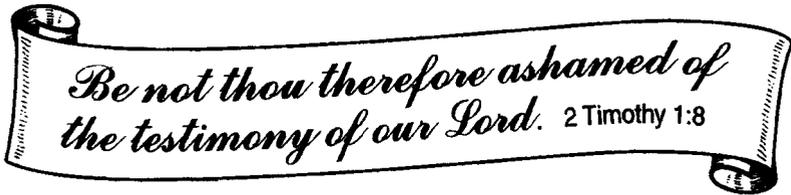


# THE EASTERN MENNONITE TESTIMONY

SELECTED ARTICLES FROM THE MONTHLY PUBLICATION  
OF  
THE EASTERN PENNSYLVANIA MENNONITE CHURCH  
FEBRUARY 2015



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*Editor: [anabaptistmennonites.org](http://anabaptistmennonites.org).*

Our church Discipline states, "The congregation shall be examined before Communion." Consequently, in accordance with Mennonite church tradition, we hold a semiannual council service. In this time of personal and group examination, we are acknowledging our accountability to the collective body.

Testifying before the Jewish council, Paul declared, "I have lived in all good conscience before God" (Acts 23:1). Our affirmative response to the questions asked in the council service is essentially the same as Paul's: "I am living in all good conscience before God." Like Timothy, we are each responsible to be "holding faith, and a good conscience" (1 Timothy 1:19). In giving our counsel, we are answering questions asked by a man and answering before men. In this formal setting, we face a certain amount of peer pressure to give the "right" answers—just as those who have answered before us. But we are answering to God! He already knows the answers we must give in order to hold a good conscience.

We help ourselves hold a good conscience in the council room by pondering beforehand the questions we will be asked. Am I indeed at peace with God, or have I been living in violation of my conscience? Am I at peace with my fellow humans, or do certain matters need to be cleared with others? Am I current with any necessary confession, restitution, or forgiveness?

When we declare ourselves to be "willing to work in harmony with the discipline of the church," we must give an answer that is more than technically true; it must be practically and realistically true. If we were to hide an item by placing it in the possession of a neighbor, or if we were to make deceptive adjustments over council time—with plans to continue living in violation of the church standard as before—would we be answering in good conscience? An answer given in good conscience is an answer that is true of one's life, not merely true only in the immediate context.

When we answer in good conscience, we do not give an answer that allows for a certain level of hypocrisy. Rather, when we say yes, we are declaring that we are living conscientiously—that to the best of our knowledge, our life is and has been consistently in compliance.

The church always faces current issues. In light of this, we might ask, "How does this matter of conscience in the council room apply to the current issues we face?" For example, how shall we relate to the current de-

velopments of technology and the constantly changing options in computers and communication devices? We should remember several things. Church clarifications and statements do not just "go away" with the passing of time. We should consider the direction we receive as binding unless (or until) we receive further direction.

If we desire to live "in all good conscience," we will heed the instruction "to view technology with prayerful caution and with respect for brotherhood consensus." This means that we will not buy the newest devices or adopt the latest developments and then see whether the church has anything to say about it. Instead, we will be cautious and take time to learn what the brotherhood consensus is and then proceed with respect for that consensus.

Our declaration of conformity to church standards is directly related to a Scriptural concept of Christ and His body, the church. We voluntarily join the body of Christ. Then we voluntarily submit to the authority of church—an authority vested by her Head, Jesus Christ. Speaking of the authority of the church, Jesus said, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matthew 18:18). God requires of us what a Scriptural church requires of us. This authority shines through the New Testament. "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Philippians 3:16, 17). In the weeks ahead, we will each answer again the usual questions asked in a council service—questions that are familiar to those who have been answering them for years. Whether we are expected to answer the questions with a simple yes or to frame our own words of testimony, we are not merely giving our answer to the bishop who worded the questions, nor to our brethren and sisters who witness our testimony. While it is right that we answer in the presence of others (for we are mutually accountable to each other), we are answering to God, before whom all things are opened and manifest (see Hebrews 4:13). Let us both live and answer in good conscience before Him!



## "The Good Hand of Our God Upon Us"

"And by the good hand of our God upon us they brought us a man of understanding" (Ezra 8:18). At this time, Ezra was preparing to lead a group of Jews back to Jerusalem. After the group gathered together, Ezra viewed the people and found none of the sons of Levi there, so he sent a group of men with instructions to "bring . . . ministers for the house of our God." Then God provided a group of willing Levites to return to Jerusalem and lead in the temple worship.

### **What are some ways we enjoy God's good hand upon us today?**

God has blessed us with the privilege to live in a land of peace and freedom. Why were we not born in a war-torn country or a country where God's people are persecuted? Most of us know almost nothing about either of these situations. Only the good hand of God has spared us from these experiences. "I exhort therefore, that ... prayers ... be made for ... kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:1-2).

God has blessed us with relative ease and abundance. When have you last wondered where your next meal would come from or where you would find a sheltered place to spend the night? "The blessing of the LORD, it maketh rich" (Proverbs 10:22). "For the LORD thy God [has brought] thee into a good land" (Deuteronomy 8:7). Very few of us (probably none) would be considered poor by an average world standard.

God has blessed us with safety many times. We may never know how often the angels have protected us from harm. "The angel of the LORD encampeth round about them that fear him, and delivereth them" (Psalm 34:7). In the thousands and perhaps even millions of miles traveled collectively in a year's time, serious accidents are relatively uncommon. The same is true on our farms and in our other businesses. Certainly carefulness is very important, but we must also remember that "safety is of the LORD" (Proverbs 21:31).

The good hand of God sometimes withholds blessing. Many times this is not our first thought when accidents happen, health issues arise, or financial reverses occur. Have you ever considered large brotherhood assistance needs as the good hand of God providing an outlet for finances that may otherwise be spent on self or as a way to show our love for our brethren?

Probably none of us have experienced losses such as Job did, yet Job was able to say, "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD" (Job 1:21). We need reminders from time to time

that we are not here to stay, nor are we in control of our lives. Everything that God allows to come into our lives is for our good. 'And we know that all things work together for good to them that love God' (Romans 8:28). "No good thing will he withhold from them that walk uprightly" (Psalm 84:11). "The hand of our God is upon all them for good that seek him" (Ezra 8:22). God intends for every experience of life to be for our good. God does not allow difficult experiences or withhold good because He enjoys seeing us suffer. "For he doth not afflict willingly nor grieve the children of men" (Lamentations 3:33).

**"What shall I render unto the LORD for all his benefits toward me?" (Psalm 116:12).**

In light of the good hand of our God upon us, we should respond as the psalmist did. A heart filled with thanksgiving is mandatory. "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psalm 100:4). One of our goals should be to share with others what God has so abundantly given to us. "Let [us] labour, working with [our] hands the thing which is good, that [we] may have to give to him that needeth" (Ephesians 4:28). Telling others of God's goodness helps us to keep a positive attitude and look at the bright side of life—even when we face circumstances that are not so pleasant. "Then I told them of the hand of my God which was good upon me" (Nehemiah 2:18).

As we consider the good hand of God upon us, we are reminded of our accountability. "For unto whomsoever much is given, of him shall be much required" (Luke 12:48). God will hold us accountable for our willingness or our lack of it in using the blessings He has given to us to meet the needs of the brotherhood (1 John 3:17, 18). God promised Israel that their physical needs would be abundantly supplied in the land of Canaan (Deuteronomy 8:7-9), but He also warned them that living in Canaan would bring temptations they had not experienced previously. Unthankfulness and pride (Deuteronomy 8:10-20) will bring God's judgment upon us as well.

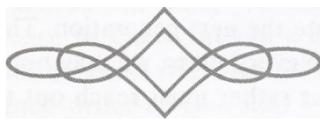
Has God blessed us because we are so worthy? Certainly not. We confess with Jacob that we are not worthy of the least of God's mercies (Genesis 32:10). Who decided in which era of time we would live? or in which country we would be born? or what our financial status would be? Our Creator had all this planned long before our birth. This has nothing to do with our worthiness. God's good hand upon us should produce humility that issues into a life of service.

Do we depend on God's good hand to produce fulfillment in life? We have no promise that today's prosperity will be with us tomorrow. Job lost

nearly all his possessions in one day, yet "in all this Job sinned not, nor charged God foolishly" (Job 1:22). How would we fare if God permitted Job's experience to become our lot? The prophet Habakkuk realized that finding true fulfillment in life does not depend on the extent of God's natural blessings to us (Habakkuk 3:17-19). If God is our source of fulfillment, we will be able to rejoice even when we face reverses in life (Habakkuk 3:18).

"But thou shalt remember the LORD thy God: . . . if thou do at all forget the LORD thy God, ... so shall ye perish" (Deuteronomy 8:18-20). "Thou openest thine hand, [we] are filled with good" (Psalm 104:28).

*Brother Philip*



### *"We Ought to Obey God"*

Why did the apostles immediately go back to preaching the Gospel even when they had been commanded "not to speak at all nor teach in the name of Jesus"? Why did Paul and his helpers diligently preach in city after city knowing that severe opposition was sure to come? Why were men and women willing to die at the hands of the state as a consequence for being re-baptized, for refusing to attend state church services, or for refusing to have their infants baptized? What caused men to refuse military training and action even when ridicule and mistreatment resulted?

These men and women of faith understood that "we ought to obey God rather than men" (Acts 5:29). They believed that the law of the perfect Creator carries much more value and authority than laws of imperfect and sometimes rebellious creatures. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20).

God's commands demand our obedience. Are we being pressured to disobey some divine edicts? Should we consider some areas in our lives lest we be negligent in obeying God?

Our Leader, Jesus Christ, has commanded, "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17). The

following Scriptures clearly teach that God calls His servants to obey government officials: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king . . . or unto governors" (1 Peter 2:13). "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Romans 13:1-5). "We ought to obey God" includes obedience to civil governments. Therefore we ought to obey unless compliance to the law would violate God's higher laws.

Are we a submitted people in relation to building, permitting, and conservation laws? How do we relate to traffic laws, weight restrictions, and government officials? Do we obey for conscience' sake, or do we consider a violation acceptable if we do not experience any consequence for disobedience?

But we will face civil laws and social pressures that conflict with God's law. Then, as God's servants, we will need to heed God's higher call rather than man's. God directs us to "be not unequally yoked together with unbelievers" and to "come out from among them, and be ye separate . . . and touch not the unclean thing" (2 Corinthians 6:14-17). God expects us to abstain from worldly involvements and to be involved in spiritual things. No matter how much the world calls for our membership in clubs and organizations or for our influence in government offices, we must keep the lines of separation clear.

### **We must obey God's call to nonresistance.**

Christ's kingdom is not of this world; therefore, His servants do not fight. "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matthew 5:39). "Love your enemies ... do good to them that hate you" (Matthew 5:44). We must maintain a strong conviction against military service. But in this land of military exemptions, personal rights, and legal ways of defending personal rights, the Christian faces more subtle tests of nonresistance. Are we willing to follow Christ's command to turn the other cheek when there is damage caused by a neighbor? Do we go the second mile rather than dispute the boundary lines? Are we willing to lay down our legal rights to follow God's higher call?

### **We must obey God's standard of communication.**

"But I say unto you, swear not at all. . . . But let your communication be, Yea, yea; Nay, nay" (Matthew 5:34, 37). Men swear by something higher than themselves to try to add weight to their words. But Jesus calls us ra-

ther to be truthful always so that our words can always be trusted. When signing official documents, we should read carefully and make the necessary adjustments so that we affirm.

Dishonest reporting in taxes, misrepresentation in advertisements, and breaches in agreements are practiced in our world today, but Christ's followers obey the law of integrity. Are our speech and our financial dealings transparently honest? We must keep our conviction strong against bankruptcy and all other violations of God's principles of honesty.

**We must obey God's command to trust Him.**

Many people today trust the fallible security systems of insurances and governments to help in calamity, but God's people have a secure refuge. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (1 Timothy 6:17). No matter how intense the insistence for secular insurances, we must refuse to place our confidence in them instead of the Almighty.

**We must obey and proclaim God's standards for holy living.**

Our world today, including apostate Christians, extols toleration. They would have us believe that alternate lifestyles should be considered acceptable. But God calls us to draw a line of separation between those who obey and those who disobey the Word of God (2 Thessalonians 3:14). God expects the church to be kept pure (Acts 5; 1 Corinthians 5). In spite of the religious and political voices that call for tolerance, the true church of Christ must maintain her lines of separation. She must continue to preach and teach the whole Gospel message and exercise church discipline when necessary.

**We must obediently follow God's designated roles for men and women.**

Since World War II, many women across the nation have entered the workforce. Now they are taking positions in government and in church life and are continuing to cry for equal rights with men. These women may lack either understanding or willingness to fill their God-given roles. And many men have neglected to fill their roles diligently and lovingly. But God's Word stands. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence" (1 Timothy 2:11-12). The world and its practices will bring pressure against our obedience to God's direction for home, church, and business life. But living by the God-designed order of headship is the only way to live in obedience to God.

"Let your light so shine before men, that they may see your good works"

(Matthew 5:16). God expects us to let the light of the Gospel shine brightly through us regardless of how men may try to suppress it. Just as the apostles did in the Book of Acts, we must let our lives and lips show God's Word to those around us even if it incurs persecution. Are we willing to wear the attire, speak the speech, and do the work that identifies us with God? Do we abstain from things that identify us with the world or that have even an appearance of evil? Are we diligently obeying God even when we are not facing severe opposition from the government? Are we committed to be that light even in the face of persecution?

God's standards do not change with circumstances; therefore, our beliefs and practices must not shift from God's principles regardless of circumstances. If we, God's people, fail in times of crisis, who will hold the light for seeking souls to see? May each of us be a consistent light in this dark world.

"Blessed are ye, when men shall revile you, and persecute you. Rejoice and be exceeding glad: for great is your reward in heaven" (Matthew 5:11-12). Rejoice! In persecution? Yes, rejoice: God has given salvation, persecution is only for a moment, and great is the reward for faithfulness. Men can kill the body, but they cannot kill the soul. No man can steal the reward of a faithful servant of God. Any price paid to remain faithful on earth will be far outweighed by the glories of heaven. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore" (Ephesians 6:13, 14).

*Brother Jeremy*



### *MAINTAINING CONVICTION FOR OUR BIBLE-BASED CURRICULUM*

By definition, a conviction is "a fixed or solid belief." We might surrender a preference if the cost for keeping it becomes too great, but a conviction is something to which we will cling—regardless of the cost.

We should hold the conviction that the eternal well-being of our children lies primarily in the care of the parents. Older siblings, grandparents, and church and school personnel are responsible to be godly examples who

support the goals of Christian parents. Together we are charged with the burden to indoctrinate the next generation. This work is not easy. Nevertheless, we may not shirk our calling, but rather must reach out to God to supply the resources necessary to preserve the faith in our offspring. Our Christian school program with its complementary curriculum is one of these resources.

Our schools and our Bible-based curriculum are an outgrowth of a personal and group conviction that we must use every opportunity to transmit a Scriptural lifestyle to our children. Our Bible-based curriculum is the fruit of the toil, sweat, and mental anguish of those who dedicated themselves to the work—writers, editors, reviewers, and publishers. The production of textbooks continues. Some subjects in this proposed curriculum are not yet available. Others are in need of revision to strengthen weaknesses in learning or teaching methods or to update information.

Is it worth the significant cost in time and in money to continue providing such a unique curriculum? When we consider the invaluable souls of our children, we conclude that this provision is well worth the expense. Actually, in spiritual terms, it would cost too much to miss the blessing of a Bible-based curriculum in our schools.

Conviction for sound curriculum can fall by the wayside. Based on an evaluation of academic excellence, we might be tempted to purchase materials from fundamentalist publishers. Beware! Do these productions support the nonconformed, nonresistant lifestyle that God's Word enjoins upon the believer? Our level of conviction for a Bible-based curriculum will rise or fall with our level of appreciation for a Scriptural lifestyle. Do we have a passion for the cause of Christ? Are we dedicated to preserving the faith in our children? If our love for the church and her traditions is strong and consistent, we will cling to the values of a Bible-based curriculum for our schools. Continuing to fellowship with those of like faith and practice will also help to keep conviction alive.

Some have suggested that we should teach Bible in Bible class and that to include too much Bible in other subjects could become counterproductive. But to be Bible-based, means that the curriculum is set within the framework of Christian living with the goal of being true to Bible principles. This does not mean that every page has a Bible verse but that each course honors Bible principles and has a Bible tone, so that the student absorbs a Christian worldview along with the facts of a certain course. For example, the goals of Rod and Staff math courses include (1) "to emphasize proper Biblical values; (2) to teach useful number facts and skills; ...

(5) to include reading or reasoning problems that involve a spiritual lesson, a Biblical principle, a challenge, or some usefulness in everyday life." The aim of Grade 1 EMP reading is "to teach reading in a way that builds respect for God and that prepares children to read His Word." The Grade 6 Rod and Staff Understanding Latin America textbook includes glimpses of Mennonite missions in those lands. Grade 8 Understanding North American History features inserts about how Mennonites related to various wars as a nonresistant people. Rather than to fear that the level of Bible tone become too intense, we should fear that we might fall short of this opportunity to indoctrinate our children in the way of righteousness. Our goal should be to include Bible principles where they fit into our textbooks, rightly applying them to daily life. This is one way of writing God's words on the "posts" and "gates" of our houses, a principle that is relevant yet today and is beneficial to youth and age alike.

Godly parents and grandparents can sharpen their conviction by acquainting themselves with the material their children and grandchildren are using at school. How encouraging to know that the lifestyle illustrated in their textbooks is Scriptural and is the way of life we love and desire for our descendants!

Conviction can be maintained by continuing to support the production of a Bible-based curriculum. When you can, respond with a yes when asked to help in the publication processes. Give your prayer and financial support, and encourage the purchase of our own Mennonite publications that hold and promote the values we cherish.

A Bible-based curriculum is a valuable asset to our school program. As we maintain our conviction for this tool of indoctrination and as we choose board members and teachers who support our homes and church, we will continue to reap benefits for the cause of God's kingdom and the saving of our children.

*Brother Marlin*



## **PRISON LITERATURE EVANGELISM REPORT**

"I was in prison, and ye came unto me" (Matthew 25:36). Ten years into its mission, Prison Literature Evangelism continues to grow. God is prospering the vision and burden of sharing Bibles and sound Gospel literature

with never-dying souls inside the prison walls of America.

In 2004 a mailing list of state and county prisons in the United States was purchased by the Literature Evangelism Committee. A letter was sent to 3600 prison chaplains, offering free books to place in the prison library and Living Waters to make available for inmates. We were encouraged with the 360 chaplains who accepted this first offer. A few years later, an updated prison list was purchased and additional prison chaplains were added to the list. Currently there are approximately 560 chaplains on the list to receive new offers of books as they are made available.

Five additional offers have been made since the initial 2004 mailing. Each offer includes three to five titles. In addition to the Lamp and Light self-study correspondence course, a total of twenty-three books have been offered with these six mailings. This includes both English and Spanish Bibles, The Flames of Truth Bible Series, The Great Cloud of Witnesses, The Heart of God, The Doctrine of Salvation, and The Doctrine of the Church.

We are inspired to see doors being opened by this free literature. The request of chaplains for additional books to use in group study, pleas of inmates wanting a personal Bible or a particular book they were inspired by, and requests for personal Bible studies are a few of these open doors.

The committee of six brethren meets approximately every eight weeks to review and address these varied requests. The September and October Bible studies resulted in 195 tests from 43 students corrected by individuals within our congregations.

The monthly mailing of Living Waters represents another open door. Of a total 98,000 Living Waters published monthly, 36,000 end up inside prison walls—approximately 300 mailings to chaplains for handing out to inmates, and 300 mailings directly to inmates. This number continues to grow as more inmates become familiar with them. We are rewarded by repeated notes expressing gratitude for satisfaction and soul rest.

We sense the confidence many chaplains place in the Biblically sound content of the materials we send them. May we not betray that trust. We are grateful to all who contribute to this important and growing work. Writing articles for literature sent, correcting Bible study tests, preparing materials to send, and sharing congregational offerings and personal donations for the expenses of this work are a few ways in which many graciously labor behind the scene to visit those in prison. Truly God has blessed the work.

This work requires continued financial contributions. Total expenses in

2014 were about 27 percent higher than in 2013. We anticipate sending more literature as requests come and funds are available to supply them. We covet your continued prayer support in facing the ongoing challenges of this work. Pray that God's eternal purposes will be fulfilled to His honor and glory.

*Brother Ronald – For the Prison Literature Evangelism Committee*



## PROCLAIM THE GOOD NEWS

We preach as much as possible,  
both by day and night,  
in houses and in fields,  
in forests and wastes,  
hither and yon,  
at home or abroad,  
in prisons and dungeons,  
in water and in fire,  
on the scaffold and on the wheel,  
before fords and princes,  
through mouth and pen,  
with possessions and blood,  
with life and death.  
We have done this these many years,  
and we are not ashamed of  
the gospel of the glory  
of Christ.

*Menno Simons, ca. 1541*



## **"Come Out of Her, My People" (Part 2)**

### **Soft Vocation**

Great-grandfather's hands grasped the handles of the old plow. "Yes, Joseph, I walked many a mile behind an old plow like this. It was hard work—good for the muscles and good for the mind." Great-grandfather smiled with the reflection.

"Wasn't it quite tiring?" Joseph queried.

"I became accustomed to the walking. We spent day after day behind the plow and two horses," Great-grandfather answered. "But it was quite a challenge to turn around at the end of a furrow. And when the plow snagged on a rock—that could be dangerous! Yes, we worked hard in those days. How we welcomed the dinner bell!"

Our modern age of machinery and computerization has revolutionized the workplace. So many jobs have been simplified with steering wheels, levers, or push-button controls! We are not opposed to using modern inventions, but we recognize that these timesavers have eliminated many jobs. Fewer persons are needed in the production chain.

So what are people doing? Many people are busy hauling things around and keeping supplies organized. Many others have office jobs—these people make the sales, schedule the trucks and keep the paperwork flowing. As a result of these changes, many people spend their days sitting in a soft seat—in the office or on the road. They are responsible people and they are needed.

Worldly wisdom would tell us to seek those soft seats and to pursue a vocation that tends toward an easier life. But how should God's people occupy until He comes? The Plain People have been known to be hard workers, diligent and inventive. Agriculture, craftsmanship, and maintenance work have complemented this reputation and have also provided safe environments for Christian families. When Father can work at home, the growing boys can be trained with useful skills. Idleness can be curbed and youthful energy harnessed for good.

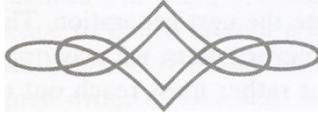
Modern competition has challenged our incentive to produce "good works for necessary uses." We might ask, "Do I make something that is useful to my common fellow man?" Carpenters, craftsmen, and husbandman produce necessary goods. Mechanics, electricians, and plumbers provide essential services. These types of employment can keep our hands busy, our minds alert, and our families free from unwholesome exposure.

Someone will fill the "soft chair" jobs. Probably a minority of God's people should feel comfortable there. Those who are needed in such vocations

must reckon with the disadvantages. They must go home each day and find ways to show their children how to work, how to fix things, and how to be creative. We should think twice before we put strong, young men in soft seats. "Whatsoever thy hand findeth to do, do it with thy might."

God's people have typically chosen the common man's work. This complements a humble, simple lifestyle. It helps growing men and women to mature with endurance and aptitude. No, it is not dirt and sweat that make us strong Christians. But the vocations we choose do have an effect upon our mentality and our convictions. Will we continue to heed God's call to "come out of her, my people" and choose occupations befitting those who desire to "endure hardness, as a good soldier of Jesus Christ"?

—*Brother Christopher*



Oh that men would praise the LORD for his goodness,  
and for his wonderful works to the children of men!

For he satisfieth the longing soul,  
and filleth the hungry soul with goodness.

Psalm 107:8-9



### *PRAYER POINT*

*“The effectual fervent prayer  
of a righteous man availeth much”*

Pray for the work at Liberty Ridge Farm. This home, designed to help troubled boys, was opened November 1, 2011. Pray that God would give wisdom to the administrators and the mentors in their daily efforts of providing spiritual nurture.

Pray for the present generation of church leaders. Most of the ordained brethren who identified with the Eastern movement at its inception have passed away. Pray that the leaders of today may faithfully fulfill their calling.

Pray for Rod and Staff Publishers. Our churches, schools, and homes have benefited from a steady fifty-five-year flow of sound Biblical literature. Pray that the original conservative Mennonite publishing goals and standards may be maintained.

Thank the Lord for faithful young people. In spite of some disappointments and spiritual casualties, most of our youth are enjoying Biblical church life and are making their contribution to the purity and witness of the church. May God bless them!

