at the enemy and wondering why God was so distant! God had promised deliverance. Would He see it through or would they indeed die at the hand of the wicked Egyptian army?

God delivered them. With a powerful hand He brought them through the Red Sea and on to victory. We note that when the victory was complete, the Israelites suddenly regained their song. Exodus 15 records the beautiful song of victory sung beside the Red Sea. Isn’t that wonderful? What better way to praise God for deliverance than with a song of praise?

But they could have done better. Had not God promised to deliver them? What then were the voices of murmuring all about? Where was the heart of faith and where was the trust in the promises of God? When God promises anything, it is as good as completed! His Word is sure!

The Israelites praised God on the wrong side of the Red Sea! Instead of praising Him out of a heart of faith, they praised Him because of the deliverance they’d experienced. The heart of faith ponders the promises of God and considers them as sure as the deliverances in the past. One is simply experience past and the other is experience future. Can you just imagine the scene if the Israelites would have had a heart of faith and trust in God? The Red Sea is ahead;

the Egyptians are behind. All looks lost. And all is lost except for one thing—the promise of God. As the army draws near, the men of faith burst into a song of victory: “The Lord is my Strength. I just can’t wait to see how God will work this one out!”

Approximately 600 years after that, the people of Israel had another chance. II Chronicles 20 tells this story. It so happened that while Jehoshaphat was king, the Moabites and Ammonites came up against Judah. The king called for a fast before the Lord. The nighttime of hard times was descending. Without help from the Lord, Judah was sunk. But you see, the Lord was all they needed anyway. First, Jehoshaphat prayed to God reminding Him of His promises to Israel. The Lord responded by sending His message through His servant Jahaziel that everything would be alright.

What was the response of the king? He bowed and worshiped. Even more astounding was his response the next morning! He directed the singers to go before the army! No general in his right mind would ever try to fight a battle with singers! Save the singing until afterwards! But Jehoshaphat realized that the battle was the not his to fight. The battle was the Lord’s, and He had spoken. The battle had been won before it started! How did he

know it was won? Very simple. God had spoken, and *when God speaks it is as good as completed*. Indeed, the Lord did fight a great battle that day, and the children of Judah were able to claim victory without even lifting a sword. They had learned to praise God on the right side of the Red Sea!

A similar incident happened about 840 years later. Two preachers were preaching the Gospel in Asia Minor. The local authorities became very upset and arrested them. I suppose those poor preachers thought the end was close for them. The police beat them severely and locked their feet in stocks. There they were! They had given all for Christ and look how Christ was letting them suffer. Locked in stocks, unable to sit up, and their backs too bruised and torn to allow them to lie down.

With my comfortable lifestyle I have a hard time imagining what they did next. These men burst into song! They understood the song in the night. They laid claim to the truth that all things do indeed work out for good to those who love God.

Suddenly the ground shook. The prison doors flew open! Paul and Silas were set free. They too, had learned to praise the Lord on the right side of the Red Sea!

Can we have a song in our hearts even when we are not assured of a happy ending? What about the

times when we are burdened and it seems that there is no way to a happy ending?

Consider the year 1529. There was trouble in Europe. The Gospel was springing up all along the Rhine River. Brethren and sisters were withdrawing from the state church by the dozens. The power of God was moving and men and women were entering into a saving relationship with the Lord. People were being born again!

The state didn't like these people. They were strange, a threat to their security. Pilgrims in a strange land don't think and talk like the dwellers of the land think and talk. The state church started putting people to death. The movement had to be stopped!

So it was that a group of 350 persons was apprehended and thrown into prison. Nothing would persuade them to become dwellers of the land again. They had tasted the Lord and were forever spoiled for anything else. Truly the Lord's statues had become their songs in the house of their pilgrimage (Ps. 119:54).

Finally they were all condemned to die. The record tells us that they would not "be persuaded to apostatize, but went joyfully to meet death, while others were being drowned and executed, the rest who were yet alive and waited for death sang until

the executioner took them." (*Martyr's Mirror*, p. 437)

Where do we get a song like this? This song comes from deep within, from that fountain that has its springs in the Lord Himself.

Four hundred forty-four years ago, in 1560, a young man named Joost Joosten became converted to the Christian faith and consequently was baptized. He was captured and imprisoned when he was 18 years old. The inquisitors disputed much with him, attempting to make him change his ways. When such efforts failed, they tortured him with an instrument called an iron *teerlingen* which they thrust into his knees so that it came out again at his ankles.

He still stood steadfast.

He was sentenced to die; yet, he showed no regrets. On the Monday before Christmas, Joost Joosten was taken to a straw hut. This was to be his last hut he would know on earth. Here he would die by burning. The testimony reads that "on his way to death he rejoiced greatly in the Lord, and SANG yet as he was going into the hut of straw in which he was burned, the last verse of the hymn composed by himself, which begins thus: 'O Lord, thou art forever in my thoughts.'" (*Martyr's Mirror*, p. 651)

Jose was a leader of the little Anabaptist church in Guatemala during the guerilla warfare there in the late

1970's and early 1980's. Jose loved the Lord. Refusing to sympathize with the guerillas put his life in great danger, but yet he stood. When the guerillas lured him into a deserted building one day, he thought his life would surely come to an end. In spite of their ranting he attempted to witness to them, but the attacker flung the Bible from his hands. Dropping to his knees, the pastor began to sing what he believed would be his last song.

Estoy confiando, Señor en Ti.

Tu eres fiel Señor;

Tan fiel a mí!

Nunca me has dejado,

Aunque débil soy:

Estoy confiando Señor en Ti.

I'm trusting, Lord in Thee.

Thou art faithful, Lord;

So faithful to me!

Nèer hast Thou forsaken me,

Even though I'm weak:
I'm trusting, Lord, in Thee.

"As the song filled the room, a powerful wind began to blow until the entire building shook and shuddered. Hailstones pelted the building like a volley of bullets. Jose's captors froze. Their cruel, glaring eyes widened in terror.

"In a flash, the terrorists were out the door. Jose was left alone, kneeling in awe, reverence, and worship. The oppressing sense of evil was gone, and Jose's heart overflowed with wonder

in the sweet, comforting presence of the Lord." (*Under His Wings*, by Urie Sharp, published by CLP)

Today, do you find yourself in the night? Does the future seem threatening and gloomy? Remember the examples of the Israelites. Will we praise God now or later? God has promised to care for us. When God says it, it is as good as completed. No, we may not be called upon to enter the valley of suffering for our faith as several of the persons previously mentioned did. No, we may never experience the miraculous deliverance that Jose did. *But the same God that stood by them and gave them a song in the night, longs to stand by you and give you a song in the night.*

Will we be like the Israelites at the Red Sea, waiting to see the outcome before beginning the song of praise? Or will we begin the song as we understand God's promise of deliverance? God is honored as we praise Him in faith, not understanding the reason for the night, but understanding that He, the God of the day, is also the God of the night.

"O my God, my soul is cast down within me:.. all thy waves and thy billows are gone over me. Yet the Lord will command his lovingkindness in the daytime, and **in the night his song shall be with me**, and my prayer unto the God of my life." (Ps. 42:6-8)



They That Sow in Tears Shall Reap in Joy

Floyd Stoltzfus

Recently, in my morning Bible reading, I read these verses, “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, bringing his sheaves with him” (Ps. 126:5,6). This is a picture of a tearful farmer, possibly after the Babylonian captivity, sowing in his field. Do you get the picture? This is a poor family. They have just returned from captivity. They have only a little grain left over. Dad prepared the soil. It is time to sow the seed grain now! Light rains are falling. The heavy, cold winter rains are coming. Mom says, “But Dad, we will not have anything to eat if you sow this grain.”

But Dad knows that if he does not sow the family will suffer more hunger later. So, in the midst of the crying, hungry children Dad takes the grain of wheat in a bag and sows in tears. Yet, he rejoices because he has hope of a harvest. Likewise, in sowing the seed of the Kingdom of

God and reaping the harvest there are often personal sacrifices to be made.

A four-step spiritual application of this short passage applies to world evangelism: A) We must go. B) Let the tears flow. C) We must sow. D) Let your faces glow. There it is—clear and precise—go, flow, sow, and glow!

Notice the proper order in ancient farming methods. The farmer must go to the field. He cannot expect a harvest by lying in bed or by sitting in his house. Someone has said, “We must go, help go, and let go.” The farmer must use steps in preparation by plowing, cultivating, applying proper nutrients, and allowing light rains to soften the hard ground. Preparing soil in the spiritual harvest is often the most difficult. It involves hours in tearful, agonizing prayer and showing deeds of kindness in the community where the laborer is stationed, even if he is not appreciated.

A. W. Tozer graphically describes the soil condition of the heart of

mankind: “The average person in the world today, without faith and without God and without hope, is engaged in a desperate personal search throughout his lifetime. He does not really know where he has been. He does not really know what he is doing here and now. He does not not know where he is going.

“The sad commentary is that he is doing it all on borrowed time and borrowed money and borrowed strength—and he already knows that in the end he will surely die! It boils down to the bewildered confession of many that we have lost God somewhere along the way.

“Man, made more like God than any other creature, has become less like God than any other creature. Created to reflect the glory of God, he has retreated sullenly into his cave—reflecting only his own sinfulness.

“Certainly it is a tragedy above all tragedies in this world that man, made with a soul to worship and praise and sing to God’s glory, now sulks silently in his cave. Love has gone from his heart. Light has gone from his mind. Having lost God, he blindly stumbles on through this dark world to find only a grave at the end.

“The fall of man has created a perpetual crisis. It will last until sin

has been put down and Christ reigns over a redeemed and restored world. Until that time the earth remains a disaster area and its inhabitants live in a state of extraordinary emergency.”

Luke gives a beautiful glimpse into Jesus’ life when He was twelve years old (and beyond): “And Jesus increased in wisdom and stature, and in favor with God and man” (Luke 2:52). I believe Jesus was properly preparing the soil of His own heart and the hearts of the people during those pre-ministry years by growing in favor with God and man.

To properly prepare the soil for the precious seed of the Gospel the laborers must grow in kind favor with the people to whom they are ministering. They must be truthful, willing to confess when they make mistakes, bless those who curse them, daily exemplifying the fruit of the Spirit, not showing partiality, and by all means, trying to learn the language of the national people. The farmer must know the temperature of the soil, how deep to plant the seed and the rate or spacing. But it will do little good if, knowing all these things, the farmer does not sow.

In Bible times “bearing precious seed” meant literally “carrying a bag of seed for sowing.” If these proper steps

are followed and Jesus is allowed to be the Lord of the harvest, there will be a reaping. There is no question about that, although it may take a long time. Notice again the words of emphasis and assurance: "They that sow in tears shall reap in joy...shall doubtless

come again with rejoicing, bringing his sheaves with him."

"Lord, help me be a light shining in this dark and gloomy cave. Let my light shine today to aid someone struggling blindly through this dark world. Amen."



helpers at home

A Thankful Woman

Mary June Glick, Seneca, SC

As Thanksgiving day comes around each November, we are reminded to express our thanks to God for the many good things He has given to us in the past year. We are grateful to our government for proclaiming this day as a national day of Thanksgiving. Even though many people will spend the day in mere feasting and good times, it is a reminder to count our blessings and to thank God for them. I enjoy spending this day with friends and family, sharing together in food and fellowship. It is a good time to remind our families of the good things that have come their way and also to remember the many people in

the world who do not enjoy all these material blessings.

We probably find it rather easy to be thankful on this day set apart for thankfulness. But what about the 364 days that follow? No, it is not always easy to give thanks. However, 1 Thessalonians 5:16-18 tells us, "Be joyful always, pray continually; give thanks in all circumstances, for this is God's will for us in Christ Jesus."

A thankful heart is not only acceptable to God, but it also brings many blessings into our own lives. It is imperative for women to develop a thankful spirit. Not only will we be blessed, but we will bless our families and others around us.

A Thankful Heart brings Power into your life.

When we thank God in the midst of a difficult experience—whether it is a temptation, a trial, or even a disappoint or frustrating time, Satan loses his power in our lives. We also glorify and bring joy to the heart of God when the devil is defeated. It is a sacrifice of praise.

A Thankful Heart yields Contentment

A grateful heart is a heart that accepts life's situations and circumstances. We practice contentment in life by being okay with the constants in life: our houses, the furniture, our financial and physical status, and the church and community where God has placed us. God was very displeased with the children of Israel for their complaining and murmuring in the wilderness when He had so graciously led them out of Egypt. I believe God is displeased today when we complain in the midst of the bounty He has given to us.

A Thankful Heart produces Joy.

Joy is a fruit of the Spirit and should be evident on the countenance of every godly woman. The dictionary says it is a feeling of great pleasure and happiness. I believe it is more; it is a deep inner peace that comes from a thankful heart. Joy is the by-product of dwelling on the things that are positive, edifying, and encouraging. Negative thoughts do not create joy. Our outlook is determined by our inner thoughts.

A Thankful Heart brings Blessings to Others.

I am blessed in simply being around a thankful person. Our words, our attitudes, our conversations should also challenge others to be thankful. As we are truly grateful, we bless others by sharing what God has placed in our power and ability to share. Thankfulness is a way of life. It motivates us. It compels us to bless as we have been blessed.

A Thankful Heart opens our eyes to the blessings showered around us.



When a church ceases to be in touch with heaven, it no longer meets the needs of this world.

A Dying Boy's Prayer

Mary Ellen Beachy

What have I gotten myself into? Brother Alvin wondered as he stepped inside the Belize City Hospital on his first day of visitation. This place is not like a hospital should be. He noticed how the old wooden floor creaked as he walked along. The smells assaulting his nose were like something spoiled and rancid. And cats in the hospital? Yes, he saw cats in the rooms. Why did they have cats prowling all around this place?

He was amazed to see that many sick people were crowded into the big open rooms. There certainly was not much privacy here.

The one side of this hospital had an open veranda where he could see far out across the green waters of the Caribbean Sea. At least that was something beautiful.

This hospital was so vastly different from the neat, clean and organized hospitals of his home state in Pennsylvania. He shuddered. What if he got sick and would have to stay here?

How can I come to this dismal place

every week to visit sick people? With the help of God, Alvin kept on with the weekly visits. One day an incident took place that he would never forget. It gave him renewed purpose to keep on with visitation.

The hospital was still the same. Old. Bad smells. Cats. Unsanitary. Yet, something was different. God had touched his heart of love and compassion for the lost and needy. He learned to value this time of reaching out to the sick and dying for Jesus' sake.

One evening, Alvin was visiting a sick gentleman when a young lad, about 12 years of age came up to him and requested in Creole, "Mistah, could you come and pray for my breddah (brother). He only sick bad."

"Yes," Alvin kindly responded, "I will come when I am done talking with this man." Soon Alvin followed the lad to the bedside of a young man, Jason. He found the youth in much pain. He had been in a fight with a gang and was shot in the stomach. Jason listened respectfully when Alvin shared with him about the love

of God and how He sent his Son Jesus to earth to die on a cross for our sins.

Alvin could tell that Jason was in severe pain and very uncomfortable. He prayed for the young man and went on home.

The next day, at the mission house he could not get Jason out of his mind. He felt God calling him back to the hospital and he wanted to go. Jason's eyes lit up when he saw the tall man coming to visit him. Alvin read John 14:1-3 to him. He talked about heaven and how Jesus is preparing a place for those who love Him. He read 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Jason listened intently, then he told Alvin, "I believe. I want to get right with God."

Alvin read more Scriptures and explained the way to God. He helped Jason pray a simple prayer asking God to forgive his sins, to cleanse him and live in his heart.

Jason told Alvin, "I don't think that I have long to live. Could you come again to visit me?" Alvin assured him that he would come the very

next day. Jason had a smile on his lips and seemed much more relaxed. Alvin hoped he would pull through. His heart was filled with joy at how the Word of God had touched the young man's heart in such a real and powerful way.

The next day Alvin went back to the hospital. He was shocked and disappointed to find Jason's bed empty. He asked the nurse, "Where is Jason?"

The nurse told him, "Jason died last night. He passed away so peacefully."

What would have happened to Jason if his little brother had not asked Alvin to come and pray for him?


What would have happened if Alvin had not taken the time to visit the sick that day?

Fanny Crosby penned these soul-searching words:

Have you knelt by the sick and the dying, the message of mercy to tell?

Have you stood by the trembling captive, alone in his dark prison cell?

Have you pointed the lost to Jesus, and urged them on Him to believe?

Have you told of the life everlasting, that all if they will may receive? 

Feeling sorry for the unfortunate is not the mark of true Christianity—helping them is.

Biblical Instructions for Youth

Caleb Newton, Parsons, KS

What should guide today's youth in the decisions they make? Take the example of Joshua. He is a young Christian man in his late teens and he, like many youth of today, has many questions as he faces life. What is God's plan for me? How do I live a life that is pleasing to God? How do I serve God where I am right now? As he begins to face new challenges in life and is more exposed to the world around him, there is a whole new level of difficulty in living out the Christian faith. Where does Joshua look for answers? The answers lie in the Word of God.

Although there can be difficulties for youth as they assume responsibility in their transition to adulthood, God has given the Scriptures to guide us. In Paul's letters to Timothy, it is clear that Paul took on the role of mentor. As Timothy grew in his faith and accepted new responsibilities, Paul was there to guide, support,

and instruct him. Christian youth today still must learn from God's infinite wisdom spoken through His Word, including Paul's epistles. Instructions contained in Paul's letters to Timothy include training in godliness, fleeing youthful passions, pursuing righteousness, and setting the believer's example in whatever we do.

First, God calls for Christian youth to train for godliness. 1 Timothy 4:7-8 says, *"Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come."* (ESV) What does Paul mean when he instructs Timothy to "train for godliness"? The *Holman Bible Dictionary* defines godliness as *"An attitude and style of life that acknowledges God's claim on human life and seeks to live in accordance with God's will."* Paul was calling Timothy

to *exercise* his faith in a way that builds up. We must put into practice what we have been taught in a way that glorifies God.

A professional athlete exercises his physical body so that he is in top condition for the next big game. Likewise, a college professor at a prestigious university continually studies so that he stays abreast of his branch of learning. Just as we need to exercise our physical and mental capabilities to keep them strong, so we must train in godliness by exercising ourselves in our faith. If we do not keep ourselves strong spiritually, we open ourselves to becoming weak inside. Instead, we must put forward a conscious effort to practice the things God has commanded us while maintaining a strong spiritual foundation and building upon it.

Ephesians 6:10-11 says, *“Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the schemes of the devil.”* (ESV) As we are intentional about waiting upon the Lord as the source of our strength, He is faithful to build us up. We must be intentional in practicing, exercising, and training for godliness. We practice godliness by following God’s commands. To

follow God’s commands, we must flee youthful passions and pursue the things of God.

Second, God calls us to pursue righteousness and to flee youthful passions. Paul wrote to Timothy, “So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart” (2 Timothy 2:22 ESV). Paul uses strong wording to convey his message to Timothy. We cannot be neutral-minded about, or comfortable with youthful passions, and are to avoid them at all cost. If we are to flee from a danger, we must turn our backs to it and make a focused and intentional effort to escape it. We cannot act as though it were of no concern to us, and neither can we attempt to run halfheartedly, for it will overcome us.

In the culture we live in today, it is easy to become de-sensitized to the sin around us. We are surrounded by violence, sexual immorality, the love of money, and many other ungodly things. We must maintain a personal relationship with Jesus and let Him cultivate a strong conscience within us so that we are sensitive to such things. In the area Paul was referring to, God commands us to be deliberate in avoiding sin in our lives. We must avoid areas that often lead

to temptations. Jesus said, *“If your right eye causes you to sin, tear it out and throw it away”* (Matthew 5:29a ESV). If there are recurring areas or situations in our lives that lead to temptation and sin, we must do what we can to eradicate them.

In fleeing youthful passions, we must be headed somewhere. We must have something that we are focused on pursuing. Paul commands Timothy to pursue *“righteousness, faith, love, and peace.”* These are what we must seek after. If we are running from a danger and we simply run aimlessly, we will be overtaken by what we are fleeing. But, if we see the prize ahead, we can set our eyes on the goal and press toward it.

We must also fellowship with those who call upon the Lord with a clean heart. Ecclesiastes 4:9-12 says,

“Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again if two lie down together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a three-fold cord is not quickly broken.” (ESV)

Surrounding ourselves primarily

with unchristian friends will drag us down and hinder us from pursuing the things of God. As we partner with those of the same mind as we are, we can encourage and help each other as we press on towards our common goal.

Third, as followers of Christ, we must set a godly example for those around us. Paul instructed Timothy, *“Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity”* (1 Timothy 4:12 ESV). Whether we acknowledge it or not, there are people watching us. In all that we do, even in the small things, we must live out the believer’s example and be intent on doing all that we do for the glory of God. As we seek to glorify God in all our conduct, we are fulfilling our role as the salt and light of the earth.


We must set the example with our words. Our tongue is a powerful weapon and can be used for good or for evil. If others hear crude joking and foul language coming from Christians, what will that do to our witness? We must guard our mouths and choose carefully what we say. *“Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving”* (Ephesians 5:4

ESV). We must lift others up with our words as we share the Gospel of Christ.

Our conduct speaks loudly. We either respect others with what we do or we disrespect them. As we perform physical acts of kindness, we share the love of God. Our bodies are the temple of God and we must act in a way that is like Christ. Our conduct must be controlled in a manner that brings glory to God. *“Whatever you do, do all to the glory of God”* (1 Corinthians 10:31b ESV). There are endless ways we can set the believer’s example in our conduct, but if we do not have the love, all that is worthless. *“Let love be genuine. Abhor what is evil; hold fast to what is good”* (Romans 12:9 ESV). As we trust in God and not in ourselves, we are an example to those around us. As we interact with the others around us, they should see God’s working in

our life through our speech, conduct, love and faith.

As Christian youth, we can take to heart the promises of God and can confidently face the world around us. As Joshua, the young man mentioned earlier, and other Christian youth face challenges in life, we can turn to God’s perfect Word to guide and instruct us as we live for Him. From Paul’s mentoring of Timothy, we learn that the issues Timothy faced are still relevant today. The Bible sets a clear guideline we must follow, which includes training in godliness, fleeing youthful passions, pursuing righteousness, and setting the believer’s example in all that we do. As we seek His will and devote ourselves to studying His Word, He will faithfully lead us safely through all of life’s challenges.

[Written for a class at Calvary Bible School] 

***If you can’t state your problem
in ten minutes or less, you don’t
understand it yourself.***

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Calvary Messenger
2673 Township Rd. 421
Sugar creek, OH 44681

Periodicals

THOUGHT GEMS

Faith with works is a *force*. Faith without works is a *farce*.

• • • • •

We usually get friendly attention when we give it.

• • • • •

Mistakes aren't all bad; Columbus found America by mistake.

• • • • •

Driver! Give the pedestrian a *break*, not a *fracture*.

• • • • •

Some parents bring their children up; others let them down.

• • • • •

Rearing children is the biggest "heir-conditioning" job you'll ever do.

• • • • •

Divorce is a solution for two people in love with themselves.

• • • • •

A fellow quickly jumping to conclusions cannot be sure of a happy landing.

• • • • •

A gash in the conscience disfigures the soul.

• • • • •

The true test of moral courage is to ignore an insult.

• • • • •

A good way to put down misbehavior is to stop putting up with it.