



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

Galatians 6:14

JUNE 2014

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Fairest Lord Jesus


Verses 1-3, Heinrichs August Hoffmann von Fallersleben, 1842

Verse 4, Joseph A. Seiss

Fairest Lord Jesus, Ruler of all nature,
O thou of God and man the Son;
Thee will I cherish, Thee will I honor,
Thou my soul's glory, joy and crown.

Fair are the meadows, fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer; Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine, fairer still the moonlight,
And all the twinkling starry host;
Jesus shines brighter; Jesus shines purer
Than all the angels heav'n can boast.

Beautiful Savior! Lord of all the nations!
Son of God and son of Man!
Glory and honor, Praise, adoration,
Now and forevermore be Thine! 

Of Ants and Men

Paul Brubaker writes about death in an ant colony. At first the living ants ignore the dead one. Eventually, the smell tells them it's time to remove the dead one. I can't fully explain this but it is easy to understand that the smell of life is different from the smell of death, especially after a time.

Brubaker got his information from Edward Wilson, a biologist at Harvard University, who discovered how ants take care of their dead. They apparently go by the smell of *oleic acid* (an unsaturated fatty acid, found as glycerides in natural fats and oils). When the dead ant's body begins to decompose, it develops the smell of oleic acid and nest-mates carry it out and put it on a pile of refuse. When Wilson noted their behavior, he decided to place a tiny smear of lab-made oleic acid on a live ant's body to see what happens. Sure enough, the smeared ant's peers thought he was dead. Despite struggling and protesting that he was alive, his nest mates took their foul-smelling comrade to a waste heap. Only after the smeared ant cleaned up completely, was he allowed back

in the nest. If he returned before he passed the sniff test, he was promptly taken back out.

This lesson from nature resembles spiritual maladies that are known to beset the apple of God's eye, the church of Jesus Christ. Consider these "oleic acids" of the spirit:

•**Immorality.** When someone dresses immodestly, most people take notice, but it troubles the pure in heart. When humor is coarse and off-color, this indicates that sin is still very appealing. Genuine repentance is missing. When courtship is conducted so that it stirs desires that belong to marriage, it defiles the conscience. 1 Corinthians 6:18 says, "Flee fornication...he that committeth fornication sinneth against his own body." God approves of Christian marriage, as Hebrews 13: 4 says, "Marriage is honourable in all and the bed undefiled; but whoremongers and adulterers God will judge." When we fail to live by God's moral standards, the sweet smell of fidelity vanishes.

•**Covetousness.** If a person is dissatisfied with his lot in life so that he covets his neighbor's wealth

or his wife or his influence, he is covetous. Hebrews 13:5 says, “Let your conversation be without covetousness; and be content with such things as ye have.” With forgiveness of sin, God gives contentment.

•**Idolatry.** Those who give their best efforts to things other than God, are really bowing to an idol. When we find greater delight in pursuing riches or pleasure or prominence among men than in loving and serving God, it signals “heart trouble.” Mark 12:30 says, “And thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”

•**Railing.** When keenly disappointed, if we strike out at others with impatient and angry words, we are trying to take justice into our own hands. By this we show that we lack confidence that God will do what He said, when He promised, “Vengeance is mine, I will repay” (Romans 12:19). God takes care of His own so that we don’t need to use rough language to tell people what to do, nor do we need to settle injustices against ourselves.

•**Drunkenness.** Those who resort to drunkenness, remove Holy Spirit control and are controlled by strong drink. Proverbs 20:1 says, “Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not

wise.” Drunkards are barred from heaven (1 Cor. 6:10). Neither do they belong in Christ’s church, which is to be “without spot or wrinkle.”

•**Extortion.** When a creditor takes delight in placing a man under severe financial pressure (or when a borrower fails to give proper attention to debts he makes) it gives off the stench of greed. Ezekiel 22:12 says, “In thee have they taken gifts to shed blood: thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God.” Always, when we callously bring hardship upon our fellow man, we walk in darkness.

Interestingly, Paul placed *all six of these foul spiritual odors under the same heading.* In 1 Corinthians 5:11, he wrote, “**But I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.**”

All foul-smelling “oleic acids of the spirit” bring stress on the body of Christ. They must be removed for the body’s return to health. If they are “swept under the carpet,” they are still there and their stench hangs in the air.

In the case of dead ants, the foulness

of death is permanent. But, praise God, in the church it is different! The “oleic acids” of fornication, covetousness, idolatry, railing, drunkenness, or extortion can be removed! The blood of Christ takes away those sins—as well as *any other sin that is renounced and forsaken!* Repentance and amendment of life restores the sweet aroma of vitality to the body of Christ.

When its members face and forsake their sin, the church prospers. But when one member tries to hide the odor of sin, like Achan, he brings trouble on himself and his fellows (Joshua 7). If “ants” in need do not repent, the church is left with the hard task of removing them. Their comrades, if they have faced and forsaken their own sins, earnestly hope the errant ants will submit to Christ’s cleansing, then return to the body of Christ.

As we draw near to God, it is good to ask God to examine our hearts and make our prayers sincere lest we

come to God smelling like filthy rags of self-righteousness (See Luke 18:9-14). Revelation 5:7, 8 says that when the Lamb of God took the Book of Life from Him who sits on the throne, the twenty-four elders fell down before the Lamb, “having every one of them harps, and golden vials full of odours, which are the prayers of the saints.” Praise Jesus, the perfume of sincere devotion to Him is also pervasive. With that, everyone can “sniff” that sweet-smelling perfume bearing this label: “Forgiven by God.”

The Bride of Christ welcomes us all to bring our filthy selves to the cross of Christ where the blood of Christ washes away all foulness in exchange for the sweet-smelling fragrance of a life cleansed and redeemed. After all, it is **“not by works of righteousness which we have done, but according to his mercy [that] he save[s] us, by the washing of regeneration and renewing of the Holy Ghost”** (Titus 3:5).

—PLM 

“When the plain sense of Scripture makes good sense, seek no other sense.”
-David Cooper

Re: The “Necessary” Parts of the Bible, April, 2014.

I am writing in response to Aaron Lapp’s excellent article. New Bible translations are made with philosophies of naturalistic textual criticism, which treats the Bible like any other book, the same as an unbeliever would treat it. Aaron’s example of people cutting the Bible down to only a few chapters in Matthew seems outrageous and exaggerated, but I personally have met members of conservative Anabaptist churches and heard them say that, because of their following of naturalistic Bible criticism, that the only important part is the Sermon on the Mount!

People not caring about missing parts of the Bible, as discussed in Bro. Aaron’s article, have already been accepted by people who, after being showed the difference between King James Bible and the new Bible versions, still approve of new versions. Why do I say that? Because new versions have scores of verses completely or partially missing. The KJV is made from the

manuscripts that the church always had and used, new versions are made from manuscripts unknown and unused for 1600 years, therefore proving that they were not the manuscripts preserved by God’s providence. Therefore the only way to justify using these other manuscripts is adopting a naturalistic view of the Scriptures which denies God’s preservation. This practice always leads to discounting parts of the Bible because if we say God was not involved in preserving it, how can we know which books are considered Scripture and which are not, and how can we know which manuscripts to use? But let’s not be faithless and confused; let’s accept by faith what God has preserved .

Michael Galdonik, Sarasota, FL

Re: Staying Fresh and Green, May, 2014

Thank you for this editorial. I remember fondly how Bro. John Esh, who lived in this community, lived. More than a decade ago, when he realized that we were facing a severe trial, offered his house to us at much

less than fair market value. He has gone on to his reward, but what a wonderful sacrifice and example of Christian brotherhood he left behind!

*Steve Williams
(From a telephone conversation)
Yanceyville, NC*

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Thank you for this editorial. I found encouragement and thank you for writing about the challenges of aging.

*Simon Schrock
(from a telephone conversation)
Catlett, VA*



Should Matthew 18 Stand Alone?

Paul M. Emerson, Elnora, IN

Many relatively conservative Anabaptist churches today have come to depend on Matthew 18:15-20 as the main, if not only, method of discipline with their midst. While it is true that this passage of Scripture provides a very effective means of accountability, this writer has come to question whether our Lord meant it as the only means of correction. Experience has shown that Matthew 18 worked very well in the early history of a local church, but as a congregation grows in size it tends to become less effective. People who want their own way and share less of the original vision of the congregation tend to respond negatively to the loving counsel of their fellow believers. When correction is attempted using the three steps of Matthew 18, the

transgressor often responds with comments like “that is just your interpretation” or “it’s not a salvation issue.” In these circumstances it becomes difficult to enlist the one or two witnesses of Step 2 of the passage. This, in turn, results in the stalling of good and proper Biblical order in the congregation. Thus the church moves on down the road of apostasy.

In view of the above state of affairs, in many Anabaptist congregations today, the question of standing on isolated Scriptures must be addressed. While we certainly believe Matthew 18 is absolutely essential, we strongly question whether it should be pulled out of the Scripture and assigned the sole duty of maintaining good order in the church. As an illustration of such a wrong practice, it can be noted that there are those who have

done the same sort of thing with the Sermon on the Mount. They have pulled it out of Scripture and made it stand alone as the believers' only instruction code. If this procedure were correct we would not need the epistles. Neither would we need the church except as a court of final appeal.

There are several instances in the New Testament where discipline apparently took place without following Matthew 18. Illustrations of this include the immorality case of 1 Corinthians 5 and the withdrawal orders of 2 Thessalonians 3:6 and 1 Timothy 6:5. Some would want to superimpose Matthew 18 over the instructions of the epistles, but such is not warranted.

We conclude that Matthew 18 must not be isolated from other commands concerning good order and behavior. It is a part of a whole, but only a part—namely that of brotherly address. There are indeed occasions that require formative discipline, wherein the congregation is publicly taught what is acceptable and unacceptable Biblical behavior. There are times for public rebuke of public sin with or without the prelude of Matthew 18. Congregations must stop allowing Matthew 18 to be a scapegoat for transgression. With the pressures of individualism pressing in on the church from every side, let us insist on having a lovingly

disciplined covenant community of faith by using Matthew 18 as one part but not the whole of congregational order.

[From *The Sword and Trumpet*, Jan., 2014. Used by permission.]

Further Thoughts on Matthew 18

Paul M. Emerson

Your editor continues to muse on the question of whether Matthew 18 should stand alone as the main procedure of church discipline with God's covenant community today. If what was said in the previous editorial is correct, where does the "buck stop"?

It would be our contention that the ultimate responsibility for church discipline rests with the leadership. In saying that we are not suggesting that the leadership has to do all of it. Rather the leadership is responsible to see that it is done. From our vantage point it appears that many in leadership run as far away as they can from exercising Biblical correction. Many have been "burned" by unkind, uncooperative, and in some cases, insubordinate responses. Avoiding church discipline has become a matter of self-preservation. These are excuses that must not be permitted to prevail. God will indeed hold leaders accountable for failing to oversee the correction of the sheep committed to their care.


Another issue enters here. Could it be that in some cases we are

attempting to shepherd goats rather than sheep? Insubordination as a response to gentle, loving correction is a goat-type response. Perhaps there has not been genuine conversion and some of our people are merely Christianized rather than transformed. Do they really understand that life-changing power of the Gospel? Do they accept the lordship of the Chief Shepherd? Are they open to the delegated authority of undershepherds?

Church leaders must take up the staff and see that sin is dealt with in the church. They must encourage the members to diligently follow the teachings of Matthew 18:15-20. They must confront sin from the pulpit in love, but also firmness. They

must be ready to initiate personal conversations with members who transgress the teachings and agreed-upon applications of God's Word. Unless leaders accept their obligations in this matter they can expect their congregants to allow Matthew 18 to fall into disuse.

Christ's church is to be a disciplined covenant community. If good order is not maintained, apostasy will continue until such a church ceases to be a church at all. Many so-called churches in America today, including some related to conservative Anabaptism, are merely preaching points where no covenant community exists.

[From *The Sword and Trumpet*, Feb., 2014. Used by permission.] 

the bottom line

Cursive Writing and the Learning Curve

Aaron Lapp, Kinzers, PA

Education is a funny thing. Some say it is smart to get by with the least possible. Others say it is wise to get all you can. Higher education too often has taken people lower—at least in practical life applications, in the sense of contentment in personal living and even in morals.

We depend on people with know-how to fix our cars, or computers, or

cavities in our teeth. I appreciate my eye glasses, my cell phone, and the option of being jetted long distances when necessary.

A news article in our Lancaster newspaper took my mind back to my only formal education days. It was in a lowly, one-room public school. My only teacher for those eight grades was Mrs. Moore, a Presbyterian woman who had attended the same

school with my father when he was a boy.

Mrs. Moore emphasized writing, called penmanship. One line on my report card even had “Penmanship” as a graded class. Official penmanship style was modeled by having all the letters on large cards displayed high on the wall where we could all see it. We needed that. Somehow, neat cursive writing is not in one’s genes. Neat handwriting, however, need not take more time than sloppy, caveman-style of handwriting.

The news article reported that 38 of the 45 states with common core courses have dropped guiding students in proper cursive writing. Computer and smart phone keyboards are the advancements for non-verbal expression. Texting and e-mail is fast taking over in the area of communication. A generation ago, school children were taught to print. I got over my grief with that. But now there is less and less need for the really nice ball-point pens, which were unknown when I started my school days. Hand writing was never easier than today, but is practiced less than ever.

Julie Carr Smith, in this Associated Press article, says, “Cursive advocates cite recent brain science that indicates that the fluid motion employed when writing script, enhances hand-eye coordination and develops fine motor skills, which in turn promote

reading, writing and cognition skills.” The fallout from this change is a hybrid of cursive and hand printing which evolve into curious variations. The keyboard and phone texting simply greatly reduce the need for hand writing.

Childhood development is enhanced with drawing pictures, coloring them, and writing in general. Writing a journal or keeping a diary are made simpler with cursive writing, thus more likely to be done. Writing personal letters should still be a way of communicating and staying in touch. Hand-written notes and letters, even one’s signature on a holiday greeting or birthday card, are more special than the commercially printed name of the sender in print.

Orderliness, personal discipline, and an eye for beauty are silent messages conveyed by neat handwriting. Thus the learning curve turns upward in personal enrichment.


Our schooling is dependent on life’s opportunities. Our faith is dependent on our schooling either formally in school or informally on our own. Our faith is not so much dependent on what or how we were *taught* but on what we *accept* from the teaching brought to us.

Unbelief reflects biblical knowledge that has been rejected, as well as biblical truth that was not known. One can be saved without knowing

everything in the Word, but one's salvation can be at risk when the words of Scripture are rejected.

Christian education is more important in our time than ever. Being taught and disciplined in cursive writing will not of itself make us more conversant in the Word of God. There are some benefits to be gained in our schools, Bible schools included, for those who have given themselves to cursive writing. Our lifetime learning curve will be enhanced by good, legible, personalized, cursive writing.

The Bottom Line is that less is not more. Knowing less, doing less, writing less, only results in a life with less. The steward in Jesus' story was rewarded because by the five talents he was given he gained five talents more. "Go, and do thou likewise!

[P. S. This writer has never typed a line in his life. All his books and articles are in cursive writing Others do the typing and bring it into print. Aaron Lapp. Editor's note: I don't squint when needing to type an article Bro. Aaron submits in cursive writing. It is neat and legible! PLM] 

Ministers' Meeting Messages – 2014

The following message is the first given at the annual ministers' meetings, held on April 8-10, 2014, at Journey Mennonite Church. These meetings were hosted by the three Beachy churches of Reno County, Kansas. Recordings are available from Victory Music Services, P. O. Box 1498, North Highlands, CA, 95660, for \$50, postpaid. Telephone: 443-480-1489.

Email: victorymusicservices@gmail.com

A Charge to Keep

Dathan Stoltzfus

Perry, NY

In Amos 8:11, God says that He will send a famine in the land. It is not a famine for bread, nor a thirst for water, but of hearing the words of the Lord. He uses a number of word pictures. One of them is that of a cart loaded so heavily with sheaves that it is about to break. I believe God is using

that to speak about His mercy coming to a breaking point. God extends His mercy for a long, long time, but eventually He pours out His wrath on those who disobey. The famine God speaks of in Amos is a famine we need to fear. We might fear a natural drought. You Kansas farmers understand that. But a much more serious famine is where God's Word is no longer being proclaimed.

Some people who come to our services at home report that they come to our services because they find that where they had been attending, the Word of God is not being preached any more. That is a famine of the Word of God. We sometimes wonder what brings them to our church, which is quite different from what they grew up with. They say, “You just simply preach the Bible and we love to hear the truth.” Guess what: Several of those couples are divorced and remarried. They know what we believe about that. But they come because they want to hear the Word of God.

The famine is getting severe in our land. In many churches, people are no longer told that they need to repent to enter the Kingdom of God. They aren’t told that unrepentant sinners go to an eternal hell. Hell isn’t even mentioned. They aren’t being told what is sin. They are being told that sin is not sin, any more. They aren’t being told that God and His Son, Jesus, have the answer to their problems. I realize that we also have people in our churches where we struggle to bring them the answers they need. Life is not easy, but it’s not easy for us preachers, either. But God truly is the only answer for sin and our problems. Let us not forget that, in a day when more and more people are being sent away to places other than the church to meet their needs.

Here’s one writer’s description of

early Methodism; “One of the most powerful works of God in history was accomplished by the Methodists in England in the mid-18th century. That was a time when the nation of England was virtually a spiritual wasteland. There was a coarseness in society and violence was widespread. Drunkenness was rampant. With few exceptions, the clergy of the time were part of the problem, not of the solution. Against that tide of immorality God launched the dynamic ministry of John and Charles Wesley. But it was not easy going. The two men often faced strong opposition in their service for Christ and similar abuse was vented on their converts. It was a costly thing to identify yourself as a follower of Christ in those days. One writer says, ‘They were outrageously treated: stoned, mauled, dunked in water until nearly drowned, hounded by bulldogs, threatened, their homes looted, businesses ruined, anyone who walked through could pick out by their ruinous condition, the homes where the Methodists lived.’ Commitment to serving God back then then was far more than a word.”

We don’t know what that’s about. We don’t face a lot of opposition—yet.

“It involved the sacrifice of a life on the altar of sacred duty. One day in 1762, Charles Wesley was pondering this truth. He read in Scripture of the responsibility assigned to the Levites in Israel to guard the door of

the tabernacle. God's command was, 'You shall stay at the door of the tabernacle of meeting and keep the charge of the Lord.' They were to see that no unauthorized person entered and that nothing offensive to an holy God was done there. Later, the Lord said, 'The Levites shall camp around the tabernacle that there may be no wrath on the congregation and the Levites shall keep charge of the tabernacle.' As Wesley's meditation continued, he consulted a Bible commentary written by a man named Matthew Henry. That author said, 'We shall every one of us have a charge to keep, an eternal God to glorify, an immortal soul to provide for, one generation to serve.' These flowing phrases became the basis for Charles Wesley's hymn, 'A Charge to Keep I Have.'"

When you were ordained, you were given a charge. Here is the Bible I picked up that evening, some 15 years ago. After I chose this book, Bro. Jonathan Stoltzfus read my charge. I was given a specific charge to serve the church. Do you remember what your charge said? When did you last read it? It might be a good idea to get it out again and see what your church called you to do.

The outline I want to follow this evening is: "The charge we have been given;" "The empowerment to do the work;" and "The accountability we have to God."

In the charge, Paul is holding Timo-

thy accountable to God. Earlier, in 1:6, he reminds him of his heritage of faith from his godly grandmother and mother—which is much the same for many of us. He says he's persuaded that Timothy has that same faith. Then he tells him to "stir up the gift of God which is in you with the laying on of my hands" ("fan into flame" ESV). I'm going to guess that some of you have a low flame. We have those times, don't we? We can't do this work without a hot fire. If we pick ourselves up by our bootstraps and go on, it will not bring back a good flame. We may survive for a while without a hot flame, but we must fan the fire.

Paul also instructs Timothy to hold fast to the form of sound words. This ministry is not only about fire, but also about sound doctrine. It's for our good and the coming generations. A house can only stand firm on a firm foundation. My father-in-law, Crist Dienner, is not preaching any more, but he used to emphasize the foundation in building. He would say, you don't see much of the foundation; it's down there below. It's really part of the house, even though it is not where you live. Let us not forget in our mission efforts and whatever else we find to do that we must not neglect doctrine.

We must also pass these truths on to the next generation. In my home town of 5,000, there are many churches. Some of them are now empty. In others, the people are all 40 or older.

We must pass it on. Yes, it takes a lot of hard work. Those of you who are parents now realize that parenthood is harder than you expected. Sometimes you wonder how you will ever get this job done. *How am I ever going to train my children the way I should?* It's also that way in church. We must take the time to befriend and train our young people. I appreciate so much what many of you are doing at Calvary Bible School for our young people. We have had a number of our young people attending CBS in recent years and we see what is being passed on there. Thank you for working hard away from home in training our young people. It is such a blessing!

We need to preach not *as though* we mean it, but *because* we mean it! If God gives us His power, we can do the work. "For God hath not given us

the spirit of fear, but of power, of love, and of a sound mind." In my study, this verse gripped me more than any other. Those are three things that I really need—power, love and a sound mind. I take "power" to mean "unction." I think it was Leonard Ravenhill who said, "We don't really know what 'unction' means, but we know when it's not there."

In church, we need a lot of love. God says He will give us the love we need to do that work. A sound mind may simply be the ability to make good decisions. When we have a lot of fear, we don't make good decisions. That's how it works in business life and in church life.

Preacher brother, God has assigned you to be an anointed preacher of the Word of God. Be faithful. God bless you!



Announcements - AMHA Financial Request

- **The Amish Mennonite Historical Association is in need of funds. Any support that can be provided will be appreciated. Make checks payable to AMHA and send to Leon Zook, Treasurer, Semmie Drive, Virginia Beach, VA 23457.**
- **Some of you have selected representatives from your churches and sent us notification. But many have not done so. Please follow up on this and send the information to Steve Troyer, Secretary, 3014 State Route 39, Millersburg, OH 44654**

Thank you for your help. If you have any questions, do not hesitate to call.

Enos D. Stutzman - Phone: 740-857-1785 Cell: 614-460-9222



marriages

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

Gerber-Schmidt

Bro. Trevor Paul, son of Paul and Brenda Gerber, Gadshell, ON, and Sis. Kathryn Laura, daughter of David and Norma Schmidt, New Hamburg, ON, at Cedar Grove A.M. Church on Feb. 22, 2014, by Arthur Gerber.

Miller-Lantz

Bro. Joshua, son of Jerry and Mabel Miller, Lott, TX, and Sis. Angela, daughter of Mervin and Mary Lantz, Lott, TX, at Western Hills Church for Faith Mennonite Fellowship, on April 4, 2014, by Mervin Lantz.

Miller-Overholt

Bro. Kendall, son of Freeman and Maudene Miller, Farmington, MO, and Sis. Krystal, daughter of Jonathan and Cheryl Overholt, Auburn, KY, at Franklin Church of Christ for Franklin Mennonite on April 19, 2014, by Jonathan Overholt.

Peachey-Sharp

Bro. Titus, son of Wilmer and Vera Peachey, Ellisburg, NY, and Sis. Esther, daughter of Joe and Martha Sharp, Belleville, NY, at Croghan Mennonite Church for Northern Light Christian Fellowship, on Nov. 29, 2013, by Wilmer Peachey.

Peachey-Wagler

Bro. Dwight, son of Eldon and Roxanne Peachey, Middleburg, PA, and Sis. Loretta, daughter of Elroy and Dianne Wagler, Newton, ON, at Donegal Mennonite Church on August 24, 2013, by Dave Beiler.

Ulrich-Miller

Bro. Aaron, son of Ross and Cynthia Ulrich, Reading, PA, and Sis. Gretal, daughter of Paul Leroy and Miriam Joy Miller, Sugarcreek, OH, at Maranatha Fellowship Church, March 29, 2014, by Paul Leroy Miller.

Weaver-Beachy

Bro. Dustin, son of J. R. and Mary Ann Weaver, Sarasota, FL. and Sis. Sara, daughter of Lonnie and Delilah Beachy, Plain City, OH, at Grace Evangelical Church for Haven Fellowship, Plain City, OH, on April 19, 2014, by Lonnie Beachy.

cradle roll

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

Beachy, Arlin and Kayla (Wray), Peru, IN, third child, second dau., Ellie Faith, April 11, 2014.

Bontrager, Brian and Lois (Miller), Chilton, TX, fifth child, third dau., Andrea Rose, March 17, 2014.

Coblentz, Kevin and Rebecca (Petersheim), Oakland, MD (serving in

Paraguay), second child and dau., Elise Ranae, Feb. 1, 2014.

Eash, Lyndon and Melody (Kurtz), Belleville, NY, third child, second dau., Carlita Joy, March 24, 2014.

Fisher, Gene and Charity (Stoll), Due West, SC, third child, second dau., Aubrey Kate, Jan. 22, 2014.

Gerber, Collin and Becky (Ropp), Gadshill, ON, third child, second son, Cameron James, Jan. 13, 2014.

Helmuth, Micah and Natalie (Overholt), Abbeville, SC, fifth child (one deceased), third son, Clark Alexander, Feb. 10, 2014.

Hochstetler, Jonathan and Wilma (Slabaugh), Bloomfield, IN, fourth child, first son, Braden Cole, March 17, 2014.

King, Leon and Loretta (Schlabach), Lexington, IN, fourth child, second son, Daryl Glen, April 6, 2014.

Kuhns, Vernon and Christina (Gingerich), Lovington, IL, fifth child, second son, Elliot Valor, Feb. 15, 2014.

Miller, Marcus and Lisa (Gingerich), Kokomo, IN, eighth child, fifth son, Kendall Eugene, April 6, 2014.

Overholt, Jordan and Dorothy (Byler), Whiteville, TN, second child, first son, Roderick Joe, Feb. 24, 2014.

Stevens, Jason and Starla (Hewlette), Hattiesville, Belize, third child, second son, Ezron Daiwik, Dec. 21, 2013.

Swartzentruber, Ronald and Lisa (Yoder), Oakland, MD, second child, first son, Logan Ronald, March 25, 2014.

Yoder, Justin and Melissa (Good), Mannsville, NY, first child and dau., Aleah Faye, March 28, 2014.

Yoder, Michael and Miriam (Dueck), La Estrella, Costa Rica, seventh child, third dau., Cristina Faye, April 6, 2014.

o b i t u a r i e s

Bontrager, Elizabeth (Lizzie), 93, of Kokomo, IN, died April 9, 2014, at her home. She was born in Miami County on Dec. 5, 1920, daughter of the late Joseph and Lovina (Gingerich) Herschberger.

She was a member of Bethany Fellowship Church.

On Dec. 2, 1943, she was married to Edwin Bontrager, who preceded her in death on June 28, 1969.

She is survived by four daughters: Betty Bontrager; Lavina Bontrager; Emma Jean Bontrager, all of Kokomo; and Rachel Bontrager, Mendon, MI; and two sons: Steve (Joyce) Bontrager, and Greg (Michelle) Bontrager, both of Kokomo; five grandchildren, 10 great grandchildren; one sister, Rosa Herschberger, Kokomo; one brother-in-law, Andrew Yoder, Bloomfield, IA;

seven sisters-in-law, Edith Herschberger, Goshen, IN; Fannie Bontrager, Peru, IN; Fannie (Ray) Brenneman, Bristol, IN; Johann Bontrager, Bunker Hill, IN; Amanda (Sam) Miller, Alma Bontrager, and Sylvia Bontrager, all of Kokomo and many nieces and nephews.


She was preceded in death by two daughters: Ada and Alice Bontrager, four sisters, Mary Helmuth, Fannie Yoder, Tillie Bontrager, and Clara Yoder, and one brother, Simon Herschberger and one infant brother.

The funeral was held on 14, with Pastor Marvin Beachy in charge. Burial was in the Christner Cemetery.

Stoll, Wilma, 71, of Abbeville, SC, died on Feb. 20, 2014. She was born

in Virginia Beach, VA, June 23, 1942, daughter of Katie (Hershberger) and the late William Stoll. Having Down Syndrome, she was a very special part of Cold Spring Mennonite Church. She was truly a gift from God. Wilma brought much joy to her friends. All who knew her loved her unique personality.

Wilma is survived by her mother, of the home, four brothers: William “Billy” Stoll, Jr. (Barbara); Dennis Stoll (Marge); Robert Stoll (Rose); and Marvin Stoll (Susan); two sisters, Mary Beiler (Merl), and Lynda Wagler (Jesse), a sister-in-law, Elizabeth Stoll; numerous nieces and nephews and a host of extended family and friends.

In addition to her father, she was preceded in death by a brother, John. 

observations

How Jesus People Think, Ten Steps to Developing a God-Sensing Thought Life, appears on the cover of a recent book by Simon Schrock. This brief volume (about a 30-minute read) was born out of a personal struggle to maintain a pure thought life.

The good news is that victory over sinful thoughts is possible when we give the Sinless One His right of way. Brother Simon offers 10 very practical steps in this process:

- Take your concerns to Jesus (1 Peter 5:8).

- Will to think right (John 7:16).
- Accept evil thoughts as tests (James 1:2,3).
- Affirm your faith (James 4:7a).
- Refer your case to your Attorney, Jesus (James 4:7b; Jude 9).
- Refuse gratification (Romans 6:12).
- Pray for your concerns (Ephesians 6:17, 18).
- Be a funnel (1 Thessalonians 4:12, 13).
- Cooperate with God. Meditate on the Word (Philippians 4:8).

•Don't replay, but replace (2 Corinthians 5:17).

It is good to remember that our secret thoughts are never secret from God. God is well able to sanitize our thought life when He is allowed to do so.

For copies or comments, contact Simon Schrock, 10100 Piper Lane, Bristow, VA, 20136.

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Another book that recently came to my attention is entitled, *Second Chances*, by Enos Stutzman, published in 2012. I find it a major challenge to do justice to this unusual autobiography. Enos was born on Nov. 18, 1937. His mother, Lovina, was Jacob Coblentz's fourth wife. Jacob was 68 when Enos was born. Two years and three months later another son was born, They named him Raymond. He is presently known as Ray Stutzman.

Dad Jacob died a few months before Enos' third birthday. Enos and Ray were later adopted by their half sister, Barbara, and her husband, Dan Stutzman.

The scene now shifts from Holmes County to the Plain City area. Dan and Barbara Stutzman provided a stable and loving atmosphere for these two adopted sons, who were received in 1942. The Stutzmans were childless except for these two boys.

Enos' story is in one respect very personal about his growing up struggles. But the story includes many references to other persons who were part of his experience. His early schooling was in public school. But the church community decided that a church-operated school would better serve the rising generation and future of the church. The transition from public to private school is itself an interesting part of Plain City history.

Enos dedicated his book to a favorite teacher, Goldie Weaver. Learning in school was easy for Enos and he loved to read. He tried to mask his feelings of insecurity by witty remarks.

At age 11, he attended a service where Andrew Jantzi preached a powerful evangelistic message. At the invitation, he raised his hand. He experienced a deeply felt sense of peace that is clearly etched in his memory.

The author does not camouflage certain incidents that occurred during his youth, that some other authors might have left out. Honesty is an important part of the story. The story of his attraction to, romance with, and marriage to Mary Weaver is a fascinating story.

After their marriage, they did a number of different things to

generate income. But Enos became a teacher in the church school. This seems to have been his gift and his many years of teaching made an important contribution.

The book does not include detailed information about their seven children and their significant involvement in Christian service, both domestic and foreign. They have 26 grandchildren.

The latter part of the book includes 24 pages of poems that Enos wrote. Some are serious, some are humorous. Some are English; others are Pennsylvania German. All together, they provide a glimpse into the wit and wisdom of Enos Stutzman. Books are available from the author.

Enos Stutzman
7498 Woods West Ave.
London, OH OH 43130
Ph: 740-857-1785 or 614-460-9222.



Some months ago, the parents of Sarah Hershberger, from Holmes County, Ohio, community took Sarah out of the area because they were threatened with loss of custody of their daughter. The issue was that in their opinion the medical treatment prescribed during her stay at Akron Children’s Hospital was causing serious ill effects to their

daughter’s health. The matter had serious repercussions not only in Amish circles, but also in the larger circle of publicity.

This became an embarrassment to the medical community and they are taking serious steps to repair the relational damage. On February 10, 2014, there was a meeting at Der Dutchman Restaurant in Walnut Creek where close to 90% of the Amish people in Ohio were represented by church leaders and “other community elders.” Medical professionals have taken the initiative in forming Amish Medical Ethics Committee. The committee is made up of ten men representing more than 10% of the Amish population and various medical professionals. The letter of apology and description of the committee by Robert S. McGregor, M.D., President and Chief Executive Officer and William H. Considine appears in the Editor’s Corner of the April 9, 2014, *The Budget*.



When this report reaches you, the annual minister’s meeting will no longer be fresh news. But the effects of the inspirational messages and the reports of various elected boards and ministries should be long-term. When these meetings started, there was very little structure.

Difficult problems became matters of general discussion. This did not seem to be a format for orderly resolution. Presently there is careful pre-planning to try to make time for all the necessary reporting. To me this is evidence that we do need some serious constituency-wide organization for missionary outreach, for Bible schools, peace and service, and publication. Congregations who are intentionally unaffiliated may also participate and benefit from these various provisions. But surely a congregation needs a vision that is not only local.

In reflecting on the recent planned program, I felt especially blessed by two features that were not on the program. Harry Argo, a Christian who does not have an Anabaptist background, was given an opportunity to informally speak to interested people after the Thursday evening meal. One reason that Harry Argo is attracted to conservative Anabaptists is that we believe that God's Word should be honored and practiced even when it goes against popular opinion. But he is also concerned that our people, especially youth may not realize the importance of this basic principle in our day. He is also very concerned that the electronic media may be affecting participant's ability to think clearly

and to act responsibly.

Leon Salem congregation, Leon, Iowa, had arranged for Bro. Argo to have weekend meetings after our meetings here. Marvin Kauffman says that there were three sessions. Four might have been better. They feel very positive about his messages and he was well-received by the congregation.

The other feature that was not on the program was the opportunity for interested people to visit Interfaith Housing Services headquarters. The unit house that has been used by CASP for the last several years was also on this tour. The fact that 50 persons responded to the invitation to visit these sites in Hutchinson is very encouraging. We hope this means that recruiting staff and volunteers will now be much easier.

It is not too early for prospective personnel to think ahead and make tentative plans. The CASP recruiter, Daniel Byler (Phone: 479-730-2446) would be glad to hear from you. Financial support may sent to the treasurer, Elmer J. Miller, 3511 CR 33, Goshen, IN, 46528.

-DLM

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The Apostle Peter's readiness to speak sometimes scooted ahead of his mental processes. On the Mount of Transfiguration, the Scriptures

indicate that he spoke because he didn't know what to say. So it makes sense to say that he would be concerned about the need to be prepared to articulate our faith. He writes in 1 Peter 3:15, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:"

As conservative Anabaptists, how ready are we to give an answer? Several factors come to mind that might help us understand how we might answer that question: Our tradition looks with disfavor on self-exaltation. We tend to place a premium value on manual skills and economic success. In many of our communities, the carpenter is paid better than the teacher. A third factor that many of us know all too well is the disappointment of observing higher education steer the loyalties of someone we know, away from the church of his or her upbringing. Still another factor might be that the more insulated our communities become, the less opportunity we have to rub shoulders with people unlike us to practice our faith to an inquiring neighbor.

In March, a debate took place at Faneuil Hall, in Boston, Massachusetts, regarding the merits of Non-Resistance versus the Just War position. The persons defending

the Just War position were widely-known apologist and author Peter Kreeft and also professor and author J. Daryl Charles. Those who defended and defined New Testament Non-Resistance were David Bercot and Dean Taylor. The debate was spirited and insightful. The ability of faith brothers Bercot and Taylor to give a good answer was due to a combination of factors including life testimony, historical awareness, academic preparation, scriptural literacy and clear speech. How would you and I have done in that setting? I'm well aware that our gifts and callings and the seasons of life allow for ample variety in how we answer that question. The Apostle Peter's injunction, however, is a reminder that we should all desire to grow in that area.

Those who are prepared are a blessing to the church when they build up the Kingdom of Christ by strengthening the faith of the brothers and engaging the seeker and the skeptic, rather than relating in a condescending manner toward them. One fruit displayed by the person who is prepared to "give an answer" is that he is able to bring clarity and simplicity to what seems confusing and complex.

I encourage readiness to "give an answer." Let's recognize the validity

of residential and vocational choices that bring increased contact with those who might inquire about our faith. Clear, concise expression of our faith has value. Hence, we do well to facilitate and affirm the opportunities that we have for additional training and teaching on matters that equip us from a clear Christian and Anabaptist worldview. Calvary Bible School comes to mind as one such beneficial

opportunity. Lastly, no amount of study or dynamic speech can replace Holy Spirit direction that flows out of a personal vibrant relationship with our Lord Jesus Christ when we're called upon to give an answer.

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Correction for the book title last month: *The Luminous Dusk: Finding God in the Deep, Dark Places.*

—RJM 

Thy Kingdom Come

John Johns (1837)

Come, kingdom of our God,
Sweet reign of light and love!
Shed peace, and hope, and joy abroad,
And wisdom from above.

Over our spirits first
Extend thy healing reign
There raise and quench the sacred thirst
That never pains again.

Come, kingdom of our God!
And make the broad earth thine;
Stretch o'er her lands and isles the rod,
That flowers with grace divine.

Soon may all tribes be blest
With fruit from life's glad tree;
And in its shade like brothers rest,
Sons of one family.

Come kingdom of our God,
And raise the glorious throne
In worlds by the undying trod,
When God shall bless His own.

Music and Worship

Ryan T. Eby, Dundee, NY

Music as a creation of God has fallen, along with all creation, from the perfection with which it was originally created. Fallen man has taken and used music for fallen purposes. Because of this, music requires a redemption process that began in the Old Testament, continues today, and will not be completed until our final redemption in Heaven.

God created music as a part of creation. This beautiful creation was perfect, given as a gift placed under man's dominion. When man fell, his dominion also fell. Music is currently subject to the passions of man, whether he be good or evil. Mankind now has the responsibility of determining and redeeming fallen aspects of music. Music is also a sacrifice that God desires from us, but because our perception of God is fallen, we disagree on how to worship Him.

Music also transcends circumstances and involves our whole being. This means our inner soul and desires are tied up in music. If we truly worship in our spirits, how relevant is the Old Testament model of worship to worship today? Does God now require more from worship

than He did from Old Covenant worship? Are we servants to God and our community in music?

"The heavens declare the glory of God and the firmament sheweth his handywork" (Psalm 19:2). All of creation shows the beauty of God because it was made in His image. "God created man in his own image" so we also display the attributes of God. (Genesis 1:6) We now become sub-creators after God. Here is a quote from John Donahue: "At the deepest level, creativity is holiness. To create is to further the dream and desire of the Creator. When the world was created, it was not a one-time, finished event. Creation is a huge beginning, not a finished end. Made in the image and likeness of Divine Imagination, human creativity adds to creation. The unfinished is an invitation to our imagination.

When we see God's creation communicating His attributes, we must recognize that we will also communicate our own attributes through our works of art. If we have truly been redeemed through Christ, Christ's attributes will become our own and will become apparent through our art.

We must recognize that the beauty of God's creation brings us to worship

Him. We must also recognize that our art can easily invite worship to ourselves instead of to God. Once our work reaches this point, it is our responsibility to destroy the stumbling block and prevent idolatry.

A prime example comes from Moses and the brazen serpent. This was a graven piece of art representing Christ hanging on the tree (John 3:14). It was functional in that it gave life to all those who looked upon it (Numbers 21:9). The serpent then remained among the Israelites as a visible reminder of God's deliverance. By the time of Hezekiah we see that worship had turned toward the serpent and it was no longer performing its intended function (2 Kings 18:4). Once this happened, Hezekiah broke the serpent in pieces. Throughout history, the church has treated music like the brazen serpent: creating with a purpose and with correct function, then destroying it when it became the object of worship.

I believe this cycle exists because of the fallen state of man and his inability to create music that is perfect: There always remain fallen aspects that can divert the work from usefulness. With redemption bringing a "renewing of the mind" (Romans 12:1,2), we can redeem music, yet full restoration will only come in Heaven. Here is a quote from *Come With Singing*: "The first music in the universe rang with

purity and beauty in accord with the purity and beauty of God. Soon Satan twisted God's beautiful music to serve his own ugly purposes. Genesis 4:21 reports the rise of musical development among the (presumably godless) descendants of Cain with these words, 'Jubal... was the father of all such as handle the harp and organ,' Ever since, the carnality of ungodly people has driven them to continue twisting music into grotesque forms...In judgment, God will purge the world of vile music...'The voice of harpers, and musicians, and pipers, and trumpeters, shall be heard no more at all'" (Revelation 18:22).

A second aspect of music is its use in communication sounds daily communicating with us—from the beep of the bar code scanner to the wail of the siren. These sounds are all distinct and communicate culturally understood meanings. Anything from the church bell to fire sirens move us to respond correctly. The business world has realized the potential types of music and how they affect our lives. Some music hurries us on while other music calls us to linger. Music affects our lives! While this aspect shows music directing our culture, our culture also shapes music. This brings us variety and gives distinction to cultural music. In return, this music will continue to further shape that culture.

Music has long been used in cultural worship practices. We have the sound of music that occurred when the Israelites worshiped the golden calf Aaron had made (Exodus 32). We also know that the Babylonian worship of the statue included “all kinds of musick” (Daniel 2). Beside these pagan worship services, we also have Biblical examples of godly worship, both nationally and personally.

Because music is used in both godly and ungodly worship, differentiations must be made. First, we recognize that all sounds communicate. This does not mean that one sound is inherently evil, but rather what that sound communicates could be good or evil. This might be compared to how the letters of the alphabet can be used to make words with either good or evil meaning.

One of the first moral aspects of music is clear communication. 1 Corinthians 14:7-9 says, “And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air.”

The Bible says to “Let all things be

done decently and in order” (1 Cor. 14:40). The message of our music must be clear so it’s not mistaken with anything in conflict with its purpose and function. While there are different ways of communication, textual communication is the most important. God spoke to us through His Word, and His Word transcends culture. This means that text must be predominant over the music. This same text may be used with different cultural music, but the music must be secondary.

Another area of communication is emotional communication. “Singing is the highest expression of music because it is the most direct expression of the emotions of the soul” (Rogers). Emotional communication deals primarily with musical aspects and how it affects the emotions. Is the accompanying emotion edifying spiritually and enhancing to the meaning of the text, or is it creating a hypnotic state of mind that limits the spiritual benefits? This emotional part of music must be linked directly to the words to create clear communication. Most times every verse of a hymn must be sung with a different interpretation toward a particular textual demand.

The last type of communication I call contextual communication. This is the communication of the atmosphere in which the song is sung. Does the text and music best

fit in the church or the bar? Do you appreciate the lifestyles of the performers of that type of music? These aspects can be difficult to categorize and may overlap, but I think we must agree that there is a difference.

So, can we say? “1,2,3 Good!” or “1,2,3 Bad!” Well, not exactly! All music must be tested. 1 John 4:1 says to “try the spirits, [to see] whether they are of God.” As fallen creatures, we must recognize that our perspectives are warped, and that our first impressions probably are not correct. Furthermore, we have an acquired cultural taste that we sometimes allow to dictate right or wrong. Because music is part of worship, worship is part of our understanding of God, and since our understanding of God is fallen, we have major problems! Music comes from the inner being of a person and it is easily misunderstood.

Francis A. Schaeffer gives the following guidelines for judging music in his book, *Art and the Bible*: 1. Technical Excellence 2. Validity 3. Intellectual content 4. Integration of Content and Vehicle.

Technical excellence can be recognized in different kinds of music. Some music is technically done well for some sinful purpose, so this cannot be our only gauge, but if we desire to give our first fruits of worship to God, our music should

be done well. The impact of music increases with the skill with which it is done.

Validity deals with the purpose of music. Is it for wealth, popularity, or some other reason than the worship of God?

The intellectual content of a piece of music must be based on Scripture and a Biblical world view or it is invalid? Is the artist trying to please God or man?

Integration is the last aspect by which to judge music. The vehicle should suit the message and enhance it or it will give off mixed signals. Joyful texts should be accompanied by joyful tunes and solemn texts accompanied by solemn tunes.

Music and worship must also follow these standards. We understand from the Old Testament that worship was clearly defined by God. Every outward artistic design, including music, was authorized by God. We find that although this outward form of worship was beautiful, it was not the ultimate, but instead created a temporary substitute for true spiritual worship. Again, the temple was only a shadow of worship to come. John Price says, “All the glory of Solomon’s Temple simply fades away when compared with the glory of Gospel worship....[see 2 Cor. 3:10]...this glory...is spiritual and unseen. All of these glorious realities are invisible to human eyes

and cannot be known by outward senses. We enter into this worship, not by any outward sights or sounds, not by earthly or material aids, but only by...the presence of the Holy Spirit...worship is found in the inward and spiritual realities...The outward and carnal ordinances of the Temple worship are contrary to the inward and spiritual realities of Gospel worship.”

Jesus told the woman at the well in John 4 that worship now transcends geographical (physical) bounds. The temple curtain has been rent, allowing direct access without external aids of instruments, sacrifices, priests, and so on. We must now worship in our spirits, like a spontaneous outburst of water flowing from within (John 7). Jamake Highwater says, “There is an inner and an outer music. When we are content with the outer shape of things and present them repeatedly as profound truth, we are likely to be dealing with superficiality, but calling it fundamentality.”

We must bring worship to corporate services instead of expecting corporate services to implant worship within us. The Spirit is a greater aid to worship than any beauty has ever been. “When your heart is full of Christ, you will want to sing.” (Spurgeon) “To substitute external, extrinsic, sounds of the sound of people themselves is to contravene the very nature of the

Christian worshipping community.” (Westmeyer)

“Song is the most natural form of music. Issuing from within the body, it is projected by means of the most personal of all instruments, the human voice. From time immemorial, singing has been the most widespread and spontaneous way of making music.” (Machlis)

Has singing become a mere interlude between other parts of the service? Does your congregation sing with hearts full of praise? This is the goal of true worship and dare not be quenched!

“Church musicians...have often been elitists and have neglected the congregation’s singing, while restricting their interests to concert repertoires [etc.]...[W]hen they lead contempt for the breath of the church’s song and especially for the singing of the people, there is big trouble.” (Westmeyer)

“Simplicity is not necessarily a vice, nor complexity a virtue. The people’s song in a particular time and place should be the center and control. Skills and techniques must serve that specific song. The cantor must develop the skills and techniques for that specific service.” (Westmeyer)

So what should the church musician strive for? Whole-hearted dedication to God and His people must come first. This must supersede all musical aspects, for if we are not

dedicated to God and the Church, our ministry is pointless. Second, we ourselves and our congregation have been given, to a varying degree, a talent of music. God expects us to develop this talent for His glory. I am talking collective talent here also, not just personal talent. The church musician will always need to consider the musical level of his congregation. In this way he becomes useful to his community!

This does not mean lack of musical growth is positive. Simplicity is more than being simple. “The Christian faith is simple...But genuine simplicity is rich and complex. [Otherwise] there is no challenge and little substance in the Christian faith.” (Westmeyer). Music can be the same way. There must always be a learning curve, or else there is little substance. “Some [music groups] rely...on the emotional appeal of songs about heaven...to compensate for lack of preparation” (Fisher). This may show the power of text, but it leaves much to be desired.

If our purpose is to serve our community, we must be available to meet their musical needs and not become wrapped up in our pet projects. We need to make our works available to others and not keep these experiences to ourselves. If we are to serve our people with music, our music and recordings must be available to others. This gives them

an education, bridges the “elitist” gap, and prepares the people to join us in our musical dreams.

As you recognize the importance of music to culture and worship, you will realize that the discussions on music are more than irrelevant preferences, but actions that actually impact your life. You must learn to judge music properly as you continue developing musical talents, recognizing that man is fallen and does create fallen music. You must recognize your talents as part of the church community and be willing to humbly use them in service for your church, not only for personal ambitions. You must be dedicated to Christ and His work of redemption, while continuing to refine quality and content, and realizing that full restoration will not occur until Heaven. Let the journey begin!

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[This essay was prepared for “An Introduction to the Theology of Music” at Shenandoah Christian Institute of Music, July, 2010. It was first published in *The Mid-Atlantic Informer*. Used by permission of the author.] 

mission awareness

Headship in the Body of Christ

Floyd Stoltzfus

I well remember of yesteryear sitting in the classes of Millwood Bible School (conducted annually in my home community) and drinking in the deep, rich truth of God’s Word as Bro. J. Otis Yoder taught. It seemed as though we were ushered into God’s holy throne room as he read from the Bible. He then systematically expounded it and seasoned it with practical stories of his own experience. In Part One, Bro. Yoder dealt with three “Abiding Bases of the Veil.” Part Two was an exposition on three “Particular Significances of the Veil.” In the following article he concludes with some vital practicalities of the veiling.

We dare never trifle with God’s Word. Our own good judgment should support the wearing of the

veiling for Christian women. “Judge in yourselves, is it comely that a woman pray unto God uncovered?” (1 Cor. 11:13).

Harold S. Martin writes, “The Lord appeals to our common sense. Everyone is born with a natural inborn sense of what is fitting and right. Our common sense tells us that long hair is a glory for the woman. Even the heathen regard long hair as a glory for women. It’s a native, inborn sense. I taught a Sunday school class in a neighboring church some time ago, and after class, our little girls were sitting with us. We don’t cut their hair, because it is our prayer that they will accept Jesus Christ when they reach the age of accountability (and that they will obey Him) and we do not want

to make it hard for them to obey Him. Several of the ladies behind us said to one another, of our five-year-old daughter, 'My, isn't her hair beautiful!' Then she leaned forward and said to our daughter, 'Don't ever let your mommy and daddy cut your hair.' The point is that even though we are living in a time when our culture has drifted far from God's design and many have no respect for God's law, yet many people have enough common sense to see that long hair is a woman's glory, and that short hair is a shame." (Used by permission from Bible Helps.)

In the teaching of 1 Corinthians 11:2-16, it is clear that a woman ought not to cut her hair. However, there are may be medical purposes to have their hair cut, such as head surgery. This seems only reasonable and is common sense. But let us not stretch the reasons too far and make allowances that violate biblical principles. I know a woman (like no other person knows her) whose long, uncut hair reaches below her knees and she thanks God for this. I recommend the booklet by Linford Bontrager (Goshen, IN): "Insights on the Veiling/Covering." Here is an important quote from that booklet: "The veiled hair is the symbol; the cloth that is used to create the symbol is not the symbol. This calls for a veiling of sufficient size to be able to create [an appropriate] symbol.

Furthermore, because of the veiling's purpose, it should convey spiritual significance, not something worn for fashion, or decoration, or warmth, or occupational protection."

Specific Applications of the Veil

J. Otis Yoder (1914-2003)

The veiling for Christian women is more than a Corinthian custom. "But if any man seem to be contentious, we have no such custom, neither do the churches of God" (1 Cor. 11:16).

The veil is not a generalization. It is not an idea that one can take or leave. Verse 16 clearly indicates that it is a teaching of universal intention. The custom here referred to must be the custom of unveiled women. Paul, being led by the Holy Spirit, would not have been so foolish as to have set forth the teaching of the veiling and then with one stroke have brushed it aside.

One learns from history of the early believers that they believed the veil was to be worn. In the catacombs of Rome, one scholar reports the women are pictured with a close-fitting headdress and the men having short hair. And the covering worn by many denominations in times past was not just a protective covering.

It is more than a public observance. "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or

prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven” (1 Cor. 11:4,5).

Is prayer to be engaged in one’s home life, or in one’s private life, or only in the public assembly? Paul on another occasion urged the believers to “pray without ceasing” (1 Thes. 5:17), which would hardly limit the veil to the public assembly. Paul explains the exercise of prophesying in chapter 14 of 1 Corinthians: “he that prophesieth speaketh unto men to edification, exhortation, and comfort” (verse 3). It is hoped that Christian women would speak to edification, exhortation, and comfort in other places than in the assembly, though they may properly engage in it there [for example, in a Sunday school class, giving testimony, and Christian fellowship. FS].

It is more than the hair. “But if a woman has long hair, it is a glory to her? For her hair is given for a covering” (1 Cor. 11:15). The relationship of covering in verse 15 and the covering in the earlier part of the chapter has caused problems in the minds of some. A little thought will show that the covering of this verse is of a different aspect, for her hair is given for a “casting around” (literal rendering of the Greek word, “periballo,” translated “covering.”) Without being uncouth, a woman’s hair is given her as part of her

modesty. How can cut hair, the hair that has been shorn, be the “casting around” of which the Apostle speaks?

Furthermore, the logic of the whole passage is against considering the hair as the veil. If the hair were the veil, then verses 5 and 6 cannot be explained. If the hair is the veil, and she is not veiled, then she has already cut off her hair. But Paul says if she be not veiled, let her cut off her hair. How can she cut off that which is not there? To the contrary, verse 15, would teach us that the hair and the veil are to answer to each other. The second preposition “for” in its basic meaning of the New Testament language contains something of a comparison, that “one answers to the other.” Thus the hair and the veil should answer to each other. Nature should teach us the extent of the veil, for if the hair are to answer to each other, the hairline should set a pattern of the veil. There is to be a particular veil as an expression of a spiritual significance that indicates for the woman, and all who see her, that she has set herself apart. She has sanctified herself in Christ.

In conclusion, we accept the Bible as the final authority. Having then understood the teaching of the Word of God, we are now face to face with our response to it. Let us with conviction and purpose arise and do.

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The Poet

Janette Hooley, Grandview, TX

His mind a thousand paths have trod,
Illusioned not on common sod.
He lingers once upon the thought—
Then twice, then thrice, till it be brought
To full composure 'neath the light;
Then he begins this humble plight,
He wrestles long and mightily.
Through aeons others do not see;
For slumbers—what are they to blame?
Still no one dims this rapid flame.
No, none can match his quickened power
E'en though rising at unearthly hour.
With fervor, zeal, and wit doth he,
With scritch and scratch pen hastily,
Till scribble, scrabble's only seen
By other's eyes, of lesser keen.
He crouches, waiting for the word,
Then pounces as its speed is slurred.
With force he draweth every line,
While heartstrings nod in flowing rhyme.
With twists and turns, with thoughts absurd,
With ramblings, citings all unheard,
He battles, never-endingly,
Till they resign and tranquil be.
He seizes every naughty stray,
Till, broken, it hath begged to stay.
He captures dreams and tied-up hopes,
Allows no limit to its scopes.
He painteth sky and wind and rain,
Forgetteth lines so nearly sane.
He doeth duty at its best,
Till he shall lay his ink to rest.
His mind, a million paths have trod,
Illusioned not on common sod.
A sigh, a tear, a silent will,
A smile, and then his hand is still.



[Does the struggle described above offer explanation why so few people write in verse? It seems to me that there must be hidden poetry in the experiences of many readers sincerely following the Master Communicator, Jesus Christ. May we hear from you? -Editor] 

2014 Youth Fellowship Meetings Announcement

Welcome to the youth fellowship meetings — 2014

The dates for this year's Youth Fellowship Meetings are July 25-27, 2014, the Lord willing.

The five hosts will be:

Northwest District	Mt. Olive Congregation	Montgomery, IN
Northeast District	Pequea Congregation	Narvon, PA
North Central District	Pleasant View Congregation	Uniontown, OH
Southwest District	Faith Mennonite Congregation	Lott, TX
Southeast District	Cold Spring Congregation	Abbeville, SC

Dan Byler, Chairman, Youth Fellowship Committee
Huntsville, AR — Phone: 479-738-2444



helpers at home

Supporting the Single Woman

Mary June Glick, Seneca, SC

This month we continue the subject of singleness, only from a different viewpoint. We will focus on the responsibility of the congregation to the single woman. This, of course, includes single men, however, since my column is for women, I will refer to the single woman. God has a plan and purpose for each person in the congregation, whether married or

single, male or female. It is imperative for the church to recognize and relate to each person's unique gift, situation, and circumstance.

I will try to look at a few areas that we as a congregation or as a physical family can relate more effectively to the single woman.

I believe one of the deepest longings of every single woman may be that of being part of a family. As she grows

older, most of her siblings may be married and have families, so where does she find the nurturing love of a family? One woman writes that she enjoys being invited along with her siblings on their family outings, and being included in special events and holidays. This is also an opportunity for any family in the church to include that single person in special outings. I believe it is important to build a relationship first so she feels welcome and accepted with you. Include her with your family when you go out to eat, take her out for her birthday.

Married women, include your single sister on your outing with friends, whether at a coffee shop or a lunch in your home. Then talk about things that will be of interest to her and give her opportunity to share her hopes and dreams. The frustrations and problems in her life are important, too.

Parents may struggle with knowing how to relate to their single children. One woman expressed concern that singles may feel *pushed out* of their homes before they are ready by parents eager for an “empty nest” by encouraging their older children to get an apartment. She also indicated that older singles returning from VS have felt disappointed in returning home to find their bedroom given

to a younger child. I realize that this may be necessary, at times. I would suggest open communication between the older single and the parent and a sense of understanding between them. We come back to this baseline fact: Singles are an important part of the family structure and will always need to find acceptance and love.

I respect parents who prepare an apartment in their basement and allow the singles to have privacy and freedom within their own home. There are situations where the single person desires to leave home and establish her own home and parents need to let go. The single woman deserves her own life, too. If a single woman is in the role of a caregiver, the congregations should offer to care for the parent for a few hours, giving her some time off.

As a congregation, we can help our single sisters feel like they belong to a setting made up of mostly married people. Weddings and special occasions tend to be awkward to the single person. In our larger congregations, it is possible that the older singles seldom get invited to a wedding. Honor them with an invitation.

Invite singles for Sunday dinners. I’m sure a home-cooked meal tastes wonderful to them. One woman

confessed feeling like an oddball when everyone else is seated and she is squeezed in where she fits. Try seating the singles first and fitting the married couples around them. Invite several singles into your home along with couples. Allow the single woman to be part of male conversations, at times. She may appreciate hearing world news from a man's perspective or discussing Scripture with men.

Remember the single woman's birthday; celebrate her accomplishments. Take time to talk to her at church or call her on the phone. Listen and take an interest in her job, her problems, her interests and hobbies. Talk to her about your life, too. Tell her about your children, your frustrations, and your happy moments.

Several women have shared their appreciation for the church's small groups where they find belonging and acceptance. They can share their

prayer concerns and learn to know others better in a more personal setting.

The single woman would appreciate help at times, with her yard, vehicle, or house maintenance. Does she know whom she could call for help? Has the church made provision for that type of service? Let me encourage you married women to release your husband to assist where needed, especially if it is a family member or family friend. You could go along with your husband and take a snack along to enjoy together.

Last, but not least, do not make unkind remarks or jokes about our single friends. They are not left-over blessings. They are called and chosen, therefore they are a BLESSING to the congregation. Let them know they are needed and appreciated. We are members together in a congregation. Let us show love and respect to each other.



***Prejudice decides on a man's character
rather than giving him a chance
to prove himself.***

Prayers in Romania

Mary Ellen Beachy, Kisumu, Kenya

David was a cheerful eight-year-old lad with brown eyes and brown hair. He lived at the Nathaniel Christian Orphanage in Romania. He was loved and happy. Best of all, he was taught about Jesus, the One who loves all children from every land.

One day David was taken to the hospital for some minor surgery. He lay on the operating table, waiting for the doctor. A few seconds before the anesthesia was given to him, David remembered something and said, "Sir, doctor, please don't start the surgery!"

The doctor kindly asked, "Why, what happened, David?"

David replied, "Sir, I forgot to pray to Jesus to help you with the surgery."

All the people in the operating room fell silent as David the little boy for the orphanage, who was born in a bad neighborhood but was adopted by the large and loving family of God, began to pray loudly and fervently. When he said, "Amen," there was silence. NO one said a word, but there were tears in the eyes

of all the people who were dressed in white.

The surgery was successful, and today David is healthy. That day the hospital personnel learned what the children at the orphanage were being taught. He helped many people learn a lesson about prayer. These people then reached out and taught many more. Praise the Lord!

Florica was a girl at the same orphanage. Florica grew up in a poverty-stricken Gypsy family. When she visited her home one day, Florica told her family about God. She explained the way of salvation to them and told them how she prayed before eating and before going to bed at night. A neighbor lady also came over to listen to Florica tell the story of salvation.

The witness of these children and others from Nathaniel Christian Orphanage spreads to other orphanages and to churches where they share in song.

(Taken from a Christian Aid Ministries newsletter, Dec., 1996. Used by permission.)



Say Yes to VS!

Daniel E. Miller, Harrisonburg, VA

Decisions. They greet us with the ringing of the alarm clock and follow us until, hours later, we flop weary heads onto welcome pillows. They force us to choose—where to go, what to say, how to spend our time. Many of these decisions have only short-term ramifications, but some of them will follow us for life.

More than anyone else, young people seem to be confronted with a host of important decisions. They must decide how long to stay in school, where they will work, who their friends will be, or what they will study if they pursue higher education. They must decide if they will marry, who they will marry, and where they will live.

These decisions have long-term ramifications. In fact, the decisions that most people make between the years of 18 and 30, set a course that they will stay on for the rest of their lives.

Considering this, it is imperative that young people pay special attention to these pivotal years. Parents and church leaders should do everything possible to ensure that young people make well-informed, God-honoring decisions.

Voluntary Service (VS) is a way for

young people to give of their time, talents, and money to help others. Usually it involves spending a fixed period of time away from family and friends, working in a service-related position for little or no pay. The position may be in a foreign culture doing evangelistic or relief projects, or it may be closer home in a nursing home, a home for the disabled, a boys' camp, or some other setting. When VS takes place in a structured, godly environment, it has the potential to mold the character and convictions of young people and prepare them for the momentous decisions ahead of them.

Following are some areas in which VS can positively impact young people:

- Interpersonal Relationships. Almost all VS opportunities involve intense interaction with other people. These people are often strangers from diverse backgrounds who have different ways of thinking, working, and solving problems. Learning to harmoniously interact with them on a daily basis can be a huge challenge, but it is excellent preparation for the rest of life. The young person who has learned to live with the sloppy roommate, a boring unit leader, or an egotistical

coworker will be better prepared for the intensity of brotherhood relationships or the intimacy of marriage.

•Strengthened Convictions. Interacting with people from a variety of churches and communities exposes young people in VS to ideas that they may have never considered before. Needing to think through one's beliefs, habits, and actions can be a healthy way to solidify them or change areas that need correction, provided the young person has a spiritually healthy family and church community in which to confide. As they evaluate and articulate their convictions, young people will often find them strengthened.

•Sacrificial Living. While a term of service in VS does not guarantee that one will live sacrificially, it does encourage it. By working for the good of others without a tangible, external reward, young people experience a taste of how Christ lived when He was here on earth. Away from the comforts of home and family, in what are sometimes less than ideal quarters, young people are often forced to survive without some of the luxuries they are used to. As they see they are able to not only survive, but actually thrive in such conditions, it makes it easier for them to choose sacrificial living later in life.

•A Servant Mentality. In a world where people spend most of their time thinking and talking about themselves, serving others makes it

by no means automatic. Yet voluntary service provides daily opportunities to put the needs of others first. VS settings are seldom problem-free. On the contrary, they often expose pride and selfishness in themselves that they were not aware of before. By dealing with these heart conditions, young people will be much better prepared to serve others.

VS should never be viewed as a rite of passage, a necessary evil that a young person must check off the list before proceeding with life. Yet, at the same time, an assumption by parents and church leaders that a young person will go into VS somewhere will make it much easier for the young person as he or she seeks to determine where that place may be.

VS is not an end in itself, but rather a gateway to a lifetime of service. The acquaintance that is gained with an unfamiliar culture may precede a later call by God to return to that same field or one similar. Or, perhaps the VS experience will be the catalyst for a changed outlook on life that affects the rest of the individual's life, even if he or she never leaves the home area again.

In the coming years, nothing will affect the future of the church like the decisions made by those who today are young people. We can help to shape those decisions by encouraging young people to say YES to VS!

*[From Life Lines, March-April, 2014.
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Pride hides a man's faults to himself and puts them in plain sight for others.

• • • • •

Gambling is often a way of getting nothing for your money.

• • • • •

Knowledge, like lumber, is best when well-seasoned.

• • • • •

Live so that your memories will be part of your happiness.

• • • • •

Some doctors give shock treatments when mailing out their bills.

• • • • •

Some minds are so liberal that they seem to be open—at both ends.

• • • • •

It's not what's in your pocket that makes you thankful, but what's in your heart.

• • • • •

Wouldn't it be wonderful if antique people were treasured as much as antique furniture?

• • • • •

The man who recognizes his imperfections gets closer to perfection than average.

• • • • •

Poverty of purpose is worse than poverty of purse.