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

A Scriptural concept of worship includes the offering of sacrifices. This was indelibly impressed upon the Old Testament saint as he brought his sacrifice to the place of worship. As New Testament worshipers, we must guard lest this concept of offering sacrifices become vague. The offering of a sacrifice must be a part of our worship also. "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13:15).

We should each bring our sacrifice of praise and thanksgiving to every worship experience. Our personal time with God, our family devotional exercises, and our collective worship services should all reverberate with praise. We praise God not only through song but also in prayer. We should extol His glory, His attributes, His works, and His wonders in prayer. Do we thank Him daily for the provision of salvation? Are we praising Him for the spiritual riches that accompany the pathway of His children? Are our prayers overflowing with praise and thanksgiving, or are they filled with petitions only? "And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Psalm 107:22).

We prepare our sacrifices by living with the consciousness that "every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1:17). We must cultivate the mentality that our daily blessings—today's food and clothing, today's sunshine or rain—are gifts from God. If we fail to see God as our gracious Provider, we will tend to think as the natural man thinks—that the weather is only the product of the patterns of nature, and that today's provisions are merely products of our labor.

We offer the sacrifices of praise and thanksgiving as we consistently live for the Lord. God has determined that His children should "be to the praise of his glory" (Ephesians 1:12). To be encompasses the whole of life. As our thoughts, our speech, our actions, and our appearance are conformed to the image of Christ, they make their contribution to the sacrifice of praise that flows from our lips. Consequently, this sacrifice of praise is both spoken and unspoken. It is both verbalized and lived!

Failure to offer the sacrifices of praise and thanksgiving is one of the beginning steps in the course away from God. This failure is often accompanied by a growing sense of self sufficiency—a failure to give God His

rightful place in one's heart and thoughts. Romans 1 clearly illustrates this process by describing a people who, "when they knew God, they glorified him not as God, neither were thankful" (Romans 1:21). Their course ultimately took them to horrible depths of depravity and placed them under the wrath and the awful judgments of God.

We live in the last days—perilous times! — when many individuals are "lovers of their own selves, . . . unthankful" (2 Timothy 3:2). In such a time, the lips and lives of God's children "shew forth the praises of him who bath called [them] out of darkness into his marvelous light" (1 Peter 2:9). The offering of these sacrifices attracts others to the Gospel light so that they too may join the company of God's people and offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5).

We should continually bring the sacrifices of praise and thanksgiving. The offering of these sacrifices should be a regular part of daily life. As children of God, we should never observe a limited thanksgiving season when we reflect on the goodness of God for only a period of several weeks or a month. Instead, our season of praise and thanksgiving includes each moment of every day as we testify with the psalmist: "I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good" (Psalm 54:6).

*JSM*



## LIVING SIMPLY IN AN AFFLUENT SOCIETY

I have a neighbor who lives in a barn. He has a microwave but no kitchen. He has a phone but no television. He is content with a thirty year-old truck. He has a pension, properties, and savings—but he does not love God. If an ungodly man can live simply so that he might accumulate wealth, then how simply should the individual live who loves God, whose focus is eternity?

### *The Importance of Simple Living*

A Christian lives simply because he simply obeys God's Word. "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Timothy 6:7-8). Simple living cannot be comparison-based. In reading the first paragraph, we might have justified ourselves by thinking that we do not have

"many" properties. Simple living is determined not by asking if someone has more than I, but by asking if the "thing" in focus is included in basic physical or spiritual needs. And Jesus said that even these necessities should not overly concern us because the Father knows our need and supplies it as we seek first the kingdom of God. Living simply is crucial to Scriptural conformity.

A Christian lives simply so that he can give to others. "Sell that ye have, and give alms; provide yourselves ... a treasure in the heavens that faileth not" (Luke 12:33). Those things you now have can be turned into heavenly assets by giving them to those in need. The heavenly assets provide a foundation for laying hold on eternal life. And the simpler we are willing to live, the more we have to give. If we wish to reap bountifully in the life to come, we will need to sow bountifully now. But remember, giving is worthless unless it is done cheerfully and charitably. Living simply is complementary to Christian giving.

A Christian lives simply so that he can experience contentment. Contentment is the satisfied life that quiets the clamoring for one more worldly toy. Samson's demand, "Get her for me; for she pleaseth me well" (Judges 14:3) typifies the mentality of fallen humanity. Men and women today still madly pursue a pleasure-filled life that always stands elusively—just outside of reach. Jesus said that the nations of the world would seek after these things, but we should rather seek first the kingdom of God. Our Father who knows our needs, will supply them without our worry. Living simply is central to contentment.

A Christian lives simply to identify with his Father "Be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you" (2 Corinthians 6:17-18). The forbidden things of this idolatrous world we must not touch. As we live simply, we draw between us and the world a line that the Lord asks us to draw if we would be His child. What a gain to be eternally received by our Father for relinquishing this world's goods! Living simply is contributory to separation.

A Christian lives simply to avoid the judgments of the wealthy. "Ye rich men, weep and howl for your miseries.... Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you" (James 5:1-3). The treasures they stored up for themselves in life will condemn them in the Judgment. They were given all that opportunity to seek the kingdom of God but chose rather to live in pleasure. Living simply is critical to avoiding condemnation.

## *The Challenges to Simple Living*

Living simply is fraught with challenges in an affluent society. What challenges are we facing? You have probably seen the highly esteemed homes of American society. A steel gate bars the entrance to the property. Brick pillars holding lamps stand on either side of the macadam driveway. Neatly trimmed shrubbery rises along the sides of the lane and ends in the circle turnaround with a pool and waterfall in the center. Windows of varied shapes and roofs of varied pitches decorate the house. Indoors, track and pendulous lighting illuminate the accent-painted walls and cathedral ceilings. Plush sofas, matching loveseats, and massaging recliners adorn the carpeted room. Closets hold enough clothes that the wearer would not need to repeat any in two weeks. A tiled kitchen includes raised-panel cabinetry, granite countertops, recessed ovens, islands, and stainless steel appliances.

Maybe you are the one who painted the walls, installed the cabinets, or planted the shrubs. Is it any wonder that we struggle with living simply when we have the ability to own this too? Jesus said, "There is no man that hath left house, or [family], or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time.... and in the world to come eternal life" (Mark 10:29-30).

The challenges we face in business are similar. Large flashing digital signs boldly declare that this business is the best. Sleek trucks display rows of LED lights and straight chrome stacks. Social media and the Internet promise large boosts in sales and service opportunities. Professional business consultants demand healthy percentage growth every year. Communities request membership in local business groups. Technology pushes expensive equipment into the office, the shop, the barn, and the truck. With these pressures toward growth and advancement, is it any wonder that it takes diligent effort for the successful small family enterprise to remain just that—a small family-oriented business and not become a large company?

The rich farmer who enlarged his operation because it was so prosperous decided to make his life pleasurable. God called him a fool and Jesus said, "So is he that layeth up treasure for himself, and is not rich toward God." Perhaps the prophet pictured a simple and contented business life when he said, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Micah 4:4).

We should not be surprised that the devil's tactics in the affluent world are possibly more effective than persecution in oppressive societies. Could it

be that if our flesh were nailed more firmly to the cross, we would not need to struggle so painfully toward the simpler life? When Moses was faced with the affluence of Egypt, he chose by faith "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Hebrews 11:25). If time continues, will the record of our lives declare that we esteemed the reproach of Christ greater riches than the treasures in America, because we "had respect unto the recompense of the reward" (Hebrews 11:26)?

*Brother David*



### **Developing Conviction in the Rising Generation**

God has specifically charged parents with the responsibility to propagate faith and adherence to Bible commands. "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments" (Psalm 78:5-7). Each generation of parents is responsible to transmit the faith to their children.

Children will not automatically follow their parents, but they do have a strong inclination to be like them. Therefore good parental example is paramount in convincing children of the right way to go. Parents should consider questions such as these: Does God hold first place in my life? Is personal, family, and collective worship a priority? Does the Bible mean what it says—to me? Am I willing to deny personal interests for the cause of Christ and His church?

Our personal convictions are balanced and perfected by a Scriptural church. Consequently, our attitudes toward the church and our responses to church direction are of critical importance in living a right example before our children.

Living the Christian life constantly and consistently before our children not only shows them how to live but also provides convincing evidence of a faith worth endorsing. Hypocrisy does just the opposite by causing children to despise the profession.

We must sense our own insufficiency and constantly implore the Lord's help for each child. "Except the LORD build the house, they labour in vain that build it" (Psalm 127:1). Regular prayer keeps before us our responsibility and accountability for these precious souls whom God has entrusted to us. Through prayer we can also access the wisdom and power to fulfill our task of child training.

Coupled with our constant cry for wisdom must be a willingness to follow the Scriptural methods for bringing up our children for the Lord. We must begin the training process early and use the rod to drive away foolishness, disobedience, and dishonesty.

To develop conviction in their children, parents must be united in their efforts. For one parent to permit what the other parent forbids will cause disrespect for the parents. The child will become confused about what is right and what is wrong.

The consistent administration of loving but firm discipline, coupled with consistent Christian example and sound doctrinal teaching, produces security. A stable, secure home environment stimulates trust and hope in God. When children are small, explaining the reasons behind our requirements is unnecessary. But as our children mature into youth, we should give them solid reasons for the practices we hold dear. This teaching is done incidentally, by answering questions in everyday life, and deliberately, through specific instruction in family worship or at mealtime.

We must also teach respect for other God-ordained authorities, including school, church, and civil rulers. This we do primarily by example. Siding with the child against school or church authorities destroys respect for them. How we speak about these authorities and how we react to any confrontations reveal our level of respect and bear significantly on the conviction developed in the children.

Teaching the value of manual labor and training children to persevere will produce responsibility. Faithfulness in natural duties aids in developing eternal values and helps prepare children to "endure hardness as a good soldier of Jesus Christ" (2 Timothy 2:3).

What our children read strongly affects their thought patterns. Reading materials must be carefully screened and monitored for the development of sound convictions. Can we afford to allow stories that have an implied Christian setting but do not apply Biblical principles to daily living? Is the doctrinal emphasis sound? Does it promote a Biblically conservative lifestyle? Because impressions are etched on the young mind, even our toddlers' books should have only modest and realistic pictures.

For conviction to grow properly, parents must also protect their children from outside influences. Spending too much time with worldly neighbor children will be detrimental to spiritual growth. The same is true of frequent or prolonged visiting with worldly-minded relatives. Drawing church fellowship lines to include only those with similar practices and goals is very important because we tend to become like those we fellowship with.

Conviction is developed when we require our children and youth to respect the standards of our homes. Parental control needs to be exercised in such areas as regulating the frequency and the associated activities of social gatherings. Parents should hold youth accountable for their purchases of personal items and clothing. For this to be realized, children must learn submission while they are young and pliable.

May the Lord be able to say of each of us parents as He said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD" (Genesis 18:19).

*Brother Mark*



## Faithful Shepherds of Israel

God's people of both testaments are at various times portrayed as a flock of sheep and their spiritual leaders as shepherds. In Ezekiel 34, God denounced the unfaithful shepherds of Ezekiel's day. They had fed themselves but not the flocks. They did not care for the sick, diseased, or injured sheep. Neither did they seek the lost, "but with force and with cruelty have ye ruled them" (Ezekiel 34:4). The analogy concludes with the Lord Himself portrayed as the true shepherd of Israel (verses 11-12, 31).

In the New Testament, the church is the Lord's flock, and Jesus is the Good Shepherd (John 10:11). This Good Shepherd is "that great shepherd of the sheep" (Hebrews 13:20) and "the chief Shepherd" (1 Peter 5:4). He has charged undershepherds to "feed the flock, to take the oversight, and to be ensamples" (1 Peter 5:2-3).

Today the faithful shepherds of Israel are church leaders who labor submissively and dutifully under the chief Shepherd of the sheep. These leaders must some day give an account for the flock placed under their care. "I will require my flock at their hand" (Ezekiel 34:10).

Shepherding the sheep requires a shepherd's heart. Jesus was moved with compassion when He saw the multitudes because they fainted and were scattered abroad as sheep having no shepherd (Matthew 9:36). He incorporated His twelve disciples into this ministry of gathering together the lost sheep of the house of Israel (Matthew 10:6). Later Jesus again "appointed other seventy also, and sent them two and two before his face into every city and place" (Luke 10:1). In His passion for the sheep, He laid down His life, that they might have life and have it more abundantly.

Leaders in the church are called to enter into His passion. In the ordination vows, each leader promises to give up himself for the sake of the Lord's flock as he fulfills the office to which he has been called. This call involves working together with fellow under-shepherds in keeping the sheep safely within the fold.

Unlike the false shepherds in Ezekiel 34, faithful undershepherds search for and seek out the sheep of God's fold (Ezekiel 34:11-13). Straying and lost sheep are of great concern to them. They willingly expend time and effort to bring back the scattered sheep that have wandered into wolf territory. They challenge themselves, "Are we praying consistently for those whose interests seem to be taking them toward the world? Are we doing everything we can to bring them back?"

Faithful shepherds endeavor to prevent the sheep within the fold from straying. This is best done by personal example. Spiritual shepherds go before the sheep, guiding them on the narrow way to heaven, saying, "This is the way, walk ye in it."

Faithful shepherds feed the flock of God with the pure Word of God. The apostle Paul testified, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). Whereupon he charged the Ephesian elders to "feed the church of God, which he hath purchased with his own blood." The Bible is the water of life and food for the soul (Job 23:12; Revelation 22:17). The sheep are fed when the Word of God is read distinctly, and when Bible passages are exposed and explained clearly and simply so that even the young in Christ can understand. True shepherds will also make specific, practical applications to truth, helping the sheep to understand how truth must be lived out in daily life.

Faithful shepherds feed the sheep in safe pastures (Ezekiel 34:14, 15). Good shepherds in Israel would prepare the pasture before they allowed their sheep to graze. They would remove all the poisonous weeds and make sure the source of water was not contaminated. Good shepherds today also need to warn their sheep against false doctrines that poison the soul.

One of the poisons prevalent today is the teaching of unconditional eternal security. Sheep that feed on these "once saved, always saved" teachings become careless and confused because the security of the believer is made to appear to be unconditional. Unfaithful shepherds emphasize some verses at the expense of others. For example, they emphasize Jesus words, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand ... and no man is able to pluck them out of my Father's hand" (John 10:28, 29). But they do not stress the conditions upon which this truth is valid. Jesus also said, "My sheep hear my voice, and I know them, and they follow me" (John 10:27). These verses teach that the sheep are secure when the shepherd knows them, when they hear (obey) His voice, and when they follow (as a disciple) their shepherd.

Shepherds must guard lest their use of unsound study materials taints their messages. The Lord charged the false shepherds, "As for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet" (Ezekiel 34:19).

Faithful shepherds bind up and strengthen the sick sheep (Ezekiel 34:16). It is very common for sheep to become infected by scab, caused by flies laying eggs on the sheep's head. This spreads rapidly through the flock as the sheep rub noses. In a very real sense, scab among sheep is similar to the contamination of sin among God's people. True shepherds understand what the disease of sin does to sheep. If left alone, it will spread through the flock, just as a little leaven will spread through a lump of dough. Just as the shepherd anoints the head of his sheep to stop the scab, so faithful shepherds also deal with sin. "Them that sin [they will] rebuke before all, that others also may fear" (1 Timothy 5:20). They also will excommunicate from the congregation those who continue in sin.

As shepherds, "we are unto God a sweet savor of Christ, in them that are saved, and in them that perish ... And who is sufficient for these things? ... Not that we are sufficient of ourselves ... but our sufficiency is of God" (2 Corinthians 2:15, 16; 3:5).

*Brother Clarence*



Minutes of the Conferring Fellowship Meeting  
Held at the Roxbury Campground September 25, 2014

*Edited*

Brother Melvin opened the meeting with a welcome to the group. Brother Anthony led us in singing "Open Now Thy Gates of Beauty" and "The Lord's My Shepherd."

Brother Donald shared devotional thoughts from John 17. He emphasized the unity of Christ and the Father and the obedience of Christ to the Father's will. We are called to a similar obedience today. Jesus is coming again. We have a message to share with the world that magnifies the Lord Jesus.

After a kneeling prayer, the minutes of the April 10, 2014, conferring meeting were read.

Brother Alvin brought the opening sermon entitled "Ministering With a Burden." The work of the church is a strenuous work that requires toil and travail. It is very important that our motivation is to serve the Lord and to help souls find rest in Christ.

He shared a number of thoughts from Colossians that can help us to be effective in our ministry.

1. Faithfulness in the prayer closet (1:9)
2. A strong faith in the power of God to change lives (1:22)
3. Joy in the sacrifice of the work (1:24)
4. The accountability of our stewardship that shapes our burden (1:25)
5. Effective preaching that requires a burden (1:28)
6. Willingness to warn, rebuke, and discipline (1:28)
7. Carefulness in our administration (1:29)
8. A burden confirmed and strengthened by fellow laborers (1:7).
9. A burden that causes us to be close to our people (2:1, 5).

Brother Eugene spoke on Articles of Faith, Article I, "Of the Word of God." From 2 Peter 1:19-21, he spoke of the value of God's Word as the "more sure word of prophecy." The Bible has answers to life's questions; it communicates God's heart to man and yet it can be understood by common people. He discussed the statements given in Article I, which emphasize the divine inspiration, the inerrancy, and the authority of God's Word. He stimulated our confidence in the Bible and encouraged us to obey it and live it in daily life.

The last message of the morning session was “The Anabaptist View of the Church” by Brother Luke. God's delight is in the church. She is as a chaste virgin becoming the bride of the Lord Jesus Christ. The Anabaptists were determined to follow the Scriptures and pattern after the apostolic model. Brother Luke then shared the following:

I. An overview of Anabaptist beliefs

A. The vertical relationship of man to God and the horizontal relationship of brother to brother

B. Unity in thought and practice

C. Brotherhood assistance of needy brethren

D. A disciplined church. This ranges from the brotherly address to ex-communication.

E. Written standards for the church

F. A pure church. Separation from the world produces a subculture, a group called out of society.

G. A voluntary church concept. The Anabaptists rejected infant baptism.

H. An evangelical church. They rejected the idea of an invisible church.

I. A suffering church. A fellowship of suffering fortified them for the conflict.

J. An organized church. They ordained carefully. They had ministers' meetings.

II. Observations for today

A. See the importance of maintaining doctrinal soundness.

B. Be alert to revised views of Anabaptism that are deceptive.

C. Preserve and promote the true Anabaptist position today.

D. Remain committed to finding solutions together to issues that face us today.

We then sang "O Where Are Kings and Empires Now" and were led in a closing prayer by Brother Alvin.

Brother Lynn served as moderator for the afternoon session.

Brother James shared a devotional, reading from 2 Peter 3:9-18. Our God is able to accomplish His will and keep His promises. Even though God is long-suffering, the day of the Lord will come. God is able to help us and will give us answers to our dilemmas. Brother James led us in a kneeling prayer.

Brother Melvin shared the secretary's report regarding ordinations since last conferring meeting and ordinations planned.

Brother David brought the first message of the afternoon, titled “The Free Ministry.” His thoughts were based on a number of New Testament Scriptures and organized as follows:

I. What is the free ministry?

A. It means the ministry is not dependent on material support.

B. It means the ministry is free to preach and teach the Word of God in the liberty of the Spirit.

II. What undermines the concept?

A. Allowing an unbalanced view of the ministry

B. The call to the ministry becoming insignificant

C. Losing the concept of sacrifice

D. Failing to find willing-hearted men

III. What are the benefits and blessings of the free ministry?

A. It promotes a deeper trust in God.

B. God's Spirit is able to have free course among His people.

C. It creates a greater accountability among the people.

D. It provides opportunity to share with the faithful ministry.

E. A more complete declaration of truth is held forth.

During a period of open discussion, various thoughts and questions were raised regarding the messages of the day. How can we know if our motives for ministry are right? Are the ministry responsible for wrong choices people make? How can we reach young people who are struggling? We dare not neglect the prayer closet. The minister's family is an important part of his ministry.

The last message of the day, “Living Waters or Broken Cisterns” was brought by Brother Lowell. In Jeremiah 2 God reflected on Israel's history, when their love for Him was strong and their faith was vibrant. A cistern is a reservoir for runoff water. Broken cisterns are useless.

I. Cisterns

Brother Lowell listed various examples of cistern-type experiences from Jeremiah 2.

A. Living in vanity (verse 5)

B. Being unthankful (verses 6, 7)

C. Having corrupt leadership (verse 8)

D. Turning to the world for help (verse 18)

E. Failing to honor commitments (verse 20)

F. Being blind to inconsistencies (verse 23)

G. Failing to receive correction (verse 30)

H. Not being satisfied with proven patterns (verse 36)

Israel was in a place where they could not be helped (verses 8-11).

II. The fountain of living waters

God had something so much better for them. He was inviting Israel to come back.

A. God keeps giving us His message (Jeremiah 2:2).

B. God never gives up on us (verse 9).

C. God protects us from the enemy (verse 20).

D. God sustains us in adversity (verse 6).

E. God provides abundantly (verse 7).

F. God was their glory (verse 11).

G. God is changeless (verse 35).

Opportunities abound for us today to be all that God wants us to be.

We sang together "Stand Up, Stand Up for Jesus," and then Brother David led us in a closing prayer.

*Submitted by the assistant secretary Brother Daryl.*



### **Anticipating Our Lord's Return (Part 5) Persevere**

In the 1970s, a group of families moved to a remote area and made plans to be self-sufficient in preparation for the number system foretold in the Book of Revelation. Since they anticipated the imminent return of Jesus, they economized in constructing their houses. They did not think their dwellings would need to last very long. Now, almost forty years later, their houses are sinking into the earth, many of their members have drifted into the world, and Jesus still has not returned. How do we persevere as we wait for our Lord's return?

We need to persevere in faithfulness. We anticipate Jesus' return at any moment, yet we must also be prepared for the possibility that Jesus may not return for another hundred years. We must persevere in teaching our children the timeless principles of God's Word. Our children will need to answer questions that we have not even thought of asking. Consequently, we need to teach them more than a code of ethics.

We need to communicate why we do what we do and how our faith translates into everyday life. Jesus asked the question. "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). The most searching

aspect of that question is, "Will my family and I be among the faithful?" The test is not only whether we are able to pass the faith on to our children but also whether our children will have embraced the faith sufficiently to pass it on to their children.

We need to persevere in evangelism. Some people mistakenly think that Jesus has not returned because He is not going to return. They think things will keep on as they always have. But "the Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). God desires the salvation of souls. He is extending the day of opportunity. He is persevering in grace. Am I persevering in spreading the Good News of the Gospel? Am I using the opportunities of today to get people acquainted with Jesus Christ? "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

We need to persevere in anticipation. You know how it is when the children are waiting for their grandparents to come. It is easy for them to watch for a while, but eventually they become distracted by other things, and suddenly Grandpa's have arrived. It takes conscious effort to persevere in waiting. To persevere in waiting requires that Jesus has first place in our lives. It requires that we "love his appearing" and are longing for His return.

Jesus' return may be today; it may be tomorrow; it may be years hence. It is important to be ready today—right now. But we must also live our lives carefully so that we remain ready as long as we live. "He that endureth to the end shall be saved" (Matthew 10:22).

—*Robert Eby*



## *PRAYER POINT*

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

Pray for the Nsawam Congregation in Ghana, Africa. This work in a distant land is a joint EPMC/Ohio Wisler effort since 2006.

Pray for the efforts of the print shop in providing tracts, Sunday school books, and correspondence booklets.

Pray for the Bible School Board as they continue to prepare for a new year at Ashland and Numidia. This work is entering the forty-eighth year.

Pray that the Bible schools may nurture spiritual and social maturity in our youth.

Pray for the annual Minister's Bible Study Fellowship and the Christian Day School Institute meetings. The institute provides an opportunity for inspiration and instruction and helps us to maintain a Scriptural philosophy of education and academic competence.

Thank the Lord for the care of His guardian angels. We are especially aware of our need as we enter the busy highways. "It is of the Lord's mercies that we are not consumed."