

Be ye doers of  
the Word and  
not hearers  
only...

*James 1:22*

# Anabaptist Voice

Championing a Faith that Works

## IN THIS ISSUE:

"TAMING THE TONGUE" - AUSTIN HEGE

"RESURRECTION POWER" - ANDREW V. STE. MARIE

"ON THE WAR FRONT: FISHING FOR MEN IN CHILE" - JEFF BYLER

"THE IMPORTANCE OF THE RESURRECTION" - MILO ZEHR

"CALL TO SERVICE: SALT & LIGHT, USA" - CLYDE ZIMMERMAN

# Letter from the Editor

“Has not the Lord gone ahead of you?” – **Judges 4:14 NIV**

With each issue of *Anabaptist Voice* we realize how much we are dependent on the power of the Lord. If God has not gone ahead of us, the issue will come together only with our own measly efforts. But if the Lord answers our prayers as he did the trembling fears of Gideon with the words, “**I will be with you**” (**Judges 6:16**), we too can be assured that our efforts will be blessed by God.

With this issue we have launched a trial review effort to help us improve AV before it goes to print. Various ones involved in the production process are invited to fill out sheets for items of their choosing. Here are the seven questions we are asking on the review sheet:

1. Will most people read it?
2. Is it positive? Does it show the right way?
3. Does it appeal to the Bible as the final authority?
4. Does it encourage biblical obedience?
5. Does it have practical applications?
6. Is the meaning clear? (*What is the purpose of the article?*)
7. Does the article interest you?

Help us better serve the Lord and our readers by answering these seven questions on a particular item in this issue and send it to us. You may add any comments you feel are appropriate.

A new feature included in this issue is “Round Table Discussion.” The aim is to foster open exchange where different views of an issue can be discussed (pg. 34).

Doctrinal articles full of practical applications in this issue will challenge you to live out your faith.

- “Taming the Tongue.”
- “The Importance of the Resurrection.”
- “Resurrection Power.”

The power of the resurrection and a living faith is not meant to be hidden under a bushel basket, but is meant to be many beacons of light shining throughout the world. In this issue we are happy to feature three articles about the ongoing witness of Anabaptists.

- “Turning the Other Cheek,” a past witness from Manitoba, Canada.
- “Fishing for Men in Chile,” a witness far, far south.
- “SALT & LIGHT, USA,” a witness in the USA.

We had hoped that most of you would have received this issue before Easter Sunday. We did not make it. But we are assured that the focus on the resurrection in this issue is timely every Lord’s Day of the year when we celebrate this central event of our faith with a day of rest and worship.

Peace,

*James G. Landis*

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# About Anabaptist Voice

## Our Mission Statement:

We want *Anabaptist Voice* to be a servant to the churches of Jesus Christ. We choose the name “Anabaptist” as a fitting term to describe an obedient “people of God” in our generation. We follow the *example* of the historic Anabaptists who sought to obey the teachings of Christ and the apostles, but we do not idolize Anabaptists nor historic Anabaptism. We follow Christ.

## Our Purpose:

To interpret Scripture in a simple childlike way, and to apply Bible teaching to the lives of living saints.

## Our Tone:

The tone of the magazine shall be positive in that:

- it presents the right way when it decries the wrong way.
- it presents the truth when it warns of the untruth.

Our motto shall be words from Isaiah 30:21.

Whenever you turn to the right hand  
Or whenever you turn to the left,  
You shall hear a voice behind you, saying,  
“This is the way, walk in it.”

## Our Bible Translation Policy:

All Scriptures quoted will be in either the KJV or the NKJV translations unless otherwise specified.

We respect the specific preference of a writer who wishes to use other translations for his article.

## Our Finances:

There is no set subscription price for *Anabaptist Voice*. We appreciate donations from those who wish to support the work.

To assure an informed supporter base, each issue will contain a statement giving the number of copies printed and distributed, the total costs for the previous issue, and the amount of donations received.

## Our Organization:

The AV Editor is responsible for assuring that *Anabaptist Voice* adheres to the stated purpose, securing writers, and proper copy editing. The AV Production Team is responsible for design, layout, printing, subscriptions, and all financial matters.

At present, *Anabaptist Voice* is choosing to be free of government regulations and control as much as possible. We are not registered with any federal or state government body. We are not a 501(c)3 organization; individual contributions are not tax deductible. Those who give to *Anabaptist Voice* through the local church may obtain a tax deduction.

## Our Audience:

Our primary target audience is anyone associated with an Anabaptist church. We define an Anabaptist church as one that practices a follower-of-Jesus baptism, maintains actual applications of Bible truths, and one where a close-knit, disciplined brotherhood exists among the believers.

Our secondary target audience is those not familiar with Anabaptist churches but are searching the Scriptures for truth.



## Some Historic Tenets of Anabaptism:

In order to provide clarity about who we are, *Anabaptist Voice* lists some historic Anabaptist beliefs and practices we believe are still valid today.

1. God accepted Jesus' death on the cross as an atonement for the sins of the whole world. Thus the blood of Jesus enables each person to be acceptable to God when he repents of his sin and surrenders himself to King Jesus. This initial commitment is followed by obedience to the commands of Christ which gives the disciple assurance of his right standing before God. “Salvation” is not just a one-time event but a life-long experience.
2. Adult believer's baptism signifies a commitment to follow Christ as His disciple in His Kingdom.
3. The teachings of Christ and the apostles in the New Testament are to be put into practice. The Sermon on the Mount and the Sermon on the Plain are the heart of Christ's Kingdom teaching for His disciples.
4. Anabaptists recognize the church as Christ's Kingdom on the earth.
5. Faithful obedience to the commands of Christ often brings persecution upon us.
6. The world (*all who do not obey God*) is evil and under the sway of Satan.
7. Our earthly conduct determines our eternal destiny. True faith must result in obedience that will be rewarded in heaven. Evil works prove a lack of faith in God and will result in eternal punishment.
8. Kingdom disciples do not participate in the civil government or “serve” in the military.





# Our Readers Write

**Policy Note:** Email letters to *Anabaptist Voice* are encouraged. All letters must be accompanied by the writer's full name and physical address (not a PO Box). If the letter is printed in the magazine, only the writer's initials and state will be attached to the comments. If you send AV a letter, we assume the right to use any part of the letter we deem of interest to our readers. AV will try to be courteous in acknowledging all letters. - AV Editor

## Sound and Singing

I am writing in response to the question in AV 11, page 20, "What factors make good acoustics for a meeting room?"

From the article that produced this question I understand that by "good acoustics" we are talking about acoustics that are good for singing. The meeting house in Virginia where I attended as a child was good for singing with its hard, high ceiling and its hard, smooth walls and floor and benches. But as soon as the closing prayer was over, the room erupted with happy noises. I appreciate meeting rooms where acoustics favor singing, but some prefer rooms where the drop of every baby bottle and the cry of every baby are subdued.

If better singing is the goal, your suggestions to rip out the carpet and make a hard ceiling are excellent. As a rule the thicker, the harder, and the smoother the surface, the better for singing. It is hard to beat concrete for a good surface, but for thinner and less rigid surfaces like drywall and paneling, what lies behind the surface is also important. Two layers of 1/2" drywall are better than a single layer, and 16" framing is better than 24". This is because the thinner panels, when allowed some flexibility, absorb much of the bass through vibrating, as do larger panels of window glass. And if you must use carpet, the thinner the weave the better, and the less padding underneath the better.

High walls and ceilings make for better singing for a different reason. When our song travels ten to fifteen feet from mouth to wall or ceiling, then back to the ear, it fuels our subconscious singing by telling us where we are at and how we are doing. And it's better if the feedback is not all straight back but mixed with voices from across the room—hence the preference for a vaulted ceiling to provide more of a "group" feedback. Ideally 12-foot walls with an 18-foot ceiling center would be best.

But if I had to choose between proper distances with soft surfaces versus austere surfaces with low walls and ceiling, I would choose the latter. Experience suggests that closer distances are more likely to be "sung through" by joyful voices than are soft surfaces.

When I showed our local electrician the changes to our ceiling and wall height we were planning a little over a year

ago, he suggested a lot easier solution: Put a large sign at the front of the auditorium that reads "SING LOUDER." That may actually work for a smaller room with austere surfaces, but probably not for what we had. In our case, we had to change a few distances and smooth out a number of rough and textured surfaces—or continue to lose our voice to our surroundings. We chose to make the changes.

R.M. | California



## Inspiring

We enjoy every copy of AV, and are sharing them with others in the Netherlands. We would love to continue to receive our copy, and therefore would like to inform you of our address change.

We express much gratitude for the effort you put into getting such inspiring material to us.

T.C.M. | Netherlands



## Open Dialogue

We appreciate the open dialogue in AV. If we are earnestly seeking the truth, we will never be intimidated by someone else's contribution.

*The Atonement in 100 Words*

The atonement of Christ's blood is the means toward an end, not an end in itself. The process of reconciliation begins with faith, repentance, and baptism on the part of the sinner. After obedience, the Lord pours in His oil of healing, which is the blood of the Lamb, by the power of the Holy Spirit.

God does not waste one drop of blood on non-repentant unbelievers. However, the efficacy of the propitiation is made actual for anyone in the whole world who would believe.

Reconciliation places man back at the beginning where Adam was before the fall.

K.H. | Indiana

## Different Voices Heard

For the last three-and-a-half years I have been reading AV. I come from an Anabaptist setting. I have enjoyed reading the different voices being heard. I know I don't have the answers on some of the different things I read. One thing I do know is that I love Jesus and want to keep serving Him!

My wife and I are moving to Indiana to be closer to my children, so I wanted to give you the new address. Issue #11 was the last one I got. Thank you in advance.

A.H. | Virginia



## Truth in All Things

It is well to admit that we are not always perfectly right, but once someone points out the truth to us, we have no excuse not to embrace the truth and adjust our lives to it. That is the only logical way to respond.

The question of “under penalty of perjury” is, as I realize, a new thought to many people and I am well aware how people usually respond to new thoughts. I also realize how unpopular it is to bring up new thoughts on scriptural subjects.

The men and women in *Martyrs Mirror* gladly died for things we don't seem to care about anymore. The teaching that to “affirm to tell the truth” on legal documents violates the gospel standard that says, “Let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Anything beyond this comes from the evil one” (**Matthew 5:37**). Would the martyrs have been willing to die for this? More importantly, are we willing to stand by the truth?

It seems it was very important that Old Testament prophecies on the Messiah were accurate. For example, when Moses smote the rock instead of speaking to it, he was not allowed to enter the promised land. We think that surely such a small offense should not have barred him from the promised land. But God makes no mistakes. The water coming out of the rock symbolized the Messiah. He was smitten one time, but He will not be smitten the second time. Hence by his disobedience, Moses distorted the prophecy. God considered it a serious offense.

Is it possible that God, all through the Old Testament, could be so precise but when Jesus said He would be three days and three nights in the heart of the earth, He was speaking only in general terms of “about three days and three nights”? (See AV10, page 38 “He Arose.”) This

writer misses the point that the first day of the week began at sunset on the Sabbath evening.

We are not understanding something correctly if we think Jesus was not literally in the tomb for three days and three nights (AV09, page 41). “Easter Amiss” gives a possible explanation of how Jesus could have been in the tomb for exactly 72 hours. This is an important point if we believe in the exact fulfillment of the Scripture.

D.H. | Ohio



## Loving Too Much!

My response to the letter, “Who Do I Love Least?” (AV12, page 6)

I really appreciate how AV works at making Scripture practical to our daily lives. I like the quote, “We cannot love God anymore than the person I love the least” (AV11, page 34). “**And the King shall answer and say unto them, ‘Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me’**” (**Matthew 25:40**). This verse tells me that how I treat my brother is how I am treating God. If I show very little love to my brother, I am showing very little love to God. Based upon this, the quote is both true and scriptural.

Another thought-provoking question one brother asked another brother: “Can I love my wife too much?”

The brother responded with another question: “Can Jesus love His church too much?”

The first brother had to admit, “No, Jesus can't love His church too much.”

The second brother responded, “Then neither can you love your wife too much because Ephesians 5:25 says, ‘**Husbands love your wives even as Christ loved the church.**’”

When Jesus gave the first two most important commands in Scripture (Matthew 22:36-40), it seems like He was saying, “If you love me with all your heart, all your soul, all your mind,” this love will be manifested by how you love your neighbor as yourself.

God is love (I John 4:16). When we are full of God (Ephesians 3:19) it will be very evident in how we love others.

“**Be ye therefore followers (imitators) of God as dear children, and walk in love, even as Christ hath loved us**” (**Ephesians 5:1-2**).

E.S. | Ohio

## Interesting and Edifying

I would like to subscribe for one year to *Anabaptist Voice*.

I am a member of an Old Order Amish group and saw this magazine at one of my neighbors. I found it interesting and edifying.

Thank you!

B.K. | *Indiana*



## Good Point

On page 13 of AV 12, the author lists six ways from the Sermon on the Mount in Matthew 5 where Jesus raised the bar in His new kingdom. Related to verse 33, he says, “Do not swear falsely.” Was that not the standard in the Old Testament, while Jesus’ new command was to “swear not at all...”

Blessings!

O.M. | *Arkansas*



## Informative

We would like to be put on your mail subscription list.

We are very new at being Mennonite and we have found this very informative. It is also refreshing to see others who believe in our same way. Thank you so much for providing us with good literature!

T.P.F. | *Arkansas*



## Varied Perspectives

I have been blessed by *Anabaptist Voice*. I normally like to read through the entire magazine. Some sections are more appealing to me than others, but I value the varied perspectives and have found the magazine to be an inspiration.

I also appreciate the quality materials and layout of the magazine. The magazine is both durable and aesthetically pleasing. We like to keep our old magazines around for rereading and reference later.

M.S. | *South Carolina*

## Open Discussion

I favor printing and openly debating differing ideas. There are some issues that have been “debated” for centuries, and will not be agreed upon by all until we clearly see God’s actual plan. That will not happen with the minds we have here on this earth.

Those ideas (Zionism, for instance, and the whole Sabbath-keeping application) we could leave alone, and agree to disagree. That way the reader can write what he likes; then AV can print the “opposing” viewpoints faithfully and verbatim.

It can be very cumbersome to attempt to print only exact “party line” material, especially when there are differences in the party!

A.R. | *South Carolina*



## Know History

Thank you, brother, for your pleasant response to the article I submitted to AV.

I will be looking for a chance to purchase those new books you mentioned. May God raise up many more who will take up the pen and provide literature that is beneficial to the rising generation. Politically correct society attempts to rewrite history to fit their agenda, but we as believers need to know our past so as to better equip us to serve the present age.

R.F. | *Tennessee*

*Anabaptist Voice:* The brother is referring to “The Conquest Series: American history through Indian eyes.” Currently five books in the series are available from T.G.S. International. For more information call (330) 893-4828. See story on pg. 32.



## Thought-Provoking

I really enjoyed reading Betty Heatwole’s report “On The War Front: In Iraq” (AV12, page 22). “The Practical Side: New Stories” – “No Rules,” and “Extra Power Darkness” are both very practical and thought-provoking (AV12, page 40).

M.C.B. | *Virginia*

# Taming the Tongue

by Austin Hege

“If anyone does not stumble in word, he is a perfect man.”  
– James 3:2

**Text: James 3:1-18**

## Purpose Statement

To create an awareness of the power and danger of the tongue and to give guidance on how to control it.

## Themes to Develop:

1. An unruly, careless tongue can make your spiritual life ineffective.
2. The words we speak reflect what is in our hearts.
3. We will have to answer for the words we speak.
4. God must help tame our tongue.

## Conclusion

To be perfect, Christians must tame the tongue.

## Introduction

Throughout the centuries, mankind has invented many dangerous and terrifying weapons—machine guns, cannons, tanks, bombs, chemical weapons, nuclear weapons. Such weapons of mass destruction can quickly destroy large numbers of people, buildings, bridges, and roads along with the water and power systems mankind depends on. Many who have survived modern warfare are scared and scarred for life.

As I thought about how deadly and destructive the untamed, unsanctified tongue of man has been down through the ages of time, I came to the conclusion that the tongue is far more dangerous than the world’s most deadly weapon. The unsanctified tongue has destroyed lives, friendships, nations, churches, and even a godly witness in communities—and is still destructive today.

In James 3:1-18, the apostle James shares with his brethren and with us, how serious a matter the unsanctified and untamed tongue is. He pleads with his hearers to gain control of their tongues before they destroy others with them. Many of us would never think of taking part in such wicked things as swearing, lying, using drugs such as alcohol, tobacco, and cocaine or feeding on pornography. Yet I wonder if we realize how sinful and repulsive to God an unsanctified tongue is.

## My Words

If the words I used this past week were scrolled across a giant screen for me to see, would I be pleased with all of them? If I compare my words with James 3:17, how do my words measure up? “The wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.” If I were to think how God sees all of my spoken words, would He be pleased?

Or would I be ashamed of my words? Did some words reflect pride, envy, hatred, self-will? Would I look on God’s screen and see backbiting words of slander and gossip? Would words flit across the screen showing lies, hatred, envy, and pride? How many words that I spoke last week would I like to delete or black out?

We must recognize where evil words come from. The Bible calls Satan a liar, a murderer, an accuser of the brethren. When we use our tongues in an ungodly manner, Satan is in control of us and the fire that burns is a consuming fire lit in hell itself. Thus we might say the unsanctified tongue is a taste of hell on earth.

This passage from James 3 and this message talk about the seriousness of an uncontrolled tongue, the need to have our hearts sanctified, and to have our tongues controlled by the Holy Spirit.



“A great forest is set on fire by a small spark.”

## A Careless Tongue Defiles Our Life

In James 3:6 it says, “The tongue is a fire, a world of iniquity.” Fire consumes, destroys, disfigures, and divides. The unsanctified tongue does all these things as well.



Verse six goes on to say, “The tongue is so set among our members that *it defiles the whole body*, and sets on fire the course of nature; and it is set on fire by hell.” Many sins a man commits are at least partly connected to his tongue. It contaminates the whole body; it poisons us spiritually.

If we are guilty of a loose tongue, it will render all our religion (good works) worthless. We might be:

- the most active in reaching the lost.
- faithful in providing for our families.
- a good manager of our business and time.
- good teachers of the Bible.
- giving generously to charities and donating to the poor.
- friendly to our neighbors and helping others in need.

In James 1:26 we find, “If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one’s religion is useless.” James is not speaking to the heathen around them, he writes, “among you,” or to *those within the church*.

What James means is that you can give everything you have for what you believe is right—your home, your farm, your finances—and you may even die for your faith, but if your tongue is spewing out bitter, unkind, acid words, you are deceived. All your works will profit you nothing. It is all in vain.

### Spoken Words Reflect Our Hearts.

When I was young, a boy close to my age would get his mouth washed out with soap whenever he said something evil in nature. No doubt the procedure had an impact on the boy’s life; maybe it helped him overcome a bad habit.



“Large ships are steered by a very small rudder.”



“We put bits into the mouths of horses.”

But soap on the tongue will not have a lasting effect unless the heart is also cleansed. Jesus said in Matthew 12:34-35, “Brood of vipers! How can you, being evil, speak good things? For *out of the abundance of the heart the mouth speaks*. A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.”

Loose, careless, evil talk can only come from an evil, unclean heart. You can blame evil speech on others—maybe on your upbringing—but that will not be an excuse God will accept.

Taming the tongue is a heart issue. Jesus made that clear when He said that the mouth speaks out of the abundance of the heart. If I walk away after angry words with a brother or sister who disagrees with me, can I claim to possess in my heart the same love my Lord displayed toward His enemies?

A tongue that quarrels with others, complains, gossips, tells hurtful jokes, and attacks the character of others points to a heart problem. It is not just a little weakness; it proves there is something of hell-fire smoldering inside us.

If we are spewing hateful things from our mouth, we have an evil treasure stored in us. Just as a poisonous snake has sacks of poison stored behind his jaw, so it is if deadly poison is stored in the recesses of our heart. When angry, or in an unguarded moment, poisoned words will come out because our hearts are not sanctified.

### We Will Answer for Our Spoken Words

The judgment day is coming. In Matthew 12:36-37 Jesus says, “I say to you, that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified and by your words you will be condemned.” If we do not want our words

to condemn us when the judgment day comes, we must deal with them now. The alternative is for our words to follow after us to the judgment.

Did you ever have the Holy Spirit whisper softly to you not to say any more; to refrain from speaking certain things that came to your mind? We must give heed to those warnings. We must desire Jesus' cleansing work in our hearts so our tongues may speak in ways that bless and honor our Father in heaven.

James 3:9-10 speaks of God's attitude toward a person with a divided tongue, a tongue that speaks both blessings and curses. Out of the one side of the mouth comes blessings for God. Out of the other side come curses for men. *"With it [the tongue] we bless our God and Father, and with it we curse men, who have been made in the similitude [likeness] of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so."*

I understand the Greek word for curse means "to tear down, to bring one down, to denounce as evil." That is what it means to curse our fellowman. There are many ways to do this without placing a direct curse upon another person.

Psalms 62:4 speaks of another kind of curse, an inward curse. *"They bless with their mouth, but they curse inwardly."* Maybe sometimes we keep from speaking our thoughts, but inwardly a fire burns. Are we guilty before God, at times, of cursing inwardly? God expects a much higher standard of us than that of heaping inward curses upon others. In Matthew 5:44 and Luke 6:28 Jesus said, *"Bless those who curse you."* Romans 12:14 says, *"Bless those who persecute you; bless and do not curse."*

We saw this past summer how much destruction can be caused by a little campfire when it burns out of control. One California fire killed more than 100 people, burned 14,000 homes, and charred an area the size of Chicago. James 3:5b, *"Behold how great a matter a little fire kindles,"* points out that our tongues can be like that California fire. Even though our tongues are very small when used in the wrong way, they can do a lot of damage. God will judge those who use the tongue in the wrong way.

You have probably heard of individuals who light a small fire in a building, then find a place to sit unnoticed where they can watch the fire rapidly consume the entire building. We used to call such people "firebugs." They got a thrill out of watching buildings burn—and they did not care what they destroyed or who got hurt. All they cared about was satisfying their wicked desires.

That is how we can be with our tongues, at times. Maybe we drop a bit of gossip about someone's sinful past, then sit back and enjoy watching those words destroy his character in the eyes of others. It may even cause the target of the slander to turn away from following Christ.

So I ask, how many fires has my tongue or your tongue started? How many such gossip fires, inward curses, and unkind words will we carry with us to the judgment day?

### Only God Can Tame Tongues.

James 3:8 says, *"No man can tame the tongue. It is an unruly evil, full of deadly poison."* How does God expect us to tame our tongue when He says no man can do it?

God will help us tame our tongues. We must remember that according to Matthew 19:26, *"With God all things are possible."*

The Holy Spirit is our trainer. He will help us break our wild, unruly tongue.

When Isaiah found himself in the very presence of God, he was convicted of having unclean lips. *"Woe is me! [I cried,] 'for I am undone! Because I am a man of unclean lips ... for my eyes have seen the King, the Lord of hosts'" (Isaiah 6:5).* That is the way it works with us. The closer we find ourselves to God, the more sinful our sins become and the more unworthy we feel.

God made a way to cleanse Isaiah's lips. A seraph took a hot live coal from off the altar and placed it upon Isaiah's lips. Then the seraph said, *"Your iniquity is taken away, and your sin purged."* God's Word is a live coal. The Holy Ghost is the fire. God desires to put His fire to our tongues to sanctify them. But this can only happen when we desire to be sanctified (cleansed) and allow Him to work in us.

The road to victory over sins of the tongue must start with the same confession Isaiah made, *"Woe is me. I am unclean."* Only then can God begin His cleansing work.

If you really want God to clean up every word that comes out of your mouth, *ask Him to purify your heart.* Remember, the mouth speaks out of the abundance of the heart. Ask God to convict you each time you are tempted to say something careless, unkind, or untruthful. Then obey His voice when He speaks.

It will help you guard your speech if, before you talk, you ask yourself the following questions:

- Why am I sharing this? (What is my motive?)
- What good or evil might it do?
- Will it honor and glorify God?
- How will it affect others?
- How will it affect my witness for Christ?

- Would Jesus say it or share it?

If we try to clean up our speech in our own strength before we call on God to help clean up our heart, like Peter we will fall. When we do not confess our sin, it progressively gets worse as it did with Peter.

1. First, he denied his friendship with Jesus.
2. Next, he denied his Lord with an oath.
3. After that, he began to curse and swear.

Peter was convicted and repented after he remembered the words of Jesus. “Before the rooster crows, you will deny me three times.” And the Scripture says he went out and wept bitterly. When we fail, we need to follow Peter’s example.

James 3:2 says, “If any man offend not in word, the same is a perfect man and able also to bridle the whole body.” If you are struggling in other areas of your life, check what is coming out of your mouth. If you seem to be losing the battle, is it not because some poison is hidden within?

James 3:11-12 asks three thought-provoking questions: “Does a spring send forth fresh water and

bitter [water] from the same opening?” And, “Can a fig tree, my brethren, bear olives, or a grapevine bear figs?” The answer is the same in all three examples; it does not happen. Indeed, it cannot happen. Someone has said, “A cup brimful of sweet water cannot spill even one drop of bitter water, however suddenly it is jolted” (taken from *If*, by Amy Carmichael, page 46). We are like that too. If our hearts are brimful of good thoughts, there is no room for evil thoughts. If there are only sweet thoughts in our hearts, no evil words will come out.

## Conclusion

Let us allow God to sanctify our hearts and tongues that we may speak forth blessings with words that encourage, build up, and strengthen; words that bring honor, glory, and praise to Almighty God; words of adoration, thankfulness, and love to the One who sits on the throne ... until He comes to take us to the holy city where only kind and pure words will be spoken.

A.H. | Georgia

*If you can control your tongue, you’ve got  
your other problems licked!*

L.W. | New York

# Proverbs on the Tongue

Proverbs 10:20

TLB

When a good man speaks, he is worth listening to, but the words of fools are a dime a dozen.

NET

What the righteous say is like the best silver, but what the wicked think is of little value.

NIV

The tongue of the righteous is choice silver, but the heart of the wicked is of little value.

ISV

What the righteous person says is like precious silver; the thoughts of the wicked are compared to small things.

The tongue of the righteous brings forth words of silver; His words are worth waiting for and pondering over. But the babble of the wicked holds little to impart, While his evil tongue shows what is in his heart.

- a paraphrase of Psalm 10:20



Be swift to hear, slow to speak.





# On the War Front: Fishing for Men in Chile

by Jeff Byler

**“Follow Me, and I will make you fishers of men.”**

**– Matthew 4:19**

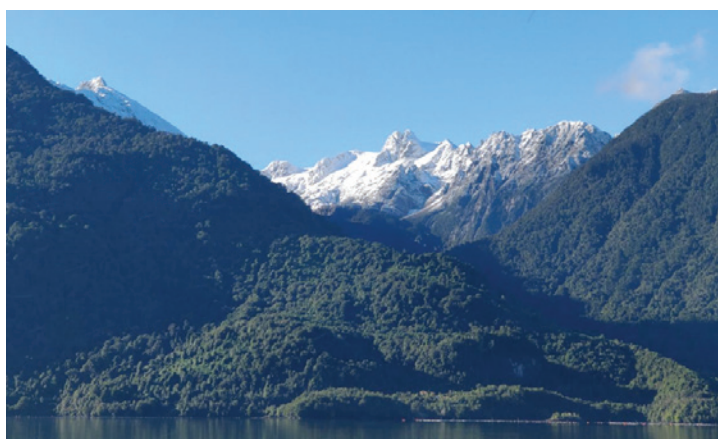
Greetings from Chile in the name of Him who *loved us, and washed us from our sins in His own blood*, our Lord and Savior Jesus Christ.

Jesus told His disciples that He would make them fishers of men. Fishing is an interesting analogy for evangelism. Sometimes fishing is good and sometimes it is not so good.

Fishing for fish requires patience, technique, and then more patience. Even children can be good fishermen, but catching that really big one can take a lot of wisdom. Trout fishing even requires some subtlety and you better be ready for that once-in-a-lifetime chance to set the hook.

I have noticed that people who catch a lot of fish go fishing more frequently than I do. I should fish more often, especially when it comes to fishing for men. Not all fishing holes are the same; the fishing is better in some spots than others, which gives me the opportunity to introduce our “fishing” spot—Chile, South America.

If I am not mistaken, we have the honor of being the southern-most Mennonite church in the world. Southern Chile, where we are located, lies below the 45<sup>th</sup> latitude. We live at about the same distance from the equator as Portland, Oregon or Montreal, Canada. Since we are relatively close to the ocean—about 50 miles in a straight line—we normally do not have extreme temperatures. Our lowest winter temperature has been about zero degrees Fahrenheit and the highest temperature has been about 90 degrees Fahrenheit. Winter temperatures can be as warm as 50°F and summer nights can be as cold as 30°F. We get a lot of wind because very little land lies below our latitude. Several feet of snow usually fall every year, but one year we had a full four feet.



**The Andes mountain range in Chile**

The Chilean people are respectful, generally educated, and for the most part have maintained more traditional values than we see in Western civilizations. The high Andes mountains to the east,<sup>1</sup> the driest desert in the world to the north, the vast Pacific to the west, and the Antarctic to the south have left this land relatively isolated until modern times. Chilean law first allowed for divorce around 2006 and abortion is still not legalized.

Roman Catholicism is still the predominant religion, but according to polls, has lost almost half of its credibility. Abuses and cover-ups by priests and even higher leadership have left many adherents disillusioned with religion. Even though about a quarter of the Chilean population is evangelical, they have failed to gain the confidence of the majority of the people due to the advent

of the “money gospel” and inconsistent living. Over twenty percent of the population is non-religious and a significant portion of this group is probably agnostic or atheistic.

Our church is located in the largest city in our region, *Coyhaique* (co’ ya cay), which has more than 50,000 inhabitants. The church here in Chile is ten years old and has

just reached a point where we are thinking of starting a sister church. As of yet we have not settled on a definite location where we want to start a new congregation, but we are thinking of somewhere within an hour’s driving time so we can share our school facility.

Our congregation appears to have reached some level of stability. This stability comes from the base of sincere Chilean and American brothers in the congregation, the unity of our goals, and our focus on practicing the teachings of the New Testament as closely as possible without adding to or subtracting from them.

<sup>1</sup> The highest peak in the Andes is Aconagua in Argentina at 22,838’ above sea level. The highest peak in the Rockies is Mt. Elbert in Colorado at 14,440’ above sea level.



After the church was established with baptized local believers, we drew up a confession of faith and practice which was affirmed by the congregation. Agreeing on how to practice our faith in a foreign culture can be a challenge. The church in Idaho was involved in this process and was a big help to us.

Now there is a leadership body of three brethren, including myself. We have an instruction class of seven planned to start later this month. Though we are not very numerous, we thank God for the peace and unity we feel and think this may be a good time to reach out further.

We realize, however, that no matter how old, young, large, or small our church may be, its security rests in its dependence on Christ. Very large and very small churches alike succumb to division and failure without Him. The church will hopefully continue for many generations, so the work of discipleship and evangelism should never end. *The harvest truly is great*, but we should never be complacent about our growth in numbers or slack in our teaching.

The Kootenai Valley Mennonite Church in Idaho began this work after ten brethren from there returned from “spying out the land” in 2006. The focus of this first trip was the area between *Puerto Montt* and *Chile Chico* but after all of the traveling and exploring, the area around Coyhaique was selected as the most favorable spot for an outreach. This area has the largest population and is the center of commerce for everyone within a 100-mile radius. Add to this the fact that this region has mountains and valleys reminiscent of our home in Idaho made it a natural choice for us all.

In addition, this is where the particular “fishing” strategy that we are using comes into play. The vision for this mission was to be a hybrid between an outreach and

the traditional mission. The hope was to establish a group of committed Kingdom workers who would support themselves financially and give a living example of how a New Testament believer works and lives. Hopefully, some of our children will continue this work.

Experiences from other mission work inspired us to take this route. Our model is the “Lifetime Evangelization” view of mission work that was used by William Carey, Adoniram Judson, and later by conservative Mennonites in Latin America. About 50 years ago some families simply moved to Costa Rica, Guatemala, Belize, El Salvador, Honduras, and Paraguay without any plans of ever returning to the United States. Recently, Anabaptist churches have been started in Uruguay, Peru, and Columbia with this mission model.

Missions today appear to be using more short-term workers and many of them are very young. Now many teach the idea that a mission should start a work and then turn it over as soon as possible to the local people; this mission model supposedly follows the apostle Paul’s example. However, if we read the New Testament more carefully, we see a network of leaders visited these churches on a regular basis. Neither were these churches considered autonomous because some disputes were settled in Jerusalem.

The other difference is that the areas Paul evangelized often had Jewish converts who had a jump-start on scriptural knowledge and ethics that probably allowed for a faster than normal pathway to leadership. Naturally, we need to involve locals in leadership as quickly as they can handle it, but more damage is caused by being too hasty than too cautious.

Assuming that missionaries are holding back locals is also a false assumption. Foreigners are often given a



Community of believers in Chile



Beautiful and rugged with wide-open spaces

unique platform to present the gospel that is not given to people of the same culture. Jesus said, “*A Prophet is not without honor except in his own country.*” Quite possibly many American Anabaptists can be more effective in a foreign country than their own; our experience in Chile has confirmed this.

My question: Is this new short-term model for missions based on actual long-term proof on a mission field, or is it based on the length of terms most mission groups are able to get commitments for? In some places where we served years ago, local people seemed to have developed a cynicism toward friendships with volunteer workers because they came to understand that these relationships were very temporary and soon forgotten. I believe the job of a mission worker is to mentor and enable local people; one should become their brother, not their superior. Assuming that staying long-term hinders the work of God is an inaccurate belief. Instead, it can give a stabilizing and visionary role for God’s work.

One desire I have in writing this article is to challenge Anabaptist people to consider settling a new area of the world for the purpose of evangelization. This is necessary to keep the Anabaptist vision and belief vibrant and practical as well as to fulfill the great commission. Not only is evangelization an offensive Kingdom work but it also helps keep up our defense against worldliness and spiritual atrophy.

One of our goals here in Chile is to develop relationships and wait for the opportunity to present Christ. 1 Peter 2:12 says, “*Having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.*” We are watching and praying for that moment of visitation when the ground is ready to receive the precious seed. While we watch and pray, we are developing relationships with Chileans as we go about our work and looking for the times when hearts are open to the gospel.

Ted Byler and family live in town while Eli Shetlers live ten minutes out of town and manage the café/

Christian bookstore. The rest of us live in the country, some thirty minutes from church and town. Families earn their bread by construction, farming, welding, and working in the café. We have five American families, three Chilean families, and some singles who attend our church regularly. Church attendance is usually a little over fifty people.

We are very grateful for the café because it has been a blessing in many ways. The café was started to put a daily “face” to our church. We have had numerous compliments on the Christian environment. It sparks a lot of questions about our beliefs and gives quite a

few opportunities for inviting people to our church services. It also provides a meeting place for those of us who live in the country and need to pass time in town between shopping or until church services begin. The café has shelves of books and Bibles for sale with a large portion being written by Anabaptist authors. Then there are the coffee, doughnuts, cinnamon rolls, soup,

sandwiches, and other trifles that attract those with more culinary interests.

What is it like living in Chile long-term and what are the challenges? I suppose the biggest challenge is finding social life for our youth. Thankfully, the café has brought a number of youth to Chile from various parts of the USA to help serve. Nevertheless, we are very isolated from other Anabaptist churches; the next closest church to us is a full-day journey north in Puerto Octay. Tickets to Chile are very expensive and the journey usually takes over twenty-four hours, so we do not get many visitors from the States. The fact that we live a half hour from town makes even fewer social opportunities for our family of four boys aged 12 through 20. (We have one married daughter in Idaho and their family plans to move here in August.)

Another challenge here is the weather which is rather windy and chilly, no pun intended. Long winter evenings and colder temperatures leave us battling with the winter blues at times. But our Christian Chilean brothers constantly encourage us with their faithfulness and sincerity.



**Fellowship over food, a key ingredient in community**



Every culture and generation seems to battle with the practice of Bible ordinances and the spiritual truths they represent. For first-generation Anabaptists, the ordinances of baptism and the spiritual truth of a new birth were the battleground. Likewise, the ordinance of communion and what it represents—the pure community of closely fellowshiping believers—was a battle for them and still is today.

In Chile, Mary-worship seems to have provoked a venerated opinion of women and an almost disdainful view of manhood. Women are in many leadership positions, especially in evangelical churches where they often take more prominent roles in church services than the men. Mothers are also often respected over fathers. Men have often accepted an inactive role in family and church affairs. After years of attending our church, some have left simply because we believe that *women should keep silent in the congregation*, as the Scriptures teach.

One of our bigger spiritual challenges in Chile is teaching the headship covering, which is virtually unheard of in Chilean churches. The ordinance of the women's headship covering and what it represents, along with the recognition of and submission to authority, has been hard for many Chilean women to understand and accept. Several Chilean women in our group practice this ordinance. A real societal persecution exists which they have to endure for their conviction. We admire our Chilean sisters for their courage and willingness to stand out in a feministic society. It is our duty to hold them up in prayer. Mennonites are raised with favorable peer

pressure towards this ordinance where Chilean society views this as oppressive to women.

Our goal is to establish an enduring Anabaptist church in Chile. If God wills, we will stay until the church is well established and see that our labor has not been in vain. A good carpenter does not leave the job until his work is done, unless the Master Carpenter calls him to another job.

I recognize that modern mission organizations must ask for two- or three-year commitments. But we shouldn't let this practice keep us from fulfilling the complete commitment that God asks of each of us—stay until God asks us to move on. It is also true that some are called for shorter terms or more specific tasks. But we should consider that when we think the job is completed, God may just be starting to make us into effective and productive workers in His Kingdom. Maybe a great and effectual door has just opened for us. Just remember: *In every situation it is required that a steward be found faithful.*

I would like to take this opportunity to ask you to pray for this work in Chile. Pray that we will not be discouraged and that we would be good fishermen. Pray that we would always put His Kingdom first and that the Holy Spirit would convict those dead in sin to turn to the living God. Pray that we would not compromise the truth but that we might speak the truth in love. Finally, please pray for *all who are in authority* as the Scriptures say, so ***“we might lead a quiet and peaceable life in all godliness and reverence.”***



The country-side of Coyhaique, Chile



At the cafe on the outskirts of town

# Daniela's Letter of Praise & Thanksgiving

*Daniela's story as told in a letter to the sister church in Idaho. - Jeff Byler*

Jesus said, "Go and tell John the things which you hear and see: The blind receive their sight ..."

– Matthew 11:4-5

I want to tell you some of my story. My name is Daniela and I am 31 years old. Israel and I have now been married for 10 years and have a family composed of three children—Javiera is nine years old, Dante is five years old, and Grace is one year old.

At the age of 16, I started to have vision problems. I did not take it seriously because my mother did not have the resources to take me to the doctor and buy lenses. Years passed and I met Israel at work in 2008. A friendship started and he told me he was a Christian and believed in God, even though he was away from the church. His beliefs were not an issue to me since I did not know God. But when he told me of his experiences with Christ, I always listened very carefully; I was convinced that God was real.

We were married in 2009 and our daughter Javiera was born. Right away we had many projects to do. One project was to get a house to give our daughter a home. Little by little we started to buy our things for the house.

One year later Israel noticed that I had a hard time seeing. Through my husband's cousin I got my first optical glasses. My eyesight improved but it still was not as it should have been. I had vision check-ups once a year so I could renew my glasses, but the lenses never managed to improve my vision a lot. Israel and I continued our life together, enjoying each other and our daughter. We did not let my vision problems ruin our life.

In 2013 we decided to go to a private doctor who realized I had a bad formation in my corneas and requested that I have a lot of exams done. The exams revealed that I had a disease called *keratoconus*. This disease slowly changes the round shape of the cornea into a conical shape.

The doctor who diagnosed my problem then referred me to a specialist in corneas. He told me the disease had no cure and the only solution was an operation which

consisted of "ring implants." We got a quote for the operation but discovered it was far beyond our means.

This finding was very difficult for me; it was even more difficult for my husband. Israel wanted to give me everything I needed so that I could see well, but his salary was not enough for the operation. After realizing I needed the expensive operation, we postponed all our projects. Israel worked hard and we tried to save up money for the operation, but it wasn't enough.

At the end of the year, we resigned ourselves to postpone the operation and have another child. In 2014 Dante was born. He, along with our daughter, made life a joy.

The operation was no longer a priority and we just enjoyed our family. In 2015 we decided to choose a better lifestyle for our children and move away from Santiago, the capital of Chile. Israel's father lived in Coyhaique and he offered to help us move there. In March of 2016 we made the three-day overland trip south and settled in Coyhaique.

Before we moved, we visited the Coyhaique area on vacation. During that visit we first met Ted, Jeff, and all his family. When we lived in Coyhaique we visited them a number of times and went to church with them. We felt God was calling us to come to Him.

It was through God testing us and speaking to our hearts that we gave our lives in obedience to Christ. From that moment on, we began to attend church. Jeff offered to disciple us and we agreed to study God's Word with him. After the church learned of my illness, they began praying for me.

A few weeks passed and bishop William Byler and his wife from Idaho arrived. Jeff asked if I wanted to be anointed with oil and ask God to heal me. I accepted this offer. When the day of anointing came, I must confess I was very nervous and was hoping that God would heal me.

God healed the most important thing in my life that day. At that time, I understood that it was not my sight, but my heart and my mind that needed healing. From



Daniela, Israel, and their family



that day on, Jesus transformed my life and demonstrated to me that He is by my side taking care of me and guiding me. In every moment and in many ways, God impressed my life with His love and His infinite mercy.

Here is how God demonstrated his mercy to me. When the brothers in Idaho learned of my condition, they wanted to help solve the problem with my vision. In November 2016, we made an appointment with an eye doctor in Santiago to see in what condition my sight was and to check out the possibility of operating on my eyes. We left with all the blessing of God and with many prayers of our brothers, and everything turned out better than expected.

In Santiago, we first went to a doctor who specialized in corneas. He evaluated and performed tests to see how far the disease had progressed. The doctor said that the ailment had progressed very little and recommended me to another specialist since he did not dare to operate without a second opinion.

We went to a second doctor who reviewed the exams carefully for a long time. We were nervous because he did not talk for 10 minutes and only looked at the exams. Then he asked, “How could you live like this for so many years?” This doctor rejected the option of having a cornea transplant and wanted to try rigid contacts. I had not realized that such lenses even existed because I had been told the only solution for my condition was an operation.

The doctor then explained more about how contact lenses would help me. “I want you to wear glasses for a while along with the rigid contact lenses until we see if you need an operation or not. Eventually, you will need to have an operation called ‘crosslinking’ to prevent your eye condition from advancing.” Then the doctor referred us to two different stores that made these lenses.

When I arrived at the optician, the actual owner of the business performed another exam and evaluation and told me that my vision was at 20% and that he would give me temporary lenses to improve my vision to 90%. He promised to make these special contacts as quickly as possible; the next day he had them ready. I was so glad for this fast service because now I could return to Coyhaique immediately.

As soon as I put the hard contacts in, I could see much better. The colors were bright and I could enjoy the marvels of God’s creation—the mountains, the rivers, the flowers, and the animals. I wanted to read everything. But the best of all was when I arrived home; now I could see my children much more clearly and beautifully than before. The smiles and the tears and the laughter all ran together as I joyfully held them close.

After three months of using the contacts, I went back to the store and found that I now have 100% of my vision restored. When I left the store, I was very happy and thankful for this blessing and miracle that God did in my vision with the help of the Idaho brothers.

Even though I see well now, the disease could still make my sight worse. So now I need to make another trip to Santiago for another examination. This trip is necessary to see if I still need an operation to prevent the disease from advancing.

I wanted to write this letter to tell you a little of my life and how God has changed me and my family. I want to thank you from the bottom of my heart for what you did for me. I see life with more joy and I can study the Scriptures now. Praise to God and thanks for everything. It was a great blessing to us.

Daniela Gamboa y Israel Bueno y familia



**A sample of God’s beautiful creation that Daniela was able to see clearly with her contacts!**

# The Importance of the Resurrection

by Milo E. Zehr

**"If Christ is not risen, your faith is futile; you are still in your sins!"**

**- I Corinthians 15:17**

I was 39 years old, had graduated from Liberty Baptist College, and was in my first year of a graduate program when I heard the most shocking statement I ever heard in my life concerning the resurrection of Jesus Christ from the dead. Prior to this, Bible and theology professors had fed me a steady diet of the common Protestant understanding of justification and salvation, and although I had been able to identify several unbiblical themes, I still had not heard any clarifying statement that made the issues crystal clear to me.

The shocking statement occurred on the day the professor asked one of the students to close the classroom door. After the door was closed, the professor said, *"The Protestant view of justification and salvation does not need the resurrection of Christ."* This one sentence followed by an explanation of its meaning became the turning point in my journey toward a fuller understanding of salvation and the value of Christ's resurrection.

I asked the professor to repeat the statement and explain why he said it.

He responded by saying, "The Protestant view of salvation says the sins of sinners are imputed (*transferred*) to Christ on the cross and the righteousness of Christ is imputed (*transferred*) to the sinner who trusts Jesus. This imputation formula of sins being *transferred* to Christ and Christ's righteousness being *transferred* to the person who trusts Christ, requires the death of Christ but does not require the resurrection of Christ."

The professor's explanation means a person can be justified and go to heaven whether or not Christ arose from the dead. According to this popular Protestant view, entrance into heaven depends solely on God's acceptance of the perfect life and death of Christ as a substitute for the practical holiness God requires of believers.

In this common teaching, when the sinner trusts in Christ, God simply *transfers* the righteousness of Christ to the sinner's account in heaven. This *transferred* righteousness becomes the basis for God's declaration that the sinner is now righteous and is a saint in God's eyes. Although good works should follow, good works are unrelated to the believer's final salvation.

By contrast, Anabaptists believe Christ's resurrection is an essential part of salvation. Christ's death and resurrection changes a person from a sinner to a saint and creates a new person. Through the resurrection, God delivers the sinner from the condition of being a sinner, rescues the sinner from the dominion of the devil, and transplants the sinner into Christ's Kingdom (Colossians 1:21-29).

Romans 6 teaches that both the death and resurrection of Christ are essential to a New Testament understanding of salvation, and to a life of righteousness after conversion. Paul's teaching in these verses is crystal clear: the person who is "baptized into Christ" is co-buried and co-raised with Christ. This means that the person who is "baptized into Christ" experiences the same death to sin and resurrection to life in his or her body of flesh that Jesus experienced in His body of flesh.

The believer is co-buried and co-raised with Christ. Those who are "baptized into Christ" have died and been buried, and have been raised from the dead with Christ. The person who is in Christ stands and lives and walks on resurrection ground.

The rule and power of sin inherited from Adam has been broken in the death and resurrection of Christ. Therefore, the rule and power of sin is broken in those who co-die and co-rise with Christ. They are no longer in bondage to sin and death.

God performs this operation of "dying and raising" inside us, in our hearts and minds, at regeneration. In other words, this dying and rising takes place inside us and is not simply something God does on the books of heaven.

Paul is clear that the person who has been buried and raised with Christ **"should walk in newness of life" (Romans 6:4)**. The believer "should" and will "walk in newness of life" because **"if we have been planted together in the likeness of His death, we shall be also united with Him in the likeness of His resurrection" (Romans 6:5)**.

**"If then you were raised with Christ, seek those things which are above" (Colossians 3:1).**

M.E.Z. | Virginia

## Review Question:

Why is the resurrection an essential part of salvation?



# Awake, Awake, O Earth!

music by J. Henry Showalter



John Henry Showalter was born at Cherry Grove, Virginia, three miles northeast of Singers Glen, on November 2, 1864. Many church and family connections with the Funks and Klines in that area marked the Showalter family as having an intense interest in church music.

For fifty years John Henry's father was an outstanding song leader and teacher of singing classes in Virginia and other states. John Henry's older brother, Anthony, headed a leading firm of music publishers in the South at Dalton, Georgia. His firm published over 130 music books which sold more than a million copies.

John Henry Showalter attended several music schools. One of his teachers, Frederick W. Root of Chicago termed John Henry's voice as one of the best with a large compass and high quality. Mr. Root also said, "He is a skilled teacher of classes and one of the best leaders of large singing assemblies; his compositions are to be found in many collections for church and Sunday school including hymnals of the Church of the Brethren of which he is a member."

For many years John Henry Showalter was established at West Milton, Ohio as a composer and publisher. He authored more than 40 books, many of which he published. These books included works on the rudiments of music, theory and practice of teaching, voice culture, harmony, and musical composition as well as many gospel songbooks and hymnals.

One of his most notable and successful publications was entitled *Psalms, Hymns, and Spiritual Songs*, first published in 1892. This work changed the singing in the Church of the Brethren from the old "lining out" procedure to the more modern method of rendering hymns in religious services.

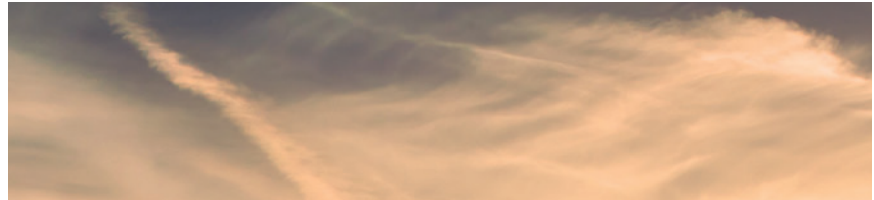
John Henry Showalter was frequently called upon to lead the singing at the annual meetings of the church in assemblies made up of thousands from all parts of the United States.

John Henry wrote the music for at least three hymns familiar to many of us:

"Awake, Awake, O Earth!"

"More Like Thee"

"There Is Joy in My Soul Today"



## JESUS CHRIST: RESURRECTION

God ... hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. -1 Pct. 1:3

## 248 AWAKE, AWAKE, O EARTH!

Lucy R. Flemming, 1899

J. Henry Showalter, 1864-1947

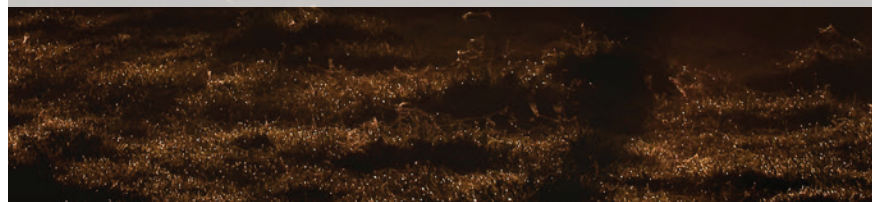
1. A - wake, a - wake, O earth! Thy man - y voic - es raise, And let the  
2. A - wake, a - wake, O earth! For - get the hour of gloom, When in thy  
3. Bring trea - sures of the field, Bring leaf and blos - som sweet, Thy choic - est  
4. Lift up thy gates with praise, And robes of joy put on, The Lord of

echo - ing hills Re - peat the note of praise. Let all the isles re - joice,  
shudd'ring breast Thy Mak - er claimed a tomb. Put off thy win - try robes  
and thy best, Be - fore His pierc - ed feet. While all thy sons are glad,  
life and death Hath ris - en to His throne. He hath gone up on high,

Let seas take up the strain, Christ from the dead hath come, He lives,  
shudd'ring breast Thy Mak - er claimed a tomb. Put off thy win - try robes  
And tears are put a - way, Let youth and age a - like Sing "Christ  
And giv - eth gifts to men; He lives, no more to die, He lives,

He lives a - gain. He lives, a - gain! Our ris - en Lord,  
the ris - en King. He lives! Christ lives! He lives a - gain!  
is ris'n to - day. He lives! Christ lives! He lives a - gain!  
He lives a - gain.

to - day! Christ from the dead hath come, He lives, He lives a - gain.



# Resurrection Power

by Andrew V. Ste. Marie

“Therefore, we are buried with him by baptism into death, that just as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

– **Romans 6:4** (AVU)

In approximately A.D. 33, Jesus of Nazareth was crucified by the Roman authorities ruling over the Jewish people. He was buried by some of His friends in a stone tomb, and His dead body was guarded by Roman soldiers. But within three days of His crucifixion, death lost its hold on Him. Angels pushed back the stone before the tomb, the guards fell down like dead, and the Son of God—the firstfruits of the resurrection of the righteous—stepped forth, alive.

As the word of Jesus’ resurrection went forth, God was powerfully glorified by this miracle. Jesus appeared to more and more people, and the apostles preached the message of the resurrection. Men and women repented of their sins, worshipped Jesus as the Son of God, and obeyed Him as the Monarch of the Kingdom of God.

## The Old Man Must Die

What does Jesus’ death and resurrection mean for believers today? The Apostle Paul taught that Jesus’ death and resurrection were events which we participate in, and are united to, when we become Christians and surrender ourselves to God. In Romans 6:3, Paul tells us that when we were baptized, we were baptized into Christ’s death. Jesus, of course, died physically on the cross. While Christians do not die physically in baptism, they do die spiritually when they are baptized and become Christians.

What do they die to?

- *Sin and our old sinful nature.* In the same passage in Romans 6, Paul says that it is “our old man” who was crucified with Christ, so that “we should no longer serve sin.” A dead person, Paul says, is free from sin. “Therefore, do not let sin reign in your mortal body, that you should obey its lusts” (**verse 12**).
- *The Old Covenant Law.* “Do you not know, brethren (for I speak to those who know the law), how the law has authority over a man as long as he lives?” (**Romans 7:1**). Paul compares this to a wife, who

is bound to her husband as long as she lives (verses 2-3). The Old Covenant Law bound to itself all those who were under that covenant. But there was a problem—no one could perfectly fulfill the terms of that covenant. No one could live up to its standard. The apostle Peter called it a yoke “which neither our fathers nor we were able to bear” (**Acts 15:10**). Worse yet, as Paul explains in Romans 7:7-13, the Law actually stirred up and increased sin! Was there a way to God apart from the Law? Yes—by the death and resurrection of Jesus, and our spiritual participation in that death and resurrection. Paul tells us that “you also have become dead to the law by the body of Christ, that you should be married to another, even to him who is raised from the dead, that we should bring forth fruit to God” (**Romans 7:4**). This is accomplished by the death of our fleshly natures; while we were held by the fleshly nature, the Law worked to bring forth sin. “But now we have been delivered from the law, being dead to what once held us [the flesh], that we should serve in newness of spirit and not in the oldness of the letter” (**Romans 7:6**).

- *To the world.* This is a *double* crucifixion! “But God forbid that I should glory except in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world” (**Galatians 6:14**). Not only am I dead to the world, but the world is also dead to me. By the death of Jesus, we are set free from the world and its lusts, which are the lusts of the eye and flesh and the pride of life (I John 2:16). The world and its lusts are doomed to destruction, but those who have been freed from the world to serve and love God and do His will shall live forever (I John 2:15-17).

## Christ Was Raised to Life in Power

Jesus died by crucifixion; when we die with Christ, we die to our sinful selves, to the Law which stirs up sinful



desires, and to the world with its lusts. But though He died in weakness, He was raised by the power and glory of God (II Corinthians 13:4; Romans 6:4). He rose from the grave because death was not powerful enough to hold Him (Romans 6:9). When He burst from the realm of the dead back to life, He led captivity captive (Ephesians 4:8) and the power of God was manifested as many other dead men came out of their graves as well (Matthew 27:52-53). Like the spoils of victory, Jesus came bearing gifts to give to men—to those who would follow Him (Ephesians 4:8). The psalmist tells us what these gifts were: “**thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them**” (Psalm 68:18)!

“God is to us a God of deliverance. To Yahweh, the Lord, belongs escape from death” (Psalm 68:20 WEB).

## Raised to Life by Christ's Power

Just like Christ was raised from the dead by the glory of the Father, so also we are raised up to a completely new life. This life is the life of God Himself, the Holy Spirit of God, Who inhabits every true believer. By this new and spiritual life, we yield ourselves and our bodies to God to live in a way which brings Him glory—to live above sin, to live righteously (Romans 6:10-14).

“If you then are risen with Christ, seek those things that are above, where Christ sits on the right hand of God. Set your affection on things above, not on things on the earth. For you are dead, and your life is hid with Christ in God” (Colossians 3:1-3). Living in this reality,

we stop loving the world and the things of the world; we put to death the sinful habits and desires of the flesh (verse 5). Instead, we love the things which God loves, the “things above.” We put on the new man, “**which is being renewed in the full knowledge after the likeness of the one who created him**” (verse 10). In this new man, human pride and prejudice crumbles; barriers between people of different races, economic status, and religious upbringings crumble. Among believers, “**Christ is all, and in all**” (verse 11b).

With a renewed and transformed mind, we can test and discern God's good and perfect will (Romans 12:2). We can live out His will on earth and bring glory to Him.

## Conclusion

Resurrected with Jesus, we can live in triumph over sin, the devil, our own flesh, and the world, showing the lost what redeemed humanity is meant to be, bringing glory to God and showing that the grace and glory of God are at work. While living in victory and fellowship with God, we look forward to the ultimate resurrection of the body at the end of time, when “**we will be like him; for we will see him as he is**” (I John 3:2b).

“Indeed, I consider all things loss... That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death; If by any means I might attain to the resurrection of the dead” (Philippians 3:8a, 10-11).



“The regenerate, therefore, lead a penitent and new life, for they are renewed in Christ and have received a new heart and spirit. Once they were earthly-minded, now heavenly; once they were carnal, now spiritual; once they were unrighteous, now righteous; once they were evil, now good; and they live no longer after the old corrupted nature of the first earthly Adam, but after the new upright nature of the new and heavenly Adam, Christ Jesus, even as Paul says: 'Nevertheless, I live; yet not I, but Christ liveth in me.' Their poor, weak life they daily renew more and more, and that after the image of Him who created them. Their minds are like the mind of Christ, they gladly walk as He walked; they crucify and tame their flesh with all its evil lusts. In baptism they bury their sins in the Lord's death and rise with Him to a new life.”

—Menno Simons

J. C. Wenger (editor), *The Complete Writings of Menno Simons*, Herald Press, p. 93.





# Did He Rise?

In the tomb the Savior's body lay three day.  
The Jews did fear that in some way  
His foll'wers might steal the dead body and say,  
"He's gone away and lives for aye."

Four soldiers stood to keep  
The dead Man in His sleep.  
But in the morn a blinding light shown through;  
The whole earth shook and rumbled too.

Those great soldiers fell in shock  
And wondered what to do if men should mock.  
They knew if Pilate found them out that they would die,  
And so the priests, with them, contrived this lie.

"While we soldiers lay and slept  
His foll'wers by us crept.  
And when it was day,  
We knew that it was they who carried Him away."

Many believed this tale, we're told,  
E'en though now it's centuries old.  
But men of faith will always know, Jesus from the grave did rise;  
And someday, by-and-by, we too will rise to meet Him in the skies.

JGL | Waynesboro, Georgia



# Call to Service: Salt & Light, USA

Anabaptist Voice interviews Clyde Zimmerman

*While many Anabaptists are familiar with Christian Aid Ministries and some of its 40-plus programs, in this issue we would like to focus on the SALT<sup>1</sup> Microfinance Solutions program in the USA. For the past ten years, the SALT program has been reaching out to people living in material poverty. The goal of this program is to provide Christ-centered teaching and to enable people to provide for themselves instead of depending on aid. This program has now grown to over 30,000 people and is operating in more than 15 countries in Latin America, Africa, and Asia.*

*Over the past few years, the SALT team has been working on developing a new element within the SALT program that is tailored for reaching out to neighbors in North America. This new aspect of SALT is called “Salt & Light” and was released last December. Recently we had an opportunity to ask the Salt & Light coordinator, Clyde Zimmerman, questions about the SALT program in general and more specifically, the new Salt & Light aspect.*

*AV Editor*



<sup>1</sup> SALT is an acronym for Shared Accountability Lending and Teaching.



The SALT program in Bangladesh

**AV: How did you become involved in the SALT program and what is your focus?**

**CZ:** Our congregation started a mission in Bangladesh in 2009 at the conclusion of a CAM rebuilding project following a deadly cyclone in which over 3,000 souls perished. A high-ranking government official from the Foreign Ministry of Bangladesh invited us to teach spoken English in the secondary schools.

After a number of years of teaching English, building relationships with the indigenous people, and facing many serious needs, we began asking ourselves: “Are we actually helping the needy families?” Or worse, “Is it possible we may be creating dependencies and harming the very people we are endeavoring to help?” These are hard questions, and in many cases, there are no clear answers. Watching these people face serious poverty and numerous unmet medical needs, we began looking at the SALT program, since we knew it focused on sustainability as well as helping the poor better provide for their families.

In 2014, we decided to proceed with SALT in Bangladesh, and I was appointed, along with the assistance of the SALT team at CAM, to implement the program. Starting a new program takes time and effort. Many times, there is a lot to learn about how it functions in different contexts. In looking back, it seems like God prepared the way for us, and SALT Savings Groups have become a very effective tool. These groups are not only for helping the poor utilize their God-given resources more effectively and better provide for the needs of their families; a primary focus is to share Truth in a country that is 90% Muslim and 9% Hindu. Today there are over 6,000 people enrolled in the SALT Savings Groups as well as hundreds more in sewing/tailoring classes and computer vocational training centers. Praise be to God, the SALT program has also proven to be very effective in spreading the gospel in a restricted setting, and numerous underground house churches have sprung up in some rural villages in Bangladesh.

In November of 2015, I joined the SALT team at CAM as a Country Supervisor. Today I focus on Southeast Asia. In addition to Bangladesh, I am CAM’s SALT representative for India, Myanmar, Cambodia, and Indonesia. In the past few years I also focused on the development of the Salt & Light program, and now serve as coordinator of this new element of SALT.



**AV: What are some of your responsibilities and how does your family fit into the travel requirements?**

There are a number of Country Supervisors within the SALT program, and each of us endeavors to support each country that operates the SALT program, to help them be successful and to meet their goals. While CAM does operate SALT on some of its foreign bases, most of the SALT programs are operated by Anabaptist Missions as franchises. There is regular ongoing communication between the Country Supervisor and the SALT field staff to share best practices in operations, to help solve challenges, and to give prayer support. Each Country Supervisor makes an annual field visit, as well as meets with the stateside mission board to help everyone stay together in vision, goals, and practice.

Recently SALT implemented the “Barnabas Team” teaching program in which Anabaptist volunteers who are inspired about the goals and vision of SALT travel to the field annually for a few days of intense biblical teaching. These men provide encouragement and exhortation for the indigenous SALT staff. A highlight of being a Country Supervisor is walking with sincere, godly men who have not previously heard instruction on living out Jesus’ teaching, but through the Barnabas Team efforts, now have this opportunity. One of the goals of the Barnabas Team teaching effort is to ensure that wherever SALT is operating, the indigenous men leading the program are living what they are teaching.

It is true there can be a lot of travel involved; balancing that with family commitments can be challenging. We do need wisdom from God, and work well together as a SALT team to support each other and give each other direction in this area. As I reflect on each country and the teams who are working faithfully, my heart warms. I am glad to visit each year to learn from them, assist where I can, and be an encouragement. The normal trip lasts about 10 days; if it is longer than two weeks, typically our wives will travel with us. The past four years, we as a family have lived in Bangladesh three months each winter serving as house parents for an English teaching team and working closely with the native SALT team in the country.

**AV: Why did CAM develop the Salt & Light aspect?**

**CZ:** Many times, when working in foreign countries, I am inspired to see how God is moving people to use their resources more effectively to provide for their families. Even more importantly, I praise God when they begin responding to gospel teaching.

However, upon returning home, many of us in the SALT program developed a burden for our neighbors, right in our own communities. Why are so many Anabaptists not being intentional gospel missionaries in their own neighborhoods? Has the Anabaptist community accepted the lost around us as normal? Are the outreach methods of the past still being effective in

## How SALT Helps

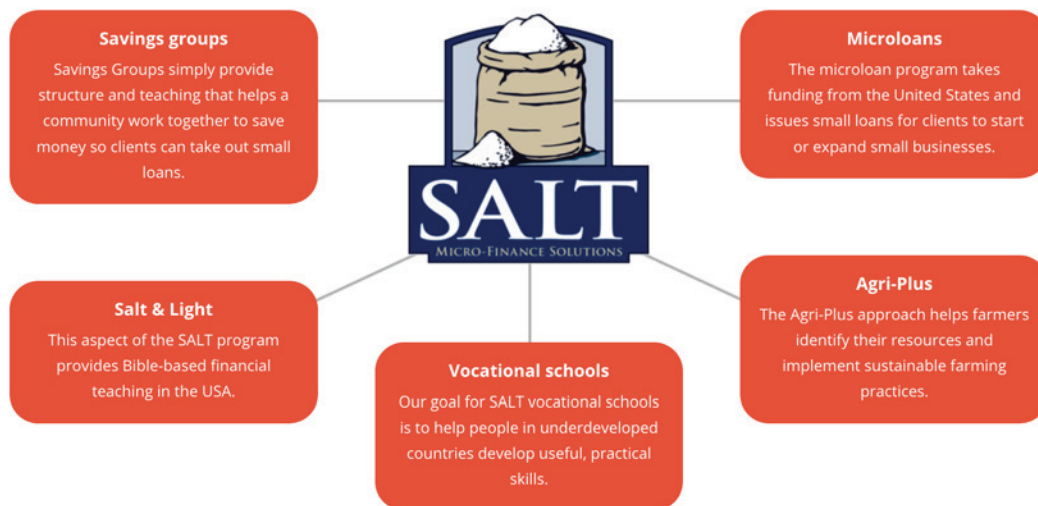


Illustration from CAM's website at: [www.christianaidministries.org](http://www.christianaidministries.org)



2019? The needs in America are deep and severe. Many of our neighbors struggle with deep generational poverty, poor financial choices, addictions, and more. Even worse, many of our neighbors are growing up as unchurched people and do not know Jesus.

This burden prodded us on, but we knew that the SALT program as developed for foreign countries would not work at home. We received training from a similar Protestant program and completed trials in a few cities; we learned a lot from these field trials. After publishing new teaching material that is relevant for our neighbors in North America and consistent with Anabaptist biblical beliefs, we again completed a few field trials and finally released the new Salt & Light program in December.

**AV: What is the purpose and vision of Salt & Light, who is the target audience, and what is taught?**

**CZ:** The purpose of Salt & Light is to:

- **PROVIDE** a way for Anabaptists in the USA to build relationships with their neighbors.
- **LEARN** through Bible-based financial teaching.
- **EXTEND** hope and direction to those experiencing financial difficulty.
- **PATTERN** what it looks like to walk with Jesus and obey His teachings.
- **BRING** long-term change by helping people better manage their God-given resources.

Our vision for Salt and Light is to create a way for Anabaptists to walk alongside their neighbors and build relationships. Through this platform, we hope to pattern what it looks like to walk with Jesus and obey His teachings. To help accomplish this, the Salt & Light course centers around two themes:

- *The Bible brings hope for our financial problems.*
- *Joyful kingdom living comes from obeying Jesus.*

The first theme points to the fact that by following biblical principles, our financial problems in life are addressed in a practical way. The second theme is to call the participant beyond an earthly vision and show how true joy comes from being obedient to the teachings of Jesus.

Our goal is to bring long-term change by helping people recognize and use their God-given skills and resources. Once people discover that they have the ability to help themselves, sustainable change begins, and the results will linger long after the Salt & Light course is past.

Our target audience for Salt & Light is anyone with a need to learn better skills in managing the finances God has entrusted to them. We want to help those who are disadvantaged, cannot use normal banking services, or are stuck with things like Payday Loans, Rent to Own, and consumer debt. Most people are not aware of the drain these types of services are to their finances. In some cases, they are one disaster away from financial ruin.

Based on the overarching SALT principles, the content includes both practical teaching to help people better provide for their families, and biblical truths pointing to the answer that all people need—Jesus Christ.

Here is a glimpse of some of the things the course includes:

- **A Bible truth.** Each lesson includes a section that focuses on a Scripture or biblical account.
- **A real-life story.** This section includes group discussion questions to help engage the participants.
- **Life with Bill & Sara.** Bill and Sara face real-life challenges. Group discussion helps participants process what they have observed in Bill and Sara.
- **Financial forms** to help participants evaluate their personal finances as well as their goals and values. These forms will create a systematic way to set goals and track finances.

The course offers Bible-based financial teachings on subjects such as tracking income and expenses, identifying talents and resources, and not wasting our resources in frequent small transactions. Participants learn about home mortgage, car purchasing, consumer debt, and planning for emergencies. They also discover the biblical principles of living simply and giving joyfully.



**The SALT program in the USA**

**AV: Is there anything else you would like to share with the AV readers?**

**CZ:** Please see the Facilitator Orientation Seminar schedule for 2019 (page 42). The seminar provides an in-depth review on the Salt & Light curriculum and how to practically use the course while also covering broader, related topics, such as:

- Do I Know My Neighbor?
- Analyzing Worldviews
- The Impact of Culture
- Adapting to Changing Conditions
- Learning to Categorize Needs
- Emulation of a Real-Life Salt & Light Course
- Consensus Building in Your Home Congregation
- And much more!

We held our first Facilitator Orientation Seminar in December to equip interested brothers and sisters from the Anabaptist community to use Salt & Light. Over 40 attendees from eight states participated.

We at the SALT team are excited about the potential and are hopeful that Salt & Light can be an effective tool for Anabaptists to reach out to their neighbors, to show the love of Christ, and to share truth. Do you and your congregation feel the same burden for the lost around you and are each of us willing to be missionaries at home?



**Facilitator from a local Anabaptist church leads the course**

**AV: What are some frequently asked questions about Salt & Light USA?**

**Who leads the Salt & Light course?**

**CZ:** Anabaptist churches with a vision for helping their neighbors initiate the course. They explore long-term sustainable solutions for financial needs and build relationships with people to work toward long-term biblical change. Facilitator(s) from the local Anabaptist church will lead the course.

**How long is the course?**

**CZ:** It is a 12-week, one-night-a-week course.

**What does the course consist of?**

**CZ:** The course consists of slides for the facilitator and a *Participant Guide* for people from the community. The 12 lessons in the *Participant Guide* coincide with the slides.

**How many participants can attend each course?**

**CZ:** It is up to the local church, but 5 to 20 people are the norm. Many times the participants live unstructured lives and having all participants attend all meetings can be challenging. In some of our field trials, we had people from the local Anabaptist church also take the course as participants but it's important not to outnumber the participants from the local community.

**Do facilitators need to take training?**

**CZ:** Before purchasing the course material and starting the program in a community, facilitators will need to enroll in a Salt & Light Orientation Seminar. The seminar, which spans several days, will equip the facilitator and his congregation to use Salt & Light as a way to reach out.

**How does a local church get started and where can I purchase the course material?**

**CZ:** If you are interested in starting the Salt & Light program, contact the CAM home office by calling 330.893.2428 or emailing [saltandlight@camoh.org](mailto:saltandlight@camoh.org). You will receive an information packet introducing the program including an excerpt of the Salt & Light Participant Guide. The information packet includes a "Self-Assessment Questionnaire" which may be useful in helping your congregation to determine if the Salt & Light program is a good fit for your community.



# Rubies & Diamonds

*Memorable quotes that speak to the heart.*



**“There are very few people who ever led a soul to Christ who did not plan to do it.”**

*– Dale Heisey at Kingdom Fellowship Weekend, PA*



**“A person who looks at the sun sees nothing but a bright light. So it is with those who look at Christ; they are blind to the things of this world.”**

*– A servant of the Hutterian Brethren, MT*



**“When you make a small directional change toward the world, you have done something with the Scriptures which you cannot humanly stop. The world is a package deal; accept part of the world and it all comes in.”**

*– James Miller at Shalom Church, IN*



**“God is constantly making a way of escape for us to flee from our temptations. If we fail, we need to acknowledge that we didn’t take the escape route God made available for us.”**

*– Clay Zimmerman at Shekinah Mennonite, MO*



**“What God says is not a suggestion, but a ‘Thus saith the Lord!’”**

*– John Mark Yoder at Faith Mission Fellowship, VA*



**“True repentance looks on the past with a tearful eye and on the future with a watchful eye.”  
(Given at a baptismal service)**

*– Leroy Lapp at Fincastle Mennonite Church, VA*



**“An excellent spirit is more than a good attitude.”**

*– Steven Byers at Faith Mission Fellowship, VA*



**“Pride is exaltation of self. Humility is the exaltation of God.”**

*– John Weaver at Ozark Mennonite Church, MO*



**“If you are asking God to open a door, don’t go to the other corner and read a book. Put your shoulder against the door and wait for vibrations.”**

*– Allen Petre at Lenawee Mennonite Church, MI*



**“Knowing what is right is knowledge. Doing what is right is wisdom.” (Mother’s Day message)**

*– Nathan Yoder at Faith Mission Fellowship, VA*

*Share your rubies and diamonds with AV readers. Send in the quote, the name of the speaker and the name of the place where it was given. We would also like to have the name and address of the person sending in the quote.*



# Atonement Responses

“Question on Atonement” (AV12, page 7) and “Writing Challenge” (AV12, page 8)

## No Burden Anymore

by Ben Haldeman

I am thankful I no longer carry the burden of my past sins. If someone confronts me about a sin in my life, I have two choices. (1) I can try to justify myself and place the blame on someone else. Or (2) I can confess my sin and try not to do it again. The difference is that when I try to justify myself, I am on my own and responsible for the consequences. Beware; the wages of sin is death. On the other hand, when I confess my sin, Jesus is faithful and just to forgive my sin and to cleanse me from all unrighteousness. I can now live with a clear conscience before God and man because Jesus has atoned for my sin by dying on the cross. The gift of God is eternal life through Jesus Christ our Lord.

When people want to dig up my sinful past, they have just given me the opportunity to tell them how they can also be saved from their sins.

Don't ignore sin or Satan, but focus on the Savior (Philippians 3:9-15).

This means I side with *substitutionary atonement* instead of *ransom atonement*.

B.H. | Pennsylvania

## It Could Be Both

by Randy Gross

The topic of the atonement is given a false dichotomy. People pit *ransom atonement* against *substitutionary atonement* and declare it has to be one or the other. I believe the Bible teaches both.

In the incident with the golden calf, Moses wanted to substitute himself for Israel's sin. When Laban made Nabal angry, Abigail wanted to substitute herself in place of her foolish husband.

A few passages show us substitutionary atonement. Paul said, “*For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.*” Peter said, “*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.*”

R.G. | Saskatchewan

## Death's Power Broken

by Marlin Sommers

I cannot say what the atonement is in 100 or 100,000 words. Instead, I will submit my testimony.

Why did the Messiah need to die? Themes from the Gospels and Acts answer this question.

The Son of Man needed to be handed over to sinners. He was handed over by His own to the nations. He died as King of the Jews, as a prophet, and as the Son of God. His servants could take no sword, yet the Prince of Darkness was cast down. Prophet and King became a servant and gave His life as a ransom for many. Death had, but could not hold, the Prince of Life. God raised him, and death's power was broken for all. Romans 6:9 says, “*Knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.*”

God exalted Jesus. Jesus sent us the Spirit as His victory gift.

M.S. | Tennessee



## Practical Questions

1. Do any or all of the atonement theories affect how a follower of Jesus ought to live?

- a) the Ransom Theory – The theory teaches that the death of Christ was a ransom sacrifice, paid to the devil to rescue humanity out of his grasp.
- b) the Substitutionary Theory – This theory teaches that Jesus Christ suffered crucifixion as a substitute for sinners. Included in the theory is the idea that Jesus died to pay humanity's moral debt to God.
- c) the Penal Substitution Theory – This theory argues that Christ, by His own sacrificial choice, was punished in the place of sinners, thus satisfying the demands of justice so God can justly forgive sins.

2. In what way do any or all of these theories add words to the Scripture?

# Wheat and Nonresistance

*by Peter Hoover, adapted by AV*

Turkey Red Hard Winter Wheat owes its presence in America to the Mennonites. These farmers were originally Germans who had moved to Ukraine in the 1700s to avoid being drafted into the German military. However, a change in Russian policy promised to destroy their military exemption again. In the 1870's, thousands of Mennonites moved to the Kansas plains where they counted on military exemption and a nonresistant life of peace.

When the Mennonites came to America, they brought with them wheat seeds to sow on their Kansas farms. Some leaders had scouted the area earlier and determined the climate and terrain in Kansas was similar to the steppes of their homeland. They believed their wheat would grow well on these plains; the variety some of them brought was Turkey Red Hard Winter Wheat.

Attempts had been made to raise wheat in Kansas before the Mennonites arrived. However, these attempts

involved spring wheat which was not well suited to the climate. The wheat was planted in the spring, as its name suggests. In theory, it was to be harvested in late summer. In practice, it rarely lived that long, usually withering early due to heat and drought.

Turkey Red, on the other hand, was planted in the fall, lay dormant over the winter, and was harvested in late spring or early summer. In short order, Turkey Red proved it could thrive in the Great Plains climate. This wheat produced a complex root system that could scavenge nutrients from even poor soils. Furthermore, Turkey Red resisted many of the diseases that other varieties succumbed to.

Whatever other varieties of wheat the Mennonites may have brought and tried, Turkey Red was the one that survived. Kansans of all backgrounds quickly adopted Turkey Red and by the 1900s the state of Kansas produced more wheat than most foreign countries.



**Historical marker in Walton, Kansas**



**Bushel of Turkey Red Wheat**



# Turning the Other Cheek

by James C. Juhnke, commentary by Peter Hoover

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”

– Matthew 5:10

*Turkey Red Wheat was a great gift to the world. A beautiful harvest! But wheat was not the only thing these believing immigrants in Kansas brought with them. They, including a man called Johannes Schrag, brought a living faith, a witness, that still touches hearts today.*

On November 11, 1918, the day World War I ended, people in the town of Burrton, Kansas, called a holiday and held a big victory celebration. Five carloads of men drove from Burrton to the Johannes Schrag farm near Alta Mills to try to force Johannes [57 years old] to finally buy war bonds. He had repeatedly refused to buy Liberty Bonds, because he believed that to buy the bonds was to support the war, which he strongly opposed.



**Johannes Schrag (1861-1957)**

Johannes Schrag, a Swiss-Volhynian immigrant from Russia, settled with his wife Elisabeth Stücker on a farm near Alta, halfway between Burrton and Moundridge, Kansas, after their marriage in the mid-1880s. The Lord blessed Johannes and Elisabeth, the daughter of their minister Jakob Stücker and his wife Anna Walter, with twelve children: Anna, David, Johannes, Reinhold, Josef, Peter, Andreas, Adam, Jakob, Daniel, Samuel, and Hermann.

Not only did Johannes and Elisabeth raise their large family with thrift and vigor, they taught them by words and actions how to follow Christ.

Johannes offered to contribute \$200 to the American Red Cross and the Salvation Army, but this contribution fell short of the mob’s expectations. They ordered Johannes to salute the flag and to lead them in a parade through downtown Burrton; he refused to take part.

A flag was shoved into his hand, but it fell to the ground because he refused to grip it. The crowd started shoving Johannes and accused him of having stepped on the flag. A bucket of yellow paint was poured and rubbed over his body, but Johannes didn’t resist in any way.

The mob got angrier and prepared to hang Johannes from a nearby tree. Tom Roberts, the head of the Burrton Anti-Horse Thief Association, intervened to get Johannes into the Burrton jail where he was protected from the mob until the Harvey County Sheriff could come from Newton and take him to the county jail.

The Burrton citizens decided to bring John to court on charges of violating the Espionage Act. That national law, which was later declared unconstitutional, made it a crime to show disrespect to the American flag. Five Burrton citizens presented fifty typewritten pages of evidence to prove his disloyalty to the flag. After a hearing in Wichita, a federal judge ruled that there was not enough evidence to bring Johannes to trial.

The evidence that Johannes had slandered the flag was not convincing because he had been calmly nonresistant during the entire ordeal. Everything he had said that day was in the German language and none of his accusers could speak or understand German. Johannes’ lawyer tried to convince him to press charges against those who prosecuted him, but Johannes refused, stating that it was against the Mennonite principles of nonresistance.

The *Burrton Graphic*, *The Newton Kansan-Republican*, and the *Hutchinson News* carried articles about the incident saying that Johannes should have been punished.

On December 27, 1918, *The Newton Evening Kansan-Republican*, frustrated by the acquittal of this “bull-headed” man, had this to say about the case: “This hearing should certainly make plain to any thinking person the viciousness that exists in the encouragement of the German language as a means of communication in America. [...] The melting pot cannot exercise its proper functions when such things are allowed.”

The *Hutchinson News* wrote, “A petition was being circulated to have Schrag deported to Germany, his native



land. This country is fast becoming an unhealthy place for slackers of any kind.”

One member of the mob on November 11, 1918, had been Charles Gordon, a young farmer who had come into town for the celebration. Fifty years later, in 1968, Gordon recorded on tape an oral history interview about the event. He remembered how nonresistant Johannes had been:

“I don’t know how many people walked right up to him and spit in his face and he never said a word. And he just looked up all the time we was doing that, possibly praying. I don’t know. But there was some kind of a glow come over his face and he just looked like Christ ... enemies smite you on one cheek, turn the other. And brother, he did it. He just kept doing it. They’d slug him on the one side of the face and he’d turn his cheek to the other. He exemplified the life of Christ more than any man I ever saw in my life.”

Charles Gordon said that because of the witness of Johannes Schrag, he became a nonresistant Christian. “You mean you became a Mennonite?” asked the interviewer.

“No,” said Gordon. “I’m a member of the Nazarene church. You can be a Nazarene and also be a conscientious objector.”

James C. Juhnke

## The Harvest

May the ongoing harvest—the beautiful harvest of peace—planted by Johannes Schrag on a dreadful day at the end of World War I continue!



Meetinghouse of the Swiss-Volhynian believers

Johannes and his family continued to live in the same area. He was a member of the Hoffnungsfeld (Hopefield) Mennonite Church and is buried in the Hopefield church cemetery.

The meetinghouse of the Swiss-Volhynian believers at Hoffnungsfeld (Hopefield) lies a few miles west of Moundridge, Kansas. These families, originally Amish, at one time lived and worked closely with the Hutterites in Russia.

P.H. | *Pennsylvania*



The Schrag incident took place 100 years ago. Are we still ready to calmly suffer injustice, pray for and bless our persecutors because of our refusal to participate in the military or the military complex (buy war bonds)? Both Jesus and history warn us that nonresistant believers may suffer as Johannes did, or even worse.



# The Story of "The Conquest Series"

by James G. Landis

Twenty years ago my friend Peter Hoover and I were visiting. Peter made a proposal: "I like to do research, but I do not write stories well. I'll dig up the story material and you write them out." I was willing to try.

Peter sent me some trial stories he had uncovered. To me the material Peter sent me lacked the elements of a good story—action, tension, conflict, excitement, heroism. Then I told Brother Peter, "You have the makings of a great story in your book, *The Secret of the Strength* when you told about Glikkikan. In that story Glikkikan as a faithful hero overcame the many temptations and difficulties he faced, yet remained faithful to God until the end."

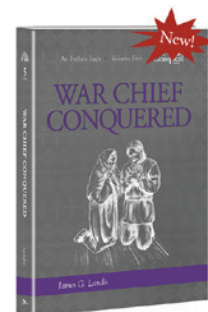
"Go for it," Peter unselfishly declared. Then he took me to Bethlehem, Pennsylvania in his van and introduced me to the history of the Moravian church in America and the Moravian Indian missions. Brother Peter overwhelmed me with a continuous stream of events and characters during the eight hours we were together. My small brain was in no way equal to his seemingly photographic mind. Despite my lack of prior knowledge, I became interested.

On this same journey Peter stopped at a store in Nazareth, Pennsylvania. I told of my interest in writing a book about Glikkikan, and then bought some crumbling leaflets telling of older Moravian synods and a book or two about Heckewelder (published by Wennawoods Publishing). I distinctly remember a young clerk who asked me, "How long do you think it will take you to write this story? I had a friend who wrote a book about this stuff and it took him seven years."

I confidently and naively answered him, "About two years." That was twenty years ago and the last two of the seven books in the series are written but not yet published.

As a parting gift, Peter gave me his copy of *The Life and Times of David Zeisberger* written by a Moravian minister, Edmund De Schweinitz and published in 1870. I sat on a lawn chair in the blueberry patch that spring to shoot pesky robins—if you kill a few early in the season it helps keep their wireless network from spreading the word—and read De Schweinitz. I could not believe some of the history I read was true. Was this just a Moravian preacher writing a slanted account of events that happened 100 years ago? Or was it for real?

I had to find out more. I started buying more books from Wennawoods Publishing and many other sources. I traveled to Dublin, Pennsylvania—my boyhood home—and searched for documents relating to the "Walking Purchase." There I made connection with the books and doctoral dissertation of Francis Jennings. His writings were to be an important backup for all the secular side of "The Conquest Series."



Vol. 5

## War Chief Conquered

**"The peace of God surpasses all human understanding." – Philippians 4:7**

In *War Chief Conquered*, the young Moravian missionary, John Heckewelder, prods Glikkikan into telling his life story. But the famous Indian chief is wary of the White man's corrupted treaties and requires Heckewelder to write his story exactly as he tells it.

Historically accurate and filled with emotion, *War Chief Conquered* brings the reader close to the heart of a powerful war chief, showing his struggle as he attempts to lead the Delaware Indians to a secure homeland.

Would overcoming their English and Iroquois enemies in battle bring security to the Delaware Indians? Glikkikan learns that war and murder only increases bitterness and hatred, and he yearns for something better.

When Glikkikan confronts the Christian Indians who refused to join in the warfare, he is confident that he can overcome them with his carefully prepared arguments. Instead, the Great Glikkikan finds himself speechless. Then he declares to his fellow warriors, "These Christians have the truth! Listen to them!"

Precisely when Glikkikan is convinced he has found the path to truth and happiness, a difficult choice confronts him. Must he love his enemies to serve the Savior?

Witness Glikkikan's struggle to overcome the bitterness of his warring past by allowing the Savior to conquer his heart.

Visit [www.tgsinternational.com](http://www.tgsinternational.com) or call 330.893.4828 for purchase information.

I traveled to Schoenbrunn, Ohio and visited the reconstructed Schoenbrunn village. There I bought two more books by Hale Sipe, *The Indian Chiefs of Pennsylvania* and *The Indian Wars of Pennsylvania*. They both proved very useful books in helping me identify different people and events found in other books and records.

At the archives on the Kent State campus, very close to Schoenbrunn village, I had the good fortune of meeting with Earl Olmstead, the author of two books on David Zeisberger. Seated in the archives that largely contained the manuscripts and books Mr. Olmstead had collected during his years of research, he kindly shared some of his story with me. “You are doing now what I did for ten years,” he informed me, “collecting information. I had trouble finding all the diaries of David Zeisberger. Three important years were missing. I found them at a small county library in Pennsylvania. Then a little lady translated them for me at a bargain rate.” Years later I was able to borrow those three years of translated diaries for over a year—as far as I know they are the only translated copies of those three years available and they are in bad condition. But those pages became the backbone of *Under Attack* and *War Chief Conquered*. Then Mr. Olmstead looked directly at me and asked a perceptive question, “Are you writing history or fiction? If you are writing fiction, you can write anything you want to.”

I stumbled around trying to answer him, but I don’t think I ever dared to give him an “either-or” answer. Mr. Olmstead’s question was a good one and it forced me to think what I really wanted to do.

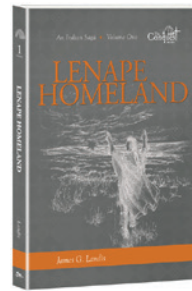
This is what I settled on and it is true in all books in the series. I did not make up facts and events to fit synthetic characters in the story. I made up the story to fit the characters and events found in real life. “The Conquest Series” then is history told in story form. I call it “American history through Indian eyes.”

To be sure, the truth is limited by my knowledge of the events and characters I wrote about and how I interpreted the “facts” I studied. But the reader can rest assured that the truth is presented in “The Conquest Series” based on solid research. Note the extensive bibliographies in the back of each book. This is not to say I know everything or understand everything correctly. I still desire to learn more about the Indians, the Moravians, and the White people involved in these stories.

These stories are all molded by my beliefs as a historian. I write as one who holds the use of the land and living things as a trust from a creator God. In addition, all men will be judged by God for the deeds they have done while on the earth. As a historian, I believe the Indians were rational human beings and subject to good and evil spirits the same as all men on the face of the earth.

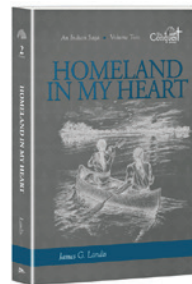
As Jesus said, I believe we can know the truth and that we can learn from history.

J.G.L. | Georgia



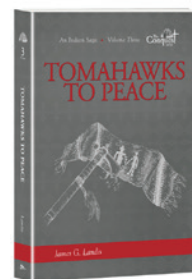
Vol. 1

**Vol. 1:** This story tells the early history of the Delaware Indians and the coming of the white man to the Delaware River Valley as witnessed by Lenape heroes.



Vol. 2

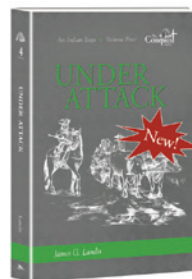
**Vol. 2:** Recounts the life story of Lenape sage, Meas, as he staggers through the events that engulf him in his homeland in the Delaware River Valley.



Vol. 3

**Vol. 3:** Glikkikan, a renowned Delaware war chief and famous orator, brings to light the hidden causes of what is commonly known as Pontiac’s rebellion.

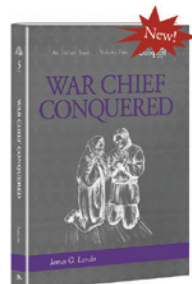
**Vol. 4:** Details fierce White attacks against all Indians and the heroic attempts of Christian Indians to remain quiet and peaceable throughout.



Vol. 4

**Vol. 5:** An Indian saga recounting Isaac Glikkikan’s struggle to give up his former life as an influential war chief, prophet, and orator and find peace in his heart.

**Vol. 6:** To be released in the fall of 2019. *Black Clouds* – A story of duplicity and the betrayal of the Delaware nation and the Moravian missions during the Revolutionary War.



Vol. 5

**Vol. 7:** To be released in spring of 2020. *The Final Conquest* – Isaac Glikkikan remains steadfast in his faith amid conflict, deportation, and starvation, and at last finds a permanent homeland for his people



# Round Table Discussion

by AV Readers

*The following pages are meant to encourage interaction between Anabaptist Voice and our readers. If you have questions or thoughts and would like to hear a response from AV, this section is for you. Write to us.*

AV Editor

## Worldly Life Insurance

I would like to know your thoughts on this question: "Should professing Christians buy worldly life insurance?" In the past, older ministry taught against life insurance. Now the younger generation in charge seems to be okay with life insurance and does not teach against it. Little by little, we are experiencing changes on issues besides life insurance. The former guidelines and manner of order in the services are changing. These changes create a feeling of instability in the church.

If I, as a single girl without a father living, want to stay with the church and not personally have life insurance, will that forfeit my entrance into heaven? I am desiring biblical instruction and living thereby, 24/7.

May the Lord direct your continued writings in *Anabaptist Voice*. Pray without ceasing.

L.S. | Illinois

*Anabaptist Voice*: You will definitely NOT forfeit your entrance into heaven if you do not have life insurance. Christians have "life assurance" for free.

The life insurance of the world runs contrary to all the teachings of the New Testament. "Take no thought for the morrow. Your heavenly Father will care for you."

Life and even health insurance deny all care and support of the brotherhood in sickness and death. The world has no such support from a caring brotherhood and so they resort to expensive health insurance or state support to aid them instead.

One of the most common forms of life insurance are to guarantee the payment of a bank loan in the event of death. In one case, when the loan officer wanted to insist the borrower needed to buy life insurance, the borrower said simply, "If I need life insurance, I am borrowing too much money." No more was said about life insurance.

If one needs to borrow money for a business venture, it is best to borrow from a brother or a brotherhood-sponsored group such as Anabaptist Financial. This does away with the need for life insurance and opens one to the counsel of brethren who are especially concerned with your life and your standing before God.

## No Sabbath

*Response to "The Law of Moses in the New Testament," AV12, page 32.*

I disagree with the idea that at least two of the Ten Commandments were established at the creation, one of which was the Sabbath. The Sabbath is clearly spoken of as a memorial of creation, but there is no mention of it as an instruction before the Ten Commandments were given by God to Moses.

The Ten Commandments were not a separate code apart from the Law received by Moses. Notice how it starts: "I am the Lord your God who rescued you from slavery in Egypt." These words apply specifically to the people of Israel.

If we interpret the Law of Moses as being separate from the Ten Commandments, we face an impossible dilemma because the Ten Commandments contain instruction about the Sabbath. If anyone thinks they can keep the Sabbath, they probably don't know what the Sabbath is.

According to the way the Sabbath law was enforced in the book of Numbers, not only did they forbid work, but building a fire was a capital offense.

R.L. | Maryland

*Anabaptist Voice*: The reasoning used in the article "The Law of Moses in the New Testament" (AV12, page 32) is based on the fulfillment of the Law of Moses by the coming of Christ. As the Jerusalem Conference plainly teaches, we are no longer bound to keep the Law of Moses. For the Christian, we should not be smitten of conscience if we do not keep it. The death penalty for any sin is no longer in effect and that includes Sabbath observance. God will mete out the penalty for disobedience, sometimes on earth and sometimes after death.

There is no doubt that God's covenant with Israel included the keeping of the Law of Moses and the Ten Commandments. But to say that the Ten Commandments were exclusively for the Children of Israel does not accord with the judgments of God upon the ancient world by the flood, Sodom and Gomorrah, and the fear of Pharaoh

and Abimelech lest they would be guilty of adultery by taking another man's wife into their household. And in Matthew 19:8 Jesus affirmed that the law against divorce was from the beginning and did not start at Sinai.

When the apostle John said in Revelation 1:10 that he was in the Spirit on the Lord's Day, there must have been some meaning to the "Lord's Day." This was not just any day of the year when he chose to worship. From this we can understand that John observed the seven-day week established at creation—six days of labor and one day of rest. And taken for granted was that this was not the seventh day of the week, but the first day of the week. John called this the "Lord's Day" because on it Christ rose from the dead.

### **Biblical Reasons for a Beard**

The Bible does not give us a direct command for men to wear the beard but the Bible does give principles for doing so, mainly for gender distinction.

Genesis 1:27 reads, "So God created man in his own image, in the image of God created He them; male and female created He them." Certain traits and characteristics are called masculine; others are called feminine. God wants an evident distinction between a man and a woman.

In Deuteronomy 22:5 we find this precept: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are an abomination unto the Lord thy God." Here we have a distinction in dress found in the Old Testament.

In I Corinthians 11:14-15 we find this New Testament precept: "Doth not even nature itself teach you that if a man have long hair it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." Here we have a distinction in the hair. Short or cut hair is masculine; long, uncut hair is feminine. The beard also is natural and masculine on the man but unnatural on the woman.

I believe Jesus had a beard. To me, it is more biblical to wear the beard than to shave it off.

D.H. | *Ohio*

### **Not Explicitly Commanded**

Since the beard is not explicitly commanded in Scripture, Christian liberty allows a choice on the beard. Christians are to be non-judgmental, and charitable towards another's choice. The brotherhood has authority to give direction (Matthew 16:18-19; Romans 14).

A.C. | *Missouri*

### **The Beard Is Natural**

The first point for "wearing" a beard is the same as "wearing" eyebrows and finger nails (Gen. 1:26-31). "So God created man in his own image...and behold it was very good."

In the context of the Jew-Gentile discussion in Romans 9 is the rhetorical question, "Shall the thing formed say to him that formed it, 'Why hast thou made me thus?'" (Genesis 1:20).

R.S. | *Virginia*

### **The Beard Is God's Design**

Throughout the Old Testament we read of the man's beard. It's normally mentioned in a negative circumstance, meaning that it is compromised or shaven off as an act of sorrow, rejection, abandonment, etc. The only exceptions might be in the case of an infectious disease, some type of skin infection, or leprosy.

Do we read of Jesus shaving off His beard? Isaiah 50:6 seems to strongly suggest that He did have a beard and that He did not shave it off.

God created men to have a beard, and He created women to be without a beard. It is a mark of the Creator's design for man, a mark of masculinity. Yes, there are some exceptions to every man being able to grow a beard; but the greater question is that if a man is able to grow a beard, does he attempt to thwart its growth?

Does not Scripture call for women to honor God's creation design by guarding their long, uncut hair as a God-given distinctive for women, a mark of her glory? Then why is the man to daily remove his unique mark of God's creation design for men, the beard? By His creation principles God showed women are to have long uncut hair; men are to have a beard.

D.A. | *Michigan*

*Anabaptist Voice:* One can find some good arguments for the wearing of the beard in the Old Testament ... and for not trimming either the hair on a man's head, his beard or his mustache. Consider Judge Samson (Judges 16:17), Prophet Samuel (I Samuel 1:11), and Prince Absalom (II Samuel 14:25-26).

Now consider the Nazarite vow found in Numbers 6:5 where no razor was to touch the head during the period of the vow. From this we may infer that ordinarily an Israelite man did use a razor. Consider John the Baptist. Luke 1:15 and Luke 7:33 might cause us to think that John the Baptist abode by the Nazarite standard of an unshaven head.

On the other side we should study the purification rites for a Levite which included the shaving of the whole body! (Numbers 8:7). So it appears that in the Old Testament there were special times when both unshaven hair and shaven bodies signified a special holiness before God.

In the New Testament the apostle Paul in I Corinthians 11:14 says that long hair on a man is a disgrace to him. Paul also took a vow (Acts 21:23-24) and shaved his head, possibly including his beard and mustache.

Various arguments can be made about the beard and the mustache, and the hair on the top of the man's head. This is one area where we must exercise charity toward each other and respect the individual conscience. Where a church has taken a firm stand one way or another on the issue, one should not defy the established order but submit or go elsewhere, rather than be contentious on the subject.

The whole chapter of Romans 14 gives us a lot of guidance that applies to this subject. We shall quote only the first verse: **"Accept the one whose faith is weak, without quarreling over disputable matters (NIV)."**

## God Can Forgive

My response to "God Hates Divorce" (AV12, page 15) and "Entangled" (AV12, pages 37 & 39) differs with AV, my church, and most conservative Mennonites. I have four points outstanding on the issue.

1. God hates not only divorce, God hates all sin. God can forgive all sin except the unpardonable sin (Mark 3:28-30).
2. It's not fair for a church to allow someone to commit fornication outside the marriage bond and then get married, while NOT allowing a married person to divorce and remarry.
3. When someone is divorced and repents and is then remarried while the first person is still living, they are not living in a state of adultery. Adultery is an act, not a state. This means that a divorcee can be forgiven, remarry and then live together in purity before God.
4. It is very difficult and well nigh impossible to live out the New Testament Law. This is saying that in God's sight, lusting after another woman is as bad as committing adultery with her.

M.C.B. | Virginia

*Anabaptist Voice:* One can study all the Scriptures and come to a conclusion on what is, or is not, permissible under the law. This is different than to study the Scriptures to find out what pleases God. Under the New Covenant where the law of God is written on our hearts we want to obey Him and live out the intent (spirit) of the laws.

Many learned and wise men study the Scriptures on divorce and remarriage, military participation, swearing, going to law, lying, and make "reasonable" interpretations about how to NOT apply the Scriptures. True children of God want to apply the Scriptures, obey God, and do what pleases Him.

Certainly, continually lusting after a woman needs to be repented of and stopped, or it will finally result in the act. But the thought is not the same as the act in God's sight. The unregenerate heart filled with evil thoughts is not the same as the believer who desires to maintain a pure heart and thus flees evil things.

One can find many churches and individuals who would agree with your interpretation of all the Scriptures you use. We believe the position stated in "God Hates Divorce" and "Entangled" (living in celibacy in all questionable entanglements is approved of God). And the practical issues and tragic experiences of devaluing the sacredness of the marriage vows do not create happiness. Only God's way can free the conscience and bring lasting peace.

What matters is what God said and what He meant. That is all that matters. God will be the final judge.



A forum for presenting differing viewpoints





# The Practical Side

*“Whatever you do in word or deed, do all in the name of the Lord Jesus.”*

— Colossians 3:17

This recurring feature in *Anabaptist Voice* consists of three parts.

1. **Reader Responses**—feedback on previous stories
2. **The Rest of the Story**—what actually happened
3. **New Stories**—situations met by today’s Anabaptists

Here is your chance to help others live out the Gospel of Jesus Christ “right in the corner where they are.” This section is not for some idealistic future kingdom posing theological complicated questions with no good answers—for example, the woman who had seven brothers as husbands (*Matthew 22:24-28*).

Take the time to write *Anabaptist Voice* and share your situations where you faced a difficulty... and failed, or won a victory. As you ponder the situations in these stories and then share your answers and experiences with others, remember the words of Jesus when He told the packed-out house, “**My mother and brothers are those who hear God’s Word and put it into practice**” (**Luke 8:21**).



**The Practical Side:** Work Boots Required



## The Practical Side: Reader Responses

*Reader responses to stories from previous issues.*

### Go Easy

*by Fore Gotten*



I have a thought on “No Rules” (*AV12, page 40*).

People under the influence of alcohol tend to become argumentative and, at times, even violent. To help keep situations calm, perhaps you can remind yourself that it’s the alcohol talking, or the drugs, or it is a misunderstanding of a situation.

The writer did the best thing—eliminate a source of conflict. It would have been very easy to escalate it!

“Love the sinner, hate the sin.”

Behavior can be a sign of what is happening inside. Remember that we have Christians in our midst that were once slaves to alcohol or drugs. “Bobby” could someday join them. The next time Con sees Bobby, he can act like nothing happened—there’s a very good chance Bobby will have no memory of this altercation.

## Spirit and Life

by Atlee Rest



My heart aches for the dear writer troubled by Jesus' teaching that "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." It is no fun to find oneself in a moral corner, and yet it is right to be downright serious about what Jesus said. May God bless this writer with a resolution to this matter (See "Dead End," AV12, page 38).

I have found rest in relation to this verse by examining Jesus' teaching that surrounds it. Jesus' very next sentence is, "For I say unto you, 'That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.'" Seeing that Jesus says our righteousness must surpass that of the scribes and Pharisees, how will we ever get there by taking the exact same approach to the Law they took?

Jesus' approach to the Law in the rest of this same passage is hardly characteristic of the scribes and Pharisees. He addressed some of the most important parts of the Law, and every time in essence He said, "The Law doesn't deal with the root of the matter; you must go deeper than that." Does the Law say, "Thou shalt not kill?" Only reconciliation and love will deal with what causes people to kill.

Does the Law say, "Thou shalt not commit adultery?" If you want real righteousness, get serious about your thoughts and those freedoms that cause you to stumble! "Perform to the Lord your oaths?" An eye for an eye? Alms? Prayers? Fasting? These are all commandments of the Law that Jesus addressed in the same sermon. Jesus' burden to get to the heart of the Law undergirds His teaching all the way through. Our righteousness will exceed that of the scribes and Pharisees only as we adopt His approach to the Law and keep the spirit of the commandments from the depth of our hearts.

Surely Peter himself—who stood near Jesus when Jesus spoke those words that so easily trouble us—surely Peter understood what Jesus had in mind when He said to "do and teach" even the "least important" commandments. Yet Peter called the requirement to keep the Law "a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear" (Acts 15:10). And there were others with Jesus that day who, along with Peter,

concluded the same thing. Here is where they came out on that question: "Certain which went out from us have troubled you with words, subverting your souls, saying, 'Ye must be circumcised, and keep the Law: to whom we gave no such commandment'" (Acts 15:24). It is difficult to get more specific and lucid than that, so along with Jesus' approach I rest in their understanding.

"So then, brethren, we are not children of the bondwoman, but of the free" (Galatians 4:31). May it really be so!



## Set Apart

by Standly Firmer



I have a reply to "Extra Power Darkness" (AV12, page 41).

I thought it was very good the writer sought additional counsel about the electrical requirements for the building. (In addition to a light source, the electricity could provide heat on cooler days.)

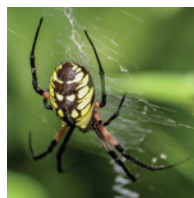
Despite the fact that marijuana is legal in many states now, it does not mean that Christians should go along with something we deem unethical. For example, we do not promote the sale of alcohol or tobacco products.

There are many things that are legal in the world that we choose not to participate in. Let this be one more thing that sets us apart from the world.



## Bad Motives, Bad Results

by Happy E. Nuff



Bad decisions before a marriage plant seeds for divorce. I tell the following to warn young people to be careful.

I have a cousin who went to his church college in Michigan. One of the persons he met was Sandy. After college they both went back to their home areas.

Sandy got engaged to another man in her home area, but then her boyfriend broke the engagement. My cousin should have heeded some of the warning signs about Sandy's character.

After that, Sandy needed a job. So my cousin said that he could get her a job near to where he lived. Her response was that the only way she would move there was if they were married. However, Sandy had a scheme. She believed her former boyfriend would get jealous and come back to her when he learned she was getting married. He probably knew her conniving nature and didn't come back.

Well, to save face, Sandy decided to go ahead and marry my cousin. But on the honeymoon, she told my cousin that she didn't love him, she never did, and never would. I need not say how that marriage ended. It was not by death. Love does not hold a marriage together. Commitment holds a marriage together and love makes it enjoyable.

My personal story follows; I was 19 and my girlfriend just graduated from high school. The next step in her life was to get married and have children. I thought that it could be a good marriage, except I was not ready to accept the responsibilities of being a husband and a father. So we parted company. In about one year she was married to another man. I think it was a good marriage. She supported his preaching ministry well.

I didn't get married until I was 24. With the Lord's direction, I made a good choice. We have been happily married 51 ½ years.



## The Practical Side: The Rest of the Story

*What really happened in conclusion to stories from previous issues.*

### No Rules

*by Con Fronted*



This incident with Bobby (AV12, page 40) happened back in 2017, but unfortunately I haven't seen him since. Every week I volunteer at the homeless shelter, and I have often thought of Bobby. I wondered if he would be back.

So many of the guests at the shelter, stuck in the cycle of homelessness, do come back again and again. I hope Bobby is different and no longer homeless. But I would like to see him again. Maybe I could respond to him in a more radical loving way, rather than avoidance.

For me, the incident with Bobby solidified in my mind that nonresistance is not just about military conscription. It is about living out Jesus' command to love one's enemies in all of our conflicts. Jesus calls us as agents of His peace to lay down our lives for others, including our enemies—whether it is the threatening guest at the homeless shelter, the backstabbing brother, the active shooter, or the Roman soldier holding the nails and hammer at the foot of the cross.

Looking back, I am so grateful for the threat that Bobby made to me, as strange as that may seem, because it is through incidents like this that faith can be put to the test and hopefully put into action.



### Extra Power Darkness

*by M. Doubting*



After discussing whether we should bid on this shed or not (AV12, page 41), we decided we didn't have time to research and find answers for all the questions we had.

And how could we know if the prospective customers were telling us the full truth? So we told the prospective customers that we were not able to build a shed for them.



# The Practical Side: New Stories

*Real world situations met by today's Anabaptists.*

## Help! Help!

*by Hess I. Tente*



I was walking down the street towards our bookstore in our local town. Suddenly I heard a woman's voice, "Help! Help! Please help me!" I looked across the street to see a stylish young woman trying to run down the street. A few yards

in front of her a young villain ran pell-mell, hauling off with her backpack.

"Help me! My wallet's in there!" she screamed. I was about 50 feet away from the scene. If I would take off as fast as I could, I could possibly overtake the thief. There is no police or guard nearby; few other people are on the street who hear the commotion.

I stood there, barely believing what I was witnessing. What should I have done? The Bible says, "Resist not evil." But it also says, "And as ye would that men should do to you, do ye also to them likewise." I knew if it was my backpack the robber was carrying, I would have wanted someone to tackle him.

What if the robber was armed? But there was no time for a doctrinal dissertation. The villain was turning onto a side street and making great gains ahead of the pursuing woman.

What should I, as a nonresistant peace-loving follower of Christ, have done?

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Here's another similar situation:

A brother from our church witnessed this happening on the street.

A taxi with two bitterly arguing individuals stopped. They got out to face each other on the street. They screamed and hollered at each other for a while. Then the man started kicking and beating the woman. She screamed for help. Soon he shoved her back in the taxi and they took off.

What should our brother have done?

## Practical Questions:

1. Is it the right thing to only stand by and watch a robbery take place?
2. What are possible courses of action a nonresistant follower of Jesus could take in this situation?
3. What should the brother have done when witnessing the taxicab dispute?



## Delicate Issue

*by Emma Mazed*



Our congregation is reading *The Upward Call* by John Coblenz. Last night's session covered pages 87-93, which included the topics of adultery, fornication, and incest. As a former Catholic, I wondered how this would be handled—any Catholic priest preaching in depth on this would find his congregation squirming uncomfortably in their pews!

I had read this section in *The Upward Call* prior to the meeting and my initial thought was, "Are we going to discuss this with children present?" At no time in all my years of being Catholic was a topic similar to this discussed. (Maybe that's one reason the Catholic Church has had such trouble with sexual immorality.) If the church deems it inappropriate to share, teach, and discuss matters similar to last night's session, then no one really has to "trouble their minds" with the topic, including the clergy.

It dawned on me that while I have heard teaching in sermons using this terminology and discussing this topic, Mennonite youth grow up hearing the biblical teachings of sexual morality—all immorality is called sin and comes under the judgment of God. God's standard is not hidden away or considered taboo. Children learn right up front exactly what God expects of them with regards to sexuality. It is simply a part of life, like learning how to manage an efficient household.

This mindset is reflected in the courses on "Christian Womanhood" and "Christian Manhood" at Bible schools and in booklets espousing Christian courtship. Again, the subject is not hidden; it is discussed openly.

In addition to preaching, Bible courses, and booklets about how to live a pure Christian life, there are plenty of wholesome opportunities for youth to be together—skating, ball games, ping pong, schools, choirs, and service opportunities that are also chaperoned. It's like the entire church is encouraging, supporting, and embracing its youth as they mature.

### Practical Questions:

1. At what age should children read the Old Testament accounts of sexual standards and sins—like multiple wives?
2. If parents do not discuss sex with children, where and when will they get their information?



## Finding My Way

by Ona Track



How grateful to God I am to have found your magazine.

I have been a Christian going on 50 years. During this whole time, there always seemed to be something missing—not God, not Jesus, not the Holy Spirit, but the teaching I received in Protestantism just didn't seem complete. There was so much confusion about law and grace or works versus resting on Jesus' atoning work.

The teaching I heard always appeared to me as though it had to be law OR grace, belief OR works; one or the other. No one taught it should be both—law AND grace, belief AND works—and that one should not try to separate them.

Among my friends, keeping the commandments was always called “works salvation.” This fear of being labeled “works Christians” showed in the lives of most Christians I knew, despite the commandments of Jesus and the admonitions of the Apostles to do and not do certain things.

Frankly, I just got weary of all the arguing over doctrine and theology, denominational beliefs, and the beliefs of the various “new movements” going around.

I had to leave the church I was attending because of the worldliness and emphasis on social justice and the building up of the person rather than presenting Jesus as the center of our faith. I won't go into detail about all that was going on in that church.

We don't have any churches of the Anabaptist faith in my area. I have corresponded at one time with a church in another part of Mississippi, but it would not be possible for me to drive that far. So I want you to know how grateful I am to God to find your magazine.

Several years ago I began researching beliefs of Christians who had lived in other centuries just to see what they believed and how far the church of today has wandered off course. It was during this time I read of the Waldensians and then of the Anabaptists. I felt as if I had come home! So many of their beliefs spoke to my heart.

I have had trouble voting for years and didn't know why. My father was very patriotic and saw voting as a great privilege and encouraged us to feel the same way. This past presidential election, I just could not bring myself to go vote; neither candidate represented anything that seemed righteous to me. I can't tell you the guilt I suffered for not voting. One day I was reading in a devotional (can't remember who wrote it) and came across these words of wisdom, “If it comes to a choice between the lesser of two evils, choose neither, evil is still evil.” That statement brought such relief to my heart!

Then I read in *Anabaptist Voice* the Anabaptist beliefs about mixing politics and church, and now it all seems so clear to me. I still struggle with the voting thing, but I am sure God will continue to make things clearer for me.

I will pray for you and your staff that is putting together such a wonderful magazine. Please know how it is a lifeline thrown out to many of us who are floundering in a sea of misinformation and apostasy. I have some friends who have come out of their churches too and I intend to share these teachings with them.

### Practical Questions:

1. What is the antidote for things missing in your church?
2. How do you explain why followers of Jesus should not vote?
3. Should not an Anabaptist church send disciples on regular visits to Clinton, Mississippi? Is God calling YOU?



# Upcoming Events

*If you know of any meetings or events that would benefit the Kingdom of Christ and are open to attendance by the general Anabaptist community, please let us know so we can continue to feature this section in future issues.*

## Salt & Light: Facilitator Orientation Seminar

Register for upcoming training seminars. There are two seminars scheduled:

**Ephrata Business Center, Ephrata PA**

Apr. 25, 26, and 27, 2019

*(Thurs. evening, Fri., and Sat. morning)*

**Registration Deadline:** April 1

**Haven Fellowship, Plain City, OH**

Sept. 26, 27, and 28, 2019

*(Thurs. evening, Fri., and Sat. morning)*

**Registration Deadline:** Sept. 3

For more information or to register:

**Call:** 330.893.2428 | **Email:** saltandlight@camoh.org | **Visit:** [www.christianaidministries.org/salt-light](http://www.christianaidministries.org/salt-light)

Highlights of the seminars include the following speakers and topics:

**Sessions by Gary Miller:**

Analyzing World Views

The Impact of Culture

Adapting to Changing Conditions

Learning to Categorize Needs

**Sessions by Clyde Zimmerman:**

Introduction to the Salt & Light Program

High Level Salt & Light Course Review

Practical Steps of Salt & Light

Course Tips and Best Practices

**Breakout Discussion Groups:**

Example of a Real-Life Salt & Light Course

Emulate a Real-Life Salt & Light Course

Share Your Initial Course Plans

**Sessions by Joe Hess:**

Do I Know My Neighbor

A Tool for Outreach in the Kingdom

Consensus Building in Your Home Church

Recommended reading before attending:

**Books by Gary Miller:**

*Life In A Global Village*

*This Side of the Global Wall*

**Book by Steve Corbett & Brian Fikkert:**

*How To Alleviate Poverty Without Hurting the Poor . . . And Yourself*







# Circulation & Financial Statements

## Income & Expense Report

January thru March 2019

January 2019 Beginning Balance      \$14,203.04

### Income

Donations      \$11,591.00

Local Support\*      \$1,000.00

Total Income      \$12,591.00

### Expenses

Handling & Packaging      \$592.00

Postage      \$2,673.53

Printing      \$4,848.00

Staff Expenses      \$350.83

Total Expense      \$8,464.36

March 2019 Ending Balance      \$18,329.68

## Circulation Report

March 2019

### ISSUE #8 - ACTUAL NUMBERS

Print Qty: 4,500 | Operating Cost: \$7,695

Cost Per Copy: \$1.71/ea.

### ISSUE #9 - ACTUAL NUMBERS

Print Qty: 4,600 | Operating Cost: \$8,100

Cost Per Copy: \$1.76/ea.

### ISSUE #10 - ACTUAL NUMBERS

Print Qty: 4,600 | Operating Cost: \$8,488

Cost Per Copy: \$1.84/ea.

### ISSUE #11 - ACTUAL NUMBERS

Print Qty: 4,500 | Operating Cost: \$9,150

Cost Per Copy: \$2.03/ea.

### ISSUE #12 - ACTUAL NUMBERS

Print Qty: 4,600 | Operating Cost: \$8,464

Cost Per Copy: \$1.84/ea.

\*see section "Our Finances" on Page 4 for more info.



## Proverbs Illustrated

The book of Proverbs teaches many memorable lessons with word pictures. *Anabaptist Voice* would like to include in "Proverbs Illustrated" your original sketch illustrating some of the great truths found in this book of wisdom.

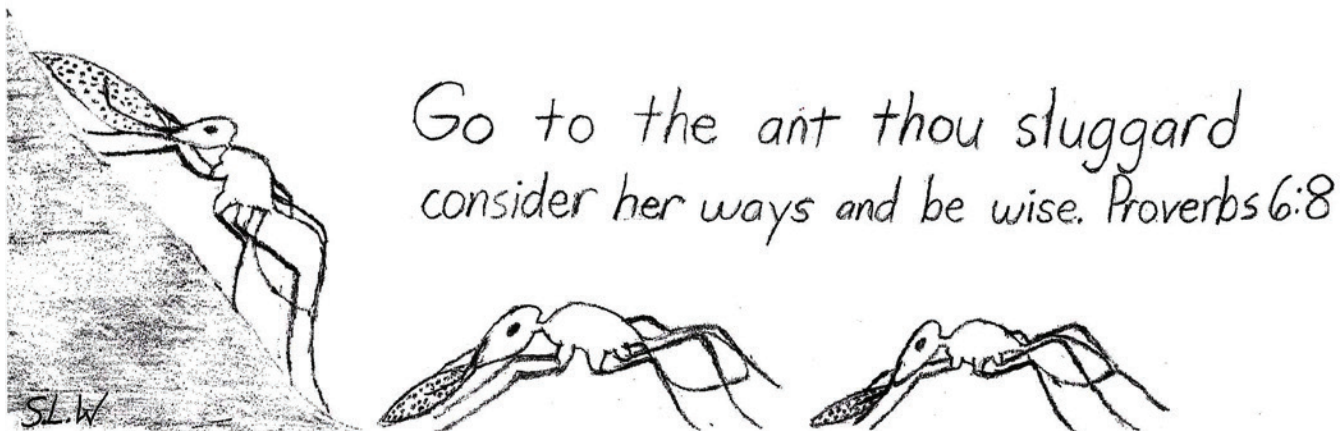


Illustration by Sheldon Wadel, 10 yrs old

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“AND IF GOD CARES SO WONDERFULLY FOR WILDFLOWERS THAT ARE  
HERE TODAY AND THROWN INTO THE FIRE TOMORROW, HE WILL CER-  
TAINLY CARE FOR YOU. WHY DO YOU HAVE SO LITTLE FAITH?”

MATTHEW 6:30

