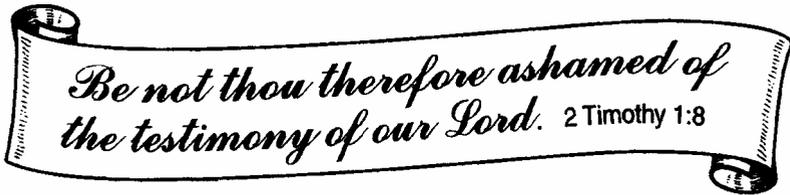


# THE EASTERN MENNONITE TESTIMONY

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OF  
THE EASTERN PENNSYLVANIA MENNONITE CHURCH  
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Editor: [anabaptistmennonites.org](http://anabaptistmennonites.org).

## "What Is the Chaff to the Wheat?"

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD" (Jeremiah 23:28).

Dreams and visions are like chaff compared to the nourishing, life-giving Scriptures. Why do Christians excitedly chew on the dry husks of visions, purported miracles, and tales of those who supposedly returned from the dead? Are extra-Biblical narratives an interesting additive and confirmation of our faith, or should we beware of them?

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth" (2 Timothy 3:8). Today, "Christian" magicians withstand the Word of God by touting supernatural experiences. God revealed through Jeremiah why fascination with supernatural manifestation is spiritually hazardous (Jeremiah 23).

False prophets "strengthen also the hands of evildoers" (verse 14). When men profess great spiritual power while living in sin, they deceptively teach that obedience to the Word is optional. God may even allow a "Christian" miracle worker to test our faith in His Word. "Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul" (Deuteronomy 13:3).

Those who violate their conscience to follow their own course often seek a tangible proof of God's blessing. "An evil and adulterous generation seeketh after a sign" (Matthew 12:39). Men believe what they want to believe and dream what they wish to dream. "Neither hearken to your dreams which ye cause to be dreamed" (Jeremiah 29:8). Serious decisions in life must be based on Bible principles and the counsel of the brotherhood rather than superstitious signs such as cloud formations or isolated words extracted from Bible text.

False prophets prophesy lies in my name, saying, I have dreamed, I have dreamed" (verse 25). We find it hard to believe that men make up stories, but they do. Sentimental stories sell well. And after telling a story often enough, men actually believe it themselves. "They are prophets of the deceit of their own heart." We should not freely condemn men as liars, but to remember that men can lie is a matter of prudence. The faith-healing movement is supported by many fraudulent claims.

We should not feel compelled to contradict others' claims, but neither should they shake our faith in God's absolute Word. God is very real ... but so is Satan. And he will use "great signs and wonders" as part of his end-time deception strategy (Matthew 24:24).

False prophets "cause my people to forget my name by their dreams which they tell every man to his neighbour" (verse 27). God's nature and character are usually misconstrued through purported visions and supernatural experiences. Even though they may not directly counter the Scripture, they confuse clear Bible interpretation. To keep a clear concept of heaven and hell, we are wise to avoid books with claims of "ninety minutes in heaven" or accounts of approaching the gates of hell.

False prophets "steal my words every one from his neighbour" (verse 30). A diet of chaff robs men of the nourishment of wheat. The reverence and attention that should be given to the nourishing Word is instead lavished on fluffy, sentimental, embellished tales. We "have Moses and the prophets; let [us] hear them" (Luke 16:29). Scriptural exposition is the core of a sanctifying worship experience. Our attention must be focused on "What hath the LORD spoken?" (verse 35).

If God has touched our lives in a supernatural way, can we relate to it properly? The apostle Paul refused to glory in his divine revelations so he would think right about himself and so others would not glorify him. He regretted that he was a fool to imply as much as he had about his personal experiences (2 Corinthians 12:1-10).

We should acknowledge the power of God in our lives but be carefully honest. Many have carelessly claimed that God has led, the Spirit revealed, or they have been called to a course that is obviously contrary to Scripture. It may be more discreet for us to say, "We have decided," "Our brethren have counseled us," or "We feel that this is God's will." Feelings and intuitions are often faulty, and we should be careful not to implicate God in our errors.

We are thankful for "a more sure word of prophecy; whereunto ye do well that ye take heed" (2 Peter 1:19). "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).

—BAS



## Lessons From Mennonite Institutions (Part 3)

### Relief Work

The tradition of the Mennonite Church is very strong on relief work. Many of the early relief efforts, especially the foreign work, involved helping suffering Mennonite brethren. However, the Mennonites did not overlook the needs of others in their communities. For example, in 1553 a shipload of Reformed refugees from England became icebound on the waters near Holland. The Mennonites took them into their homes and ministered to their needs.<sup>1</sup>

In 1710 the Dutch Mennonites organized the Foundation for Foreign Relief. Much assistance was given in helping persecuted Anabaptists come to the shores of America. This relief made it possible for most Anabaptist immigrants to avoid becoming indentured servants to pay for their fare. Interestingly, this Amsterdam committee granted a request for two hundred guilders from a group of twenty-nine Palatines who were short on fare for "Charolina." In responding favorably to this request, the Doopsgezinden aided the founders of the Lancaster Conference at its birth.<sup>2</sup>

Among the American Mennonites, many examples of relief work could be cited. In 1763 an epidemic broke out in an Indian settlement near York, Pennsylvania. The local Mennonites collected money for the Indians and helped them harvest their crops. During the Revolutionary War, the Mennonites assisted both Continental and British soldiers who were injured, for which they were sorely criticized. John Baer and his wife cared for wounded soldiers at the Ephrata Cloister and died there from a smallpox epidemic.

In the later 1800s a systematic trend toward greater organization was seen in many areas of church life as evidenced in constitutions, charters, handbooks, and manuals on doctrine and church polity. Mutual aid was also affected by this drive for greater organization and became more institutionalized. Previously, much relief was more of a spontaneous, informal, volunteer service.

In the 1870s several Russian Mennonites visited the United States to scout the land. The militarization of their country, which threatened their nonresistance, coupled with a hunger for land, dictated moves for many of them. Many American Mennonites viewed this need as an opportunity to assist their brethren and gave liberally with a spirit of benevolence. Mennonites in the Midwest established a Board of Guardians to give direction to this work. In the East, the Mennonites also appointed an aid committee.<sup>3</sup>

One hundred thirty-eight Russian Mennonite refugees settled in and around the Lancaster County area in 1923, again helped by the Mennonites. In the same era, \$60,000 in loans were sent to help other Russian Mennonites settle in Canada. To help Russian Mennonite refugees reach Paraguay in 1949, \$57,000 were contributed, with more following.

At the end of World War I, Mennonites contributed strongly to postwar relief work in Europe. Bishop Benjamin Weaver noted that during the war his people had "contributed to Quaker-sponsored relief almost three times as much as the quota requested by Red Cross."

However, the Mennonites declined to join the board of the newly formed American Friends Service Committee. Yet some Mennonite relief personnel worked with Quakers in France.<sup>14</sup> This developed appreciation for others' thinking and caused chafing at the concerns of the home church.

In 1920, the Mennonite Central Committee (MCC) was formed to operate a joint Mennonite famine relief program in Russia. Upon completion of the active program in Russia (1925), the Committee intended to disband but did not formally do so. It was reactivated in 1929-1930 when the call came to aid several thousand Mennonite refugees who had come out of Russia into Germany. Many of these refugees were assisted in resettling in Paraguay.

The MCC incorporated various relief agencies of the Mennonite Church and other so-called peace churches. From the beginning, the Lancaster Conference was organizationally involved, although this was unusual in light of its position of non-involvement with other broader Mennonite efforts and organizations. In 1935, the MCC headquarters was moved to Akron, Pennsylvania. This move introduced more liberal Mennonites to Lancaster County. One result was the emergence of congregations affiliated with bodies other than Lancaster Conference. This served to undermine the standards of the Lancaster Conference churches.

By the end of World War II, the dream of outreach was spreading rapidly. A small group of conference youth was already involved in postwar relief work. Reports of hunger in Europe brought a wave of responses from a wide variety of Mennonite churches.

This broad scope of relief cooperation under MCC was unprecedented. Home-canned goods were contributed. Meat was processed and canned. Clothing was donated, mended, sorted, and bundled. In this effort, members from General Conference, Lancaster Conference, Old Order Mennonite, and Amish all worked side by side. One Old Order woman said, "This is one place where everybody works together in the name of Christ and we

get along, too, don't we?"<sup>5</sup>

In spite of the good that has been done, the inter-Mennonite and interdenominational thrust of MCC has been one of the major ecumenical influences on the Mennonite Church. It has also been a contributing factor in the breakdown of conviction in the more conservative conferences. The mixing of groups with differing convictions and practices helped to lay the groundwork for the mass apostasy that has overtaken the Mennonite Church at large.

The mentality of joining hands in mission and relief work is deeply ingrained in our day. Enthusiasm runs high for inter-group relief organization and involvement even among the more conservative Mennonite groups. Many "Plain People" are involved to various degrees with organizations such as Christian Aid Ministries. Millions of dollars are being collected for global relief projects. And they are doing a good work in the areas of the world where they are offering their services.

But some questions arise. How involved should we be in institutionalized multi-group relief efforts? How can we participate in relief work yet avoid the pressure toward apostasy that has accompanied past relief efforts? What lessons can we learn?

Our relief work should begin with the "local" concept. Centering our relief efforts around a church community helps to keep spiritual priorities in place. We want to maintain the safe pattern of meeting the physical needs as we go into mission work rather than having our relief work spearhead a mission movement. The Bible call to aid the needy is primarily a personal, local, spontaneous effort rather than a concerted, institutionalized drive to meet the material needs of the world.

When relief moves beyond the local level, the direction of the church helps to keep our efforts Scriptural and safe. The involvement of the Mission Board helps to preserve a spiritual focus. As mission board and relief committees work together, they avoid competing for funds and personnel. Our churchwide relief work needs the approval of both the Relief Committee and the Mission Board.

To keep our relief efforts Biblical, the deacon office, which the Bible established to meet material needs, should be recognized. Volunteer workers should respond to the call through their local deacon. The Relief Committee's authority should not be superior to or independent of the local deacon's. This approach helps keep the work from becoming centralized and also provides screening for personnel.

Funding relief efforts through the Mission Board rather than through spe-

cial relief offerings helps to preserve Scriptural priorities. This allows the Mission Board to ensure that funds needed for evangelism are not restricted by our relief efforts.

One of the lessons we learn from Mennonite relief efforts is that we must continue to avoid intergroup and interdenominational mixing. Working closely with those of other persuasions will open us to the same forces of apostasy that acted upon plain groups that worked with MCC in the past. If we do not want to get to the same place, we must not take the same path. We must use our limited resources wisely. As a church we must maintain our focus on the spiritual Macedonian calls. Most of our funds should be channelled to spiritual ministries. We should not feel pressured by other Mennonite groups who are less involved in direct mission efforts.

We may not become callous to the suffering in the world lest we become like the priest and the Levite Jesus rebuked. But neither should we develop an overemphasis on a material, physical service, which will most surely detract from our spiritual efforts.

*Brother Dennis*

<sup>1</sup> Eby Burkholder, "Safeguarding the Relief Interests of the Church," *Eastern Mennonite Testimony*, September 1995, p. 3.

<sup>2</sup> John L. Ruth, *The Earth Is the Lord's*, (Scottsdale, Pa.: Herald Press, 2001), p. 162.

<sup>3</sup> *ibid.* p. 617. <sup>4</sup> *ibid.* p. 867. <sup>5</sup> *ibid.* p. 1023.



## **GLEANINGS FROM ANABAPTIST/MENNONITE HISTORY**

### **The First Baptisms at Zurich-1525**

Conrad Grebel, Felix Manz and others came together and found that there was among themselves agreement in faith. They realized in the sincere fear of God that it was firstly necessary to obtain from the divine Word and from the preaching of the same a true faith which worketh by love, and then to receive the true Christian baptism upon the confessed faith, as the answer of a good conscience toward God (1 Peter 3:21), being resolved henceforth to serve God in all godliness of a holy Christian life and to be steadfast in affliction [persecution] to the end.

And it further came to pass, as they were assembled together, that great anxiety came upon them and they were moved in their hearts. Then they unitedly bowed their knees before God Almighty in heaven and called upon Him, the searcher of all hearts, and implored Him to grant them grace

to do His Divine will, and that He would bestow upon them His mercy. For flesh and blood and human forwardness did by no means lead them to take such a step; for they knew what would fall to their lot to suffer and endure on account of it.

After they had risen from their prayer George Blaurock arose and earnestly asked Conrad Grebel to baptize him with the true Christian baptism upon his faith and knowledge [in contrast to the baptism of the unknowing infants]. And entreating him thus he knelt down, and Conrad baptized him, since there was at that time no ordained minister to administer this ordinance. After this was done, the others likewise asked George to baptize them. He fulfilled their desire in sincere fear of God, and thus they gave themselves unitedly to the name of the Lord. Then some of them were chosen for the ministry of the gospel, and they began to teach and to keep the faith. Thus began the separation from the world and from its evil works.  
—From: Chronicle of the Hutterian Brethren

### *PRAYER POINT*

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

Pray for the children and teenagers who will attend summer Bible schools that the seeds sown in their hearts might spring up unto life eternal.

Pray for those who have begun the Christian life and are being instructed from the Word that they might become strong steadfast and unmovable in the faith.

Pray for the annual Bible conference at Ashland Bible School on July 5-8, that we might be drawn closer to the Lord.

Pray for Christian fathers, that they might sense their solemn responsibility to bring their children up for God by example and in word.

Pray for the street meetings that are planned for this summer and for those who will hear the Gospel message.

## Minutes of the Conferring Fellowship Meeting

*Held at the Denver Mennonite Church April 12, 2012*

*[Editor's Note: Only the extracts of the meeting relating to the devotional meditations and messages are published here.]*

Brother Lester then led us in a devotional meditation from John 15:1-17. In the Old Testament, Israel was often compared to a vine. Jesus took this figure and applied it to Himself and His intimate relationship with us, His people. Our mission as branches is to bear fruit. There are three categories of branches: 1) branches abiding in Christ and bearing fruit, 2) detached branches that are fit to be burned, 3) branches still connected to the vine, but not bearing fruit. These branches He lifts up off the ground, out of the mud and darkness, so they can attach their tendrils to the trellis of the Word of God, and bear fruit in the future.

The first message of the morning was brought by Brother Daryl, who titled his message The Ministry of the Mystery of Christ, using as a text Colossians 1:17-2:7. The mystery is that we can be in Christ and Christ in us, manifesting Himself in a changed life. The burden of the message was to consider how we as ministers of the Gospel can help people to this union with Christ, and what our responsibility is when our people fail.

I. The subject of this ministry is Christ, His Person, work, standards, words, and will. The work is not about us. Christ must be pre-eminent in our work, words, and methods.

II. The scope of the ministry includes all people, even those who do not seem to show much promise. None should be overlooked.

III. The method of the ministry is preaching the unadulterated truth, not what people want to hear. We must declare the heart of God from burning hearts in tune with God. This ministry includes warning every man. It includes teaching the reasons behind the rules, the spirit as well as the law. The method includes encouragement. If we must push for every step of progress, we will not get much done. We should not wait until a person is just where he should be to encourage him.

In all our methods, we may not ignore relationships. Our contact with people must go beyond the pulpit and the interview. We must know our people and develop mutual trust, respect, and love. This will help us through the hard spots we encounter in church life.

IV The goal of the ministry is to present every man perfect in Christ.

V The sacrifice of the ministry. The minister will need to labor long days and endure short nights; yet he may suffer misinterpretation and rejection. The work of the ministry requires striving without giving up, and enduring the inner conflict and burden of trying to help souls to glory.

VI. The reward of the ministry is to see our people in Christ, rooted and built up in Him.

Brother Ernest brought the second message of the day.

This was on Article III of the Schleithem Confession of Faith (Breaking of Bread). Various terms are used for the breaking of bread: Communion, fellowship, Lord's Supper, and (in some circles) Eucharist and sacrament.

Brother Ernest read Article III and gave the Scriptural basis for its statements, referring especially to Matthew 26 and I Corinthians 10.

The key word in Article III is "one." Before we can take one bread and one cup, we must be brought into one body by baptism.

Separation from the world is necessary; we cannot partake of two cups and two tables. Communion with Christ excludes communion with the world.

Church discipline is necessary to maintain the oneness symbolized in the breaking of bread.

The main burden of Article III is the necessity of a pure fellowship. Two practices that help us maintain this vision are council meetings and close Communion. Council meetings emphasize the need for examination and dealing with sin before Communion. Close Communion emphasizes the importance of limiting Communion to those who are close to us in belief and practice. These practices we may not lose, though they may cause offense at times.

Brother Ernest closed his message by rereading Article III.

After the message we stood to sing two verses of "Wonderful Words of Life."

The third message of the morning was brought by Brother James Torkelson the subject The Doctrine of Sonship. He based the message on two passages: Romans 8:12-17 and Galatians 4:1-7.

I. Introduction—two questions

A. Is every person a son of the Father?

While there is a sense in which all are sons of God by creation, the primary Scriptural emphasis is that the redeemed saints are the true sons of God, while sinners are children of the devil.

B. Does adoption mean a change of family?

In the modern sense, it does; but in Scripture, adoption refers more to our

position in God's family as sons.

## II. Becoming sons

- A. We become sons through the Son of God.
- B. We become sons by being born again into the family of God.
- C. Our own efforts cannot make us sons of God.
- D. We know we are sons because God's Spirit witnesses with ours.

## III. Blessings of sonship

- A. We are sons rather than servants.
- B. We have the Father's love and favor.
- C. We are free to do what is right.
- D. We experience the blessing of chastisement.

## IV Breadth of sonship

- A. As sons, we serve willingly.
- B. Sons love each other.
- C. Sons work righteousness.
- D. Sons inherit the Father's riches.

After a closing song, "Beloved, Now Are We," Brother Alvin led in a closing prayer and benediction

## Afternoon session.

Brother Aaron then conducted the opening devotional meditation, reading from Ecclesiastes 11:1-6. In figurative language, this passage urges us to generously give to the multitudes while we have opportunity, without judging some unworthy of our generosity, and without understanding how our giving will benefit. We are urged to believe that God will see to the increase, that our labor will not be in vain, and that even we ourselves will someday receive our generosity back again. In faith we sow, sow, and sow some more.

After the secretary's report, Brother Brenden spoke on the subject The Place and Peril of Individualism, using Ephesians 2:19-22 and 4:11-16. He noted in introduction that individuality is important, for God created us as individuals, with different gifts, personalities, and temperaments. The term individualism, however, indicates an overemphasis upon the individual. Individualism is defined as leading one's life in one's own way without conforming to others.

## I. Place of individuality

- A. We must emphasize a personal relationship with God. Being in the right group will not save us.

B. We must promote personal conviction. Strong individuals make strong homes and churches.

## II. Expressions of individualism

A. A pietistic emphasis that exalts personal experience but neglects church relationships and direction

B. An eagerness to try our own new ideas while disdaining the old ways

C. An unwillingness to blend with group decisions

D. An antiauthority spirit

## III. Perils of individualism

A. It tends to move us away from the faith.

B. Our children will lose their way spiritually.

C. The church becomes unstable.

## IV Place of individual conscience and conviction

A. Are families that draw lines a bit tighter than the minimum standard of the church individualistic? Not necessarily. We need such conviction.

B. What if we feel the church positions are unsafe? If we become overly critical of the church, we may harm our family more than the perceived weakness would.

C. If we cannot support our church, we need to find a church we can support.

## V. Countering individualism

A. We must crucify self.

B. Leaders must set good examples by working as teams.

C. We should test our thinking with our brethren.

D. Fathers should curb the individualistic spirit in children early.

E. We must humbly view ourselves as stewards serving Jesus Christ.

Following this message, there was an open discussion period. We spent some time discussing how to help new converts temper the self-reliance that enabled them to find their way to Christ despite family and cultural pressures.

Some other questions discussed:

If a pure Communion is a New Testament imperative, why did Jesus allow Judas to participate in the Last Supper?

How does prevailing culture foster individualism in the church?

Do church regulations contribute to Christ being formed in our people?

A clarification was offered on the fatherhood of God by creation and His special fatherhood by redemption.

After the discussion period, we sang two verses of "Onward, Christian Soldiers."

The concluding message of the day was "Strengthen, O God, That Which Thou Hast Wrought for Us," brought by Brother Stanley.

I. Where we were in church life fifty years ago

A. Respect for church leadership and the bishop office were being undermined.

B. Mennonites were pursuing higher education.

C. Many or most of our children were in public schools.

D. The Mennonite Church was moving away from brotherly assistance toward insurance, and the deacon office was fading.

E. Foreign missions were introducing Protestant influences into the church.

F. Mennonite publications reflected a general apostasy in practice.

G. There was a growing disdain for Biblical standards.

H. Courtship practices were becoming loose and casual.

I. Wedding practices were drifting toward worldliness.

J. Dress standards were being lost.

K. Women were cutting their hair and removing their coverings.

L. Dissatisfied members moved to more liberal districts, producing polarization in the church.

M. Mixed seating came in, and kneeling prayer went out.

N. VS and I-W programs had few safeguards, and many young people lost their way.

O. There was little response to spiritual appeals. About all the bishops could do was to back up against the standard and refuse to serve Communion to those who would not comply. This was a very dangerous situation, for spiritual life was separated from obedience.

II. What God has wrought. God was at work....

A. When Nationwide Fellowship left the conferences.

B. At Sheep Lane.

C. When Mennonite Messianic Mission was formed in the fall of 1966 to provide safety for youth in service.

D. In the first public informative meeting at Miners Village, where the goals for the VS program were shared.

E. When Lancaster and Lebanon County youth attended Messiah Bible School and came home with life-changing convictions, leading the MMM to found Numidia Bible School.

E When five bishops were honorably released from Lancaster Conference in 1968, thus leading them to conclude that God had given them a special trust to keep the faith.

G. In a rapidly renewed vision for Christian schools.

H. As faithful, courageous families took a new path and backed up to more conservative practices.

I. In renewed conviction for brotherhood assistance rather than worldly insurance.

J. In building respect for church authority.

K. In giving young couples grace to step out and establish pure courtship and godly weddings.

L. In rekindling appreciation for the plain hat and bonnet.

M. In dealing with the radio issue.

N. In opening doors for foreign missions.

O. In establishing sound congregational life that expanded and grew.

God was at work, not by our deserving, but of His grace.

III. What must we do?

A. We must continue to respond so that He will continue to work.

B. We need God to face the issues of today, many of them recycled from the past: youth activities, music, casual dress, insurance, and so forth.

C. We need God to strengthen our courage as leaders.

D. We need to stand together.

E. We need to strengthen our teaching program with children and youth.

F We must avoid any spiritual pride.

Following a closing song, "Jesus, from Whom All Blessings Flow," we were led in a closing prayer and benediction by Brother Alvin.



### **Vocal Vices (Part 6) Backbiting**

"LORD, who shall abide in thy tabernacle? ... He that backbiteth not with his tongue" (Psalm 15:1, 3). Backbiting is another degrading habit that reveals our heart condition and affects our relationship with God.

Backbiting is indirect slander by speaking evil of someone behind his back. Why does gossip, with its negative aspect, travel much faster than a good report? Does it really matter if we talk about the faults of others behind their backs? And why are our ears so quickly tuned to hear gossip about another's faults and failings?

Everyone has a flat spot, idiosyncrasy, or peculiarity. But our carnal tendency is to make others' faults appear bigger and more obvious than our own. Highlighting their weaknesses diverts the attention away from our own. This may bring consolation to us but hinders our growth. It also hinders the close friendships that we desire. Others may rightfully wonder what we say about them in their absence.

Although we are responsible to help our brother overcome his faults, the Scriptures clearly show that we must in love speak to them rather than about them (Matthew 18:15-17; Galatians 6:1). "Open rebuke is better than secret love" (Proverbs 27:6).

At times we may need to speak with a minister or other mature person before we are prepared to speak to an individual. May we carefully and honestly evaluate our motives. We should take seriously the Scriptural admonition to "speak not evil one of another" (James 4:11). Backbiting is listed with whisperings as an expression of those whom God has given over to reprobate minds (Romans 1:3).

Backbiting issues from hearts full of pride, bitterness, hatred, envy, and selfishness. Wounded spirits, offenses, divisions, and, most seriously, lost souls are the bitter fruit of this sin. It can affect the eternal destiny of the backbitten, and will also affect the eternal destiny of the backbiter if he is not penitent.

We must guard our minds in order to guard our tongues. Critical thoughts lead to cynical expressions. Sarcastic expressions plant seeds of contempt in others' minds. These seeds sprout into more belittling expressions. Almost unconsciously families, school students, and even church brethren get caught in this whirlpool of vice. Let us carefully evaluate our conversations so we are not guilty of backbiting. May we rather be active in helping to "let ... evil speaking, be put away from you" (Ephesians 4:31).

"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (1 Peter 4:8). To claim that we love our brother while speaking evil about him behind his back is hypocritical. Let us by the grace of God speak about others as we would have them speak of ourselves.

*Brother Roland. (end of series)*