



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

Galatians 6:14

AUGUST 2014

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A Strange Glory

Chloe Hess, Brownsville, KY

But we all...are changed in the same image from glory to glory...(2 Corinthians 3:18).

From glory to glory? What glory is this?
Teardrops and tremblings—what is amiss?
I thought this glory was radiant joy;
A life of serenity. Peaceful employ.
Love, laughter, and mountaintop meetings with God.

How is there glory in hearts filled with pain?
How in surrender can there ever be gain?
Why for true living must always be death—
Death to my dreams that have never drawn breath?
My prayer was for victory, not a chastening rod.

Where is the glory in faltering faith—
In a loving God and the words that He saith?
What of my questioning, fearing and doubt?
The turmoil within and the trouble without?
What of this broken heart shattered and cold?

But wait! What is this whisper so sweet?
I bend to my knees and fall at His feet.
Our Captain of faith was perfected through pain.
His surrender and sacrifice: glory and gain.
Now our Example, faultless and true...

Sudden my darkness is turning to light,
A glimpse of His reason is filling my sight.
This upside down Truth is the strangest of thoughts
But somehow this is the glory God sought;
This is His plan with my glory in view!

For it became him...to make the captain of their salvation perfect through sufferings (Hebrews 2:10).

(From Plain Things, 1000 Choncie Lee Rd., Caneyville,
KY 42721. Jan/Feb, 2014. Used by permission.)



A Good Word for Jesus from a Warm Heart

The Samaritan woman in John 4 gives us a heartwarming picture of a soul finding her Savior. She came to Jacob's Well at mid-day when most women stayed home. She had reasons for that: Her life was going badly. When she came to draw water at high noon, she saw a stranger, apparently a Jewish man, resting on the well's curbing. He surprised her by starting a conversation. It made her nervous, but she found herself responding guardedly to his friendliness. He didn't push her to talk about her shameful life, until it was clear that she was ready. Then He told her about her past—and her present. That encounter changed her life.

Obviously, you and I are much more limited. We cannot see into the life of others like Jesus did. When we meet someone—whether it's in church, on the street, in prison, or wherever—we can take an interest that is not judgmental. We can converse about things that interest them, even if it's about the weather. But, oh, how I wish I would do better at talking about the transforming love of Christ! I desire to share,

in a humble way, how I pursue a relationship with Christ that is up-to-date and meaningful. I'm not alone in that, am I? I think many of us want to bring more Christ-honoring content into our conversations.

It's fairly easy to speak for the Lord when we are surrounded by friends who also love Him. But Jesus did not thus limit Himself when He was on earth. In fact, He was so friendly with sinners that His critics accused Him of actually enjoying time spent with “gluttons, winebibbers, publicans and sinners” (Matt. 11:19). But then, they were also very critical of John the Baptist for avoiding socializing and for his frugal, strict life style. Because of that, his critics said, “He hath a devil.”

They found fault with Jesus because He so freely mingled with people whom they considered “scum.” Jesus knew their critical thoughts and offered this insight, “...wisdom is justified of her children.” I understand Him by that to say, that you can't win with people who guard a closed mind with a cold heart.

John the Baptist is worthy of admiration. He did what God asked

him to do as the forerunner of the Messiah. I think we can combine his example with our assignment that Jesus spoke of in His high-priestly prayer, when He said, “As thou hast sent me into the world even so have I also sent them into the world” (John 17:8). We are to go as He went. We are to be men and women of purpose. He would have us cultivate a willing eagerness to speak of Him wherever we go.

George MacLeod, of Scotland, observed, **“Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage heap; at a crossroad so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek...and at the kind of place where cynics talked smut, and thieves cursed, and soldiers gambled. Because that is where he died, and that is what he died about...that is where the church ought to be, and what the church ought to be about.”** Indeed, it is as Paul said in Acts 26:26, when he spoke about the life, death and resurrection of Jesus, “...this thing was not done in a corner.” God also did not mean that His people should hide their commitment to the King and His Kingdom.

Malachi spoke of testifying to fellow Christians in Malachi 3:6: “Then they that feared the LORD spake often one to another: and the

LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD and that thought upon his name.” Clearly, He is honored when we speak of Him.

At Pentecost (Acts 2), Jesus’ disciples who had been so fearful that they apparently “holed up” behind locked doors after Jesus’ death, were set free from the fear that had paralyzed them. In Acts 4, after they were filled with the Holy Spirit, we find them fearlessly sharing the truth about Jesus. The apostles’ courage caught the attention of their foes, for it was clear that it was not because of educational advantage, but because they had been with Jesus. (See Acts 4) When their oppressors “turned up the heat,” they simply prayed for courage to keep on sharing the faith as Jesus had told them to do.

Brothers and sisters, how are we doing? Do we testify when we’re with those who are for us? That’s good! But how about when we are with those who are not? When we are with those who take little or no interest, let us not duck and return to the posture that our people have too often been known for—“the quiet in the land”! God will give us strength to stand up and be counted like the apostles when they said, “We cannot but speak the things which we have seen and heard” (Acts 4:20).

—PLM 

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

I appreciate the commitment in the article not to discount any part of the Bible. The term “unfulfilled prophecy” comes up a few times in the article. We do well not to discount clear Bible teaching, and the teaching of the Lord Jesus Christ on the fulfillment of prophecy. I think all prophecy was fulfilled by A. D. 70 at the destruction of Jerusalem.

Daniel 9:24, (emphasis will be added) “Seventy weeks are DETERMINED upon thy people and upon they holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring everlasting righteousness and to SEAL UP THE VISION AND PROPHECY, and to anoint the most Holy.” The seventy weeks culminated in A. D. 70, and the vision and the prophecy was sealed up.

Matt. 24:34, “Verily, I (Jesus) say unto you, that this generation shall not pass, until ALL THESE THINGS BE FULFILLED.”

Mark 13:30, “Verily I (Jesus) say unto you, that this generation shall not pass, till ALL THESE THINGS SHALL BE DONE.

Luke 21:22, “(Jesus speaking) For these be the days of vengeance,

that ALL THINGS THAT ARE WRITTEN MAY BE FULFILLED.

Luke 21:32, “Verily I (Jesus) say unto to you, This generation shall not pass away, TILL ALL BE FULFILLED.”

We go now to Revelation 1, where we see “things that MUST SHORTLY COME TO PASS—FOR THE TIME IS AT HAND.” The Revelation was written a few years before the destruction of Jerusalem and the complete dismantling of the old system of sacrifices. We can know this by the heading of The Revelation in an ancient copy of the Syriac Bible. (A. D. 150) This introduction is as follows, “Again the revelation which was upon the holy John the Evangelist from God when he was on the island of Patmos, where he was thrown by the Emperor Nero.” Nero died in about A. D. 68, or a few years before the destruction of Jerusalem.

The Revelation describes in incredible prophetic detail the destruction of the old system and the establishment of the New System [Covenant], the Church of Jesus Christ! See the beautiful description of the Bride of Christ in Rev. 21! Also the similarities between The Revelation and the Olivet Discourse in Matthew 24 is amazing. Revelation describes in detail what is touched on

in Matthew 24.

Another sobering aspect of the belief that there are unfulfilled prophecies, a basic tenet of our historic belief is that the return of Christ is IMMINENT. Can we say His coming is imminent if there are unfulfilled prophecies?

Elmer M. Yoder, Montezuma, GA

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Re: Reader response, June, 2014

In response to the readers' comments criticizing other translations that were written after the KJV, 1611 Edition, I would like to bring in the words of the translators themselves in the *Original Preface to the King James Version (1611)*. They themselves had no illusions to their own perfection.

The context of the following passage was speaking of the practice of ancient scribes to write in the margins to make a certain verse more clear: "Therfore as S. Augustine saith, that varietie of Translations is profitable for the finding out of the sense of the Scriptures: So diversitie of signification and sense in the margine, where the text is not so cleare, must needes doe good, yea, it necessary, as we are perswaded. We know that *Sixtus Quintus* expresly forbiddeth, that any varietie of readings of their vulgar edition, should be put in the margine, (which though it be not altogether the same thing to that we have in hand, it

looketh that way) but we thinke he hath not all of his owne side his favourers, for this conceit. They that are wise, had rather have their judgements at libertie in differences of readings, than to be captivated to one, when it may be the other."

In a later passage, speaking about how the translators tried to translate specific words into fitting words, using both as necessary (e.g., "pain" versus "ache.")

"For the kingdome of God become words or syllables? Why should wee be in bondage to them if we be free, use one precisely when wee may use another no lesse fit, as commodiously?"

I would encourage you to read the original KJV (1611 edition). You might be surprised how differently it is translated than what you use today.

Patrick Overholt, Warsaw, IN

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Re: Cursive Writing and the Learning Curve, June, 2014.

Very well written! As a former teacher of first and second grade, I found it a joy to teach those small hands and minds the joy of neat handwriting, so that it might express "orderliness, personal discipline, and beauty" in their study habits and daily life. Teachers play a BIG part in developing those habits.

Cursive writing may not be required in the public school systems but I believe it should continue to be

taught as a discipline in our Christian schools. Teachers grow weary of reminding students to write neatly and it is easy to let it fall by the wayside, but it is a small brick in the “wall of character” that is being built in those formative years.

Brenda Sommers, Minerva, OH

• • • • •

Re: “Should Matthew 18 Stand Alone?”, June, 2014.

One fairly simple consideration might at least partly answer this question.

As I understand it, the procedure in Matthew 18 was given as a method to resolve *personal trespasses*, that is when one brother or sister sins specifically against another (“if thy brother trespass against thee...”). As such, the procedure is a most redemptive plan. It keeps the matter prudently private. The erring brother has opportunity to respond and correct his error in private, and when he does so, the matter is resolved. When this procedure is carried out in love, the brother using the Matt. 18 process does not publicize the issue, but admonishes his brother privately with a desire to clear him, and unless the erring brother refuses to acknowledge his trespass, the matter is resolved between the two. Obviously, if the erring brother is unwilling to correct his error, others need to become involved to decide

and correct the issue. (Major sin, of course, such as fornication, could hardly come in the class of a personal trespass, and would need to be opened to the church.)

In other matters of sin or disloyalty to God and the church, the New Testament gives to the church, through the leadership, the responsibility to make proper correction and deal with sin. As we have practiced discipline, a brother who observes such a sin or disloyalty has the privilege and opportunity to personally admonish the one in error, but is not restricted to the Matt. 18 process. If the error is not specifically against him, he might, for various reasons, consider it more prudent to share his observation with the leaders and let them deal with the situation.

I have seen cases where one in error complained that the procedure in Matt. 18 was not followed when confronted with his disloyalty to the church. I think this indicates a lack of clarity in applying the procedure in Matt. 18. Who is responsible in such a case? Usually the disloyalty is evident to more than one brother. Trying to apply this procedure to every matter of discipline would certainly tie the hands of those responsible.

Sincerely, Daniel R. Horst

795 Deer Run Rd.,

Altamont, TN 37301



The Pastor's Study

Aaron Lapp, Kinzers, PA

Years ago, *Farm Journal* made a big thing out of the farmer's pickup truck. They said, "Your pickup shows the kind of man you are." A new-looking pickup? You are meticulous. Front bumper hanging down on one side, tail gate bashed in? You are barely getting by. Loud muffler? You are needing to be noticed. It was way back when the interiors of pickups were beginning to look like the inside of cars. And outside, well, you really had to step back to appreciate this new "farm wagon."

Similarly, the pastor's study says something about him. Bookshelves on two sides of his office? He is curious and will one day be studious. A study in the basement without any window? He is trying to create a dungeon that will crank out messages like the Apostle Paul. If he has a wonderfully large desk with a two-drawer file beside it with papers and books from here to there? He is a working pastor with amazingly organized sermons. If his study desk is in the master bedroom? He has inherent need for his wife's input for his sermons before going to bed, and

after she gets up.

Having visited in many pastor's homes over the years and having observed many fellow teachers at Calvary Bible School, I have seen many wise men and some otherwise! No doubt, if a pastoral study inspector would drop in unannounced like inspectors do, we all would be aghast and have many excuses!

One can be sure we give it our best and do our best. Some have limited space, facilities, finances, and time. Some use a laptop and computer equipment. I also use something I call a "Lapp-top." Fortunately, that one is not mass produced!

Most of my study years have been spent facing a wall. That did not occur to me to be a disadvantage. In the last few years, however, God gave me a new wife, a new house, and a new office. All of these are ideal, each in its own way.

But about the office, two double-hung windows face to the north a span of five feet. Two same-size, double-hung windows on my left face westward. The infusion of natural, indirect light is tremendous, so conducive to read, study, and

meditate. If you relocate, or build a new house, consider the above layout.

A low book case to my right provides space for a copier. At the left, is a drawer file at the height of my desk. To the left of that is a four-drawer file full of records and useful information. The filing system works constantly with material in it for storage.

Contrary to popular opinion, my desk top is not such as you see in pictures of the the United States President. My desk is for work, a piles-in-motion type of thing. Piles are wonderful under masculine control *only!* Please do not touch, remove, or even re-arrange! The next sermon might be a masterpiece in the making.

The pastor's study can be a place to inhabit by making it thoughtfully pleasant with lighting, décor, and what else? Purposeful piles! If you have some, require it of yourself to allow only piles with a purpose. That is why a desk has drawers, with a file within reach, and a wastebasket nearby.

The pastor's study should also be a place for *habits*. The *habit of reading God's Word*. Let your Bible lie open to your last reading as a reminder and a refresher. Then there is the *habit of prayer*. Staying connected to God. Exercise the *habit of writing*. Write something to/for yourself every day. Diary. Journal. Note to your wife

(other than how she should approach your desk!) Notes to your children. To Susie on Monday, to Billy on Tuesday, etc. A letter of appreciation to Mom (she will be amazed), to Dad, and/or to a church member shut-in. Forty-nine cents and a lick is time and money well spent.

Your desk should be a working, not-in-name-only type. It isn't just for you and your sermons. The effectiveness of the Apostle Paul was not in his soul-winning preaching and deep-in-the-hole-of-the-dungeon letter writing. He remembered people by name. His interest in them was on a personal and social level. And he wasn't un-spiritual in so doing.

The pastor's study should have at least one easy chair, easy to get into, hard to get out of type. That way your wife can enter into your sanctum and feel welcome to curl up and spend some time with you. Or when you have someone who schedules a confidential visit, it will seem better that way than offering them a folding chair.


Are you having an interview? Make notes as you go. Always make notes. Keep them on file. It is a good way to establish fact. (Just what had I said earlier?) What appeared to be insignificant early on in the meeting can be of particular interest later.

Knowing where to end the consultation can be a bit tricky. Get into a conclusion mode when

the discussion becomes circular. Duration of time is a good gauge. Often after one and one-half hours, people tire—both you and they. Arrange another meeting for follow-up or whatever for further discussion. That amount of time provides for enough things to be processed and worked on. Or maybe you can include the interview and find a suitable closure.

Don't let it drag out to a skewered ending, with loose ends all over the place. Don't leave it hanging so that all we did was talk without any plan of action or reasonable conclusion. If a problem has developed outside

of your knowledge or experience, refer them to someone you expect is capable of addressing the issues at hand. Offer to go along, or arrange that meeting for them. Don't feel defeated if you cannot provide "all things to all men."

The Bottom Line is that the pastor's study is a representation of God, first of all, to you as the pastor, yourself. Let it be a place where your wife and children can approach freely, but with respect that "Daddy's call is to be a preacher." You, Pastor, are herewith given the apostolic charge of at least, having the appearance of doing everything "decently and in order"! 

ANNOUNCEMENT

We thank you for your past support of the work of Calvary Publications. This time of year tends to be a time of financial difficulty for us. This year is no exception, as subscription income and donations lag behind printing costs. We invite you to share in this need as the Lord lays it on your heart. To God be the glory! Send donations to Calvary Publications, 7498 Woods West Ave., London, OH 43140

Calvary Publications Board, Manfred McGrath, Chairman 

Too many of us have enough Christian faith to make us decent but not enough to make us dynamic.

Interpreting? Obeying!

Michael Galdonik, Sarasota, FL

Let's not merely interpret the Bible; let's read it and obey it. I would like to expand on the idea of a literal interpretation of the Bible as mentioned in the article, "The 'Necessary' Parts of the Bible" (April, 2014). The word interpret means "translate" (see 1 Cor. 14:27; Gen. 42:23; Mark 5:41; 15:34, etc.). I intend to show that the Bible is "interpreted for us already." Yes, there are things like dreams or prophecies that could be "interpreted" in a different sense of the word, but a vast majority of the Bible, especially all of the commands and instructions do not need to be "interpreted," just obeyed.

So if we don't interpret the Bible as we read it, how do we understand it? First, we need a Bible we can trust. I would be glad to send another article about the reasons we can trust the King James version of the Bible, but that is another subject.

For now, let's assume we can trust God's preservation of the Scriptures. So how do we understand them? It's not as hard as it may seem. It's simply this: Take it literally whenever possible, which is most of the time. Well, you may say, how do we know

those times when not to take it literally? This also is easier than it may seem. There are only three situations when not to take the Bible literally and they are almost always obvious. One generally doesn't even have to think about it or wonder if it should be taken literally or not. Unfortunately, apostate Christianity has brainwashed people into thinking that you can take rarely take the Bible literally. They claim this because they do not like certain commands and doctrines, so they excuse themselves from obedience and faith by saying, "You can't take that literally."

The first of the few situations where you cannot take the Bible literally is when the Bible itself explains the figurative meaning of the passage. This is usually the case with parables or prophecy. If the Bible itself doesn't explain that it means something different, then we need to take it literally. For example, all of Jesus' parables are told to us in the Bible that they are parables. Another example, in Daniel 8, it speaks about a goat that conquers the world. Do we take this literally? No, because later in the chapter it says, "the rough goat is the king of Grecia." The only time this

can be tricky is when the explanation is not right next to the passage, but somewhere else in the Bible. For example, Jesus said in John 6:53, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Do we have to literally do this? Well, this too is explained, only in a different Scripture. Jesus explains in Matthew 26:26-28, that communion is eating his flesh and drinking his blood. Giving them the bread, He said, "Take, eat, this is my body." The mystery is explained.

The second situation when we can't take the Bible literally is when there is a metaphor. Those are virtually always very obvious. Similes and metaphors are comparisons. Similes can be accepted under the literal column because they use the word "like" or "as" in their comparisons. Metaphors don't do that, but they are obvious. For example, in Psalm 57:4, David says of the evil men that are trying to kill him, that they are men "whose teeth are spears and arrows." Would we be justified before God if we said, "God, I just can't understand your Word. Are you saying men have spears for teeth? Your Word is either untruthful or I cannot understand it." I think not. What baffles me is that nobody seems to have a problem understanding and accepting metaphors when used in

men's speech or in any other literary work, but when encountering them in the Bible they claim to get totally confused. Can't God be granted the same poetic license as men? Especially so, because any good creativity man has comes from God.

Another thing we need to make sure we are not guilty of is only accepting the most common or well-known meaning of a word. One word can have several meanings, the right one being determined by the context. All languages are like this. For example, one phrase that trips people up in Psalm 57:3, where David says the gang chasing him "would swallow me up." When we hear the word "swallow" we usually think of eating. However, in Webster's dictionary, the third *literal* definition of "swallow" is: "To cause to disappear, engulf, make away with, usually with 'up;' as in, the crowd swallowed him up." It is still literal; it's just not the first literal definition that comes to mind.

The third situation where technically you cannot take the Bible literally is when there are figures of speech. These also are obvious. Most of the time one does not even notice them enough to wonder if they need to be taken literally or not. Please note that with these last two situations, only the two or three

words that make up the metaphor or figure of speech technically are not literal. All the rest of the verse and surrounding passage is still to be taken literally.

Please allow me to make a comparison. Paul says that servants are to obey their earthly masters. We, in this society, would call them our boss. Jesus is our Heavenly Master. Let me illustrate the folly of not taking His Word literally whenever possible: Let's say your boss wrote you a list of instructions to do for the day, leaving you a note that said: Organize your desk, clean all the windows (and use some elbow grease), take care of the 3:00 appointment, and get the monthly reports ready." If the boss came back at the end of the day and the windows were just as dirty as before, would you be justified in saying? "You said to use elbow grease and I don't know what that means. It didn't make sense to me, so I didn't do anything." Of course not! One out of five (20%) of his instructions were figurative. Our Master Jesus' instruction book is the Bible and much less than 20% of it is figurative. So how much less would we be justified for not believing His clearly written truths and not obeying His straight-forward commands, just because a small amount of it is

figurative?

Yet, the excuse so often used by people and liberal/worldly churches for not following certain Scriptures is: "You can't take that literally."

Here are a few examples I have heard:

- People that have not died to self and therefore cannot help but retaliate when abused, say that you cannot take Scriptures like Matthew 5:38-45; Luke 6:27-30, and Romans 12:17-21 literally.

- People who believe modern philosophies about child training over Scripture say that the many verses in Proverbs commanding physical spankings cannot be taken literally.

- People that follow the worldly spirit of feminism, yet still call themselves Christians, claim that 1 Corinthians 14:34-37 and 1 Timothy 2:11-12 cannot be taken literally.

- Women that prefer dressing up fashionably and wearing jewelry over obedience to the Scriptures, say 1 Peter 3:3 and 1 Timothy 2:9 cannot be taken literally. And on and on. There is nothing in or around these verses that gives good reason to think they are not literal. The truth is, they do not feel like obeying those certain commands of Scripture, and so they say that they are not literal. This is a cop-out and is simply apostasy.

One thing these people routinely do in defense is to cite unrelated Bible verses that they think are not literal, and then claim that they have valid reason not to take the unwelcome verses literally.

It is interesting that the most common verses that I hear cited for this is Matthew 5:29-30 (or the parallel passage in Mark 9) about dismembering offensive body parts rather than going to hell. They say you can't take this literally or everybody would be cutting off their hands or gouging out their eyes. I, however, see no problem with it being a good, literal command or advice. If you absolutely could not stop sinning except you were to cut off a body part, would this not literally be better than hell? For me, personally, however, I would choose to stop sinning before dismemberment. This Scripture shows the seriousness and the need to stop sinning. I don't see that it is not literal. Remember, it says, **IF** thy right hand offend thee," then "it were better...."

I believe that there are many verses that have both a literal and a spiritual meaning. But just because something has a spiritual meaning, does not mean that it cannot have a literal meaning, too. If one spiritualizes any and every verse in the Bible without taking it literally,

how can we ever know what is literally true and what is not? This is exactly what Satan wants: Christians not believing God's Word for some reason or other. Every verse that one doesn't like because it goes against the desires of the flesh or one's preconceived worldly notions can arbitrarily be proclaimed not literal. This method leaves nothing to stand on. Were the heavens and the earth created in six days? It is a popular thing to place more faith in man's "science falsely so called" rather than Genesis 1. Was Jesus *literally* born of a virgin? Did He *literally* rise from the grave? Let us not ask such faithless questions!

The Bible is quite easy to understand if you read it and take it literally, except where it is obviously not to be taken literally. Remember to remove any worldly brainwashing, and take everything literally that needs to be literal. Let us not fall for the old serpent's, "Yea, hath God said?" attitude toward Scripture. If we insist in doing that, it indicates below average intelligence or below necessary obedience and little discernment between the literal and the figurative. In school, most fifth graders can discern obvious metaphors, figures of speech and parables. We can too, if we make up our minds to do so.



marriages

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

Farmwald-Troyer

Bro. Jalen, son of Dean and Elva Farmwald, Monticello, KY, and Sis. Lori, daughter of Melvin and Lois Troyer, Advance, MO, at First United Methodist Church for Crowley's Ridge Mennonite Church, on May 30, 2014, by Melvin Troyer.

Kropf-Zook

Bro. Jamin, son of Samuel and Ruth Kropf, Halsey, OR, and Sis. Loretta, daughter of Lena (Zook) Summy and the late Delmer Zook, Stuarts Draft, VA, at Pilgrim Fellowship on Apr. 26, 2014, by Simon Schrock.

Kuhns-King

Bro. Elmer Benjamin, son of Abe and Dorothy Kuhns, Arthur, IL, and Sis. Mary Elizabeth, daughter of Emanuel and Katie King, Port Royal, PA, at Richfield Mennonite Church for Shade Mountain Christian Church on May 31, 2014, by Daniel Fisher.

Miller-Miller

Bro. Lee, Cambridge, OH, son of Martin and Esther Miller, and Sis. Ruth Ann, daughter of Roy and Mary Miller, Quaker City, OH, at Antrim Mennonite Church on June 14, 2014, by Jason Miller.

Miller-Yutzzy

Bro. Jonathan, son of Ivan and Laura Jean Miller, Linn, MO, and Sis. Diana, daughter of Rudy and Marietta Yutzzy, Linn, MO, at the Yutzzy residence for Mint Hill Church on Sept. 7, 2013, by Dan Hostetler.

Miller-Yutzzy

Bro. Joshua, son of Ivan and Laura Jean Miller, Linn, MO, and Sis. Dorcas, daughter of Roy and Lizzie Ellen Yutzzy, Worthington, IN, at first Baptist Church for Mint Hill Church, Linn, MO, on Dec. 7, 2013, by Dan Hostetler.

Sommers-Yoder

Bro. Evan, son of Eli and Barbara Sommers, Hiddenite, NC, and Sis. Janean, daughter of Sam and Christina Yoder, Hiddenite, NC, at South River Baptist Church for Dayspring Christian Fellowship, May 31, 2014, by Manfred McGrath.

cradle roll

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

Beachy, Leon and Edith (Miller), Fredonia, KY, fifth child, first son, James Leon, May 5, 2014.

Bender, Derrick and Cynthia (Kinsinger), Meyersdale, PA, fourth child, third dau., Lydia Danielle, June 16, 2014.

Byler, David and Ella (Miller), Lexington, IN, seventh child, third son, Kendall Eric, June 24, 2014.

Coblentz, Gaylon and Norma (Miller), Dundee, OH, sixth child, third dau., Eliana Grace, May 17, 2014.

Eash, Brian and Kimberly (Yoder), Vanleer, TN, third child, first dau., Shayna Joy, June 13, 2014.

Esh, Michael and Kathryn (Esh), New Holland, PA, first child and dau., Olivia Ruth, April 27, 2014.

Gingerich, Marcus and Melissa (Miller), Free Union, VA, second child and dau., Mariah Kate, June 21, 2014.

Helmuth, James Dean and Janice Kay (Miller), Wellman, IA, fourth child, first son, Kurt James, Feb. 5, 2014.

Hershberger, Darrell and Alison (Funk), Stuarts Draft, VA, third child and son, Matthias Jude, May 6, 2014.

Hochstedler, Morris and Anna (Mast), Summersville, KY, ninth child, fifth dau., Kerry Serene, May 7, 2014.

Hostetler, Jesse and Mary Ann (Yoder), Belleville, PA, third child and dau., Amy Maleah, March 20, 2014.

Iwashige, Joel and Hilda (Yoder), Partridge, KS, serving in S.E. Asia, second child and dau., Lucia Amaya, June 28, 2014.

Mast, Mark and Margaret (King), Vanleer, TN, fifth child, fourth dau., Linsey Meg, April 14, 2014.

Mast, Quinton and Crystal (King), Summersville, KY, first child and son, Miguel Darrell, May 17, 2014.

Miller, Ben and Ruth (Nissley), Pulaske, TN, fifth child, third dau., Katelyn Elise, April 29, 2014.

Miller, James and Robin (Mast), Pulaske, TN, third child and dau., Carrie Rose, May 28, 2014.

Miller, Lowell and Martha (Miller), Summersville, KY, third child and son, Eric Andre, April 17, 2014.

Mullet, Terry and Janette (Coblentz), Sugarcreek, OH, second child, first son, Drew Benson, June 7, 2014.

Nisly, Mark and Esther (Weaver), Chetopa, KS, second child and son, Kedrick Elijah, June 14, 2014.

Overholt, Patrick and Brittany (Burkholder), Warsaw, IN, first child and dau., Callie Josephine, May 27, 2014.

Schmucker, William and Rosina (Miller), Partridge, KS, fourth child, third son, Keane Joseph, March 18, 2014.

Schrock, Matthew and Kathryn (Miller), Kalona, IA, first child and dau., Kara Lizzie, May 19, 2014.

Smucker, Kevin and Krystal (Barkman), McConnelsville, OH, second child and son, Davian Eric, June 4, 2014.

Stoltzfus, Abner and Marlene (Stoltzfus), Berezyanka, Ukraine, fifth child and dau., Katelyn Hope. April 23, 2014.

Stoltzfus, Chris and Sylvia (Beachy), Lancaster, PA, second child, first dau., Kirsten Emma, May 24, 2014.

Stoltzfus, Justin and Kendra (Beachy), Laurelville, OH, second child and dau., Adrianna Diane, June 6, 2014.

Swartzentruber, Tim and Amy (Yoder), Oakland, MD, fourth child, third dau., Elena Grace, June 6, 2014.

Troyer, Harold and Larissa (Zaikova), Belleville, PA, fifth child, fourth son, Dale Lloyd, March 18, 2014.

Wagler, Randall and Emily (Wagler), Cannelburg, IN, second child, first dau., April Nicole, May 12, 2014.

Wengerd, James and Gail (Mast), Summersville, KY, second child, first son, Lane Daniel, April 20, 2014.

Yoder, Joash and Loretta (Wengerd), Lexington, IN, third child, second dau., Lindsay Beth, June 27, 2014.

Yoder, Jonathan and Gloria (Kinsinger), Oakland, MD, first child and dau., Madelyn Grace, June 26, 2014.

ordinations

May the grace of God be upon our brothers as they minister faithfully. Let us pray for them.


Bro. Darrell Helmuth, 32, was ordained as deacon at Fredonia Mennonite Church, Fredonia, KY, on May 25, 2014. Preordination messages were given by Wayne Overholt, Franklin, KY. The charge was given by Jim Yoder, assisted by Floyd Lengacher and Stephen Beachy. Philip Beachy was also in the lot.

Bro. Edward Lapp, 38, Quaker City, OH, was ordained as deacon at Antrim Mennonite Church, Freeport, OH, on June 22, 2014. The charge was given by Jason Miller, assisted by Edwin Weaver and Daniel Pollard.

Bro. Javan Miller, 29, was chosen from a lot of three and ordained as minister at Maranatha Fellowship Church, May 4, 2014. Preordination messages were given by Phil Miller, Dundee, OH. The charge was given by Paul Leroy Miller, assisted by Phil Miller and Roman B. Mullet.

Bro. David J. Peachey, Jr., 34, was ordained as minister at Pleasant View A.M. Church, Belleville, PA, on Sept. 15, 2013. Preordination messages were given by David Fisher. The charge was given by David Peachey, assisted by Lee Stoltzfus and Leroy Lapp. Arlan Kurtz was also in the lot.

Bro. Elwyn Stutzman, 32, of Kalona, Iowa, was ordained as minister at Sharon Bethel Mennonite Church, Kalona, IA, on April 27, 2014. Preordination messages were given by Clayton Weaver, Bastrop,

TX. The charge was given by Delmar Bontrager, assisted by Clayton Weaver and Gabriel Beachy. Marlin Coblentz, James Helmuth, Matt Petersheim, and Leighton Yoder were also in the lot. 

obituaries

Friesen, Helen (Reimer), 95, of Lott, TX, died at her home, in the presence of family, having been invalid for nearly three years. She was born Jan. 22, 1921, daughter of the late Klaas and Margaretha Reimer, in Steinbach, Manitoba. She grew up on a farm near Steinbach and was the only daughter born to a family with nine boys. Her work on the farm included household duties, but she also enjoyed outdoor work, such as milking cows. She attended a country school in her neighborhood.

She accepted Christ and was baptized July 25, 1937. She was then a member of the Kleine Gemeinde. In recent years, she was a member of Faith Mennonite Fellowship, Lott, TX.

On May 22, 1938, she was married to Bernhard Friesen of Morris, Manitoba. They lived in matrimony for 49 years. To this union 12 children were born, of whom 11 are still living: Peter (Anna) Friesen, Lott, TX; Cornelius (Ida) Friesen, Plain City, OH; Annie (John) Dueck, Spanish Lookout, Belize; Klaas (Rachel) Friesen, Plain City, OH; Bernhard (Lois) Friesen, Lewisburg, PA; Elizabeth (David) Peachey, New Columbia, PA; Maria Friesen, Lott, TX; John Friesen,

Grafton, OH; Tina (Kyle) Hearn, Lott, TX; Frank (Minda) Friesen, Esperanza Village, Belize; and Daniel (Rosemary) Friesen, Lott, TX. Also surviving are 41 grandchildren, 53 great grandchildren, 10 great great grandchildren, and three brothers Klaas Reimer, Ben Reimer, and John Reimer.

She was predeceased in death by her husband, Bernhard Friesen; a daughter, Margaret; a son-in-law, John Dueck; a daughter-in-law, Anna Friesen; six brothers, one grandchild, and two great grandchildren.

Miller, Emma, 94, formerly of Uniontown, OH, died June 13, 2014. She was born Sept. 5, 1919, in Canton, OH, daughter of the late Valentine and Rebecca (King) Schlabach.

She was a member of Pleasant View A. M. Church, Uniontown.

On Oct. 10, 1940, she was married to Phineas Miller. He died in 1995. Their ten surviving children are: William (Alta) Miller, Blackville, SC; Alta (Leroy) Hershberger, Salinville, OH; Miriam Yoder, Hartville, OH; Glenn (Marie) Miller, Hartville, OH; Nelson (Betty) Miller, Middlebury, IN; Phineas, Jr., (Sylvia)

Miller, Hartville, OH; Rhoda (Paul) Yoder, Hartville, OH; Mary (Larry) Johnson, Sarasota, FL; Martha (Alan) DiGiovanni, Jensen Beach, FL; Elsie (Kermit) Zimmerman, Goshen, IN, 34 grandchildren; and 67 great grandchildren, also two sisters, Mabel Weaver, Lydia Miller and one brother, Nelson Schlabach.

She was preceded in death by her son, Mervin Miller in 2013; by two sisters, two brothers and one grandson, Adron Zimmerman.

The funeral was held on June 15, with burial in Walnut Grove Cemetery

Spicher, David J., 60, of Belleville, PA, died April 20, 2013, at his home. He was born June 18, 1952, son of the late Jesse D. and Annie L. (Yoder) Spicher.

He was a member of Pleasant View A.M. Church, where he served as Sunday School teacher for a number of years. He especially enjoyed spending time with his family.

He was recently a taxi driver for the Amish and sold Cen-Pe-Co products. Prior to that he drove truck for Kauffman Excavating.

On June 6, 1974, he was married to Arlene Yoder, who died April 3, 2003. David was then married on Nov. 24, 2005, to Esther Sharp. She survives. Also surviving are four children: Marlin J. (Mary Ann Esh) Spicher, Belleville; Grace M. (Eugene) Beachy, Delta, CO; John W. Spicher, Belleville; David J., Jr. (Benita Yoder) Spicher, Huntingdon; 10 grandchildren; siblings: Naomi (Aquilla) Yoder, Anna Mae (Noah) Yoder, Susan (Joe)

Peachey; Mary Etta (Daniel) Miller; Abe L. (Marlene) Spicher; Jesse Lee (Ruth) Spicher; Lois (Jesse M.) Kauffman; Ruth (Joseph) Kauffman; and brothers and sisters-in-law: Jenny Spicher, Everett Hostetler, David S, (Sara Ann) Sharp; Sally (Edward) Peight; Grace E. Sharp; Noah (Viola) Sharp; Joe (Martha) Sharp; and Dan (Karen) Sharp.

He was preceded in death by a grandson, Arlin D. Spicher; a brother, Paul Spicher, a sister, Rhoda Hostetler; and a brother-in-law, John Sharp.

The funeral was held on April 26, with ministers David Byler, Melvin Roes, and David J. Peachey serving. Burial was in the Locust Grove Cemetery.

Yoder, Arlene, 75, of Hartselle, AL, died at home with her family on April 6, 2014. She was born July 11, 1938, at Hartville, OH, daughter of the late Joe M. and Mary Ann (Hershberger) Overholt.

She received Christ as her Savior in youth and was a member of Emmanuel Mennonite Church, Hartselle, AL.

On August 15, 1971, she was united in marriage to Claude E. Yoder, who survives. To this union were born one son and two daughters: Noah (Verna) Yoder, Rutherford; TN, Rachel, Safford, AL; and Rebecca (Micah) Weaver, Safford, AL.

Arlene was previously married on Oct. 6, 1959, to Robert Troyer, who preceded her in death on Oct. 16, 1965. To this union were born three daughters and one son, who survive: Lilly (Eli Ray) Weaver, Safford, AL; Faith (David) Yoder, Oskaloosa, KS; Mary Ann (Freeman)

Weaver, Cullman, AL; and Robert (Nora) Aroda, VA;

Claude was previously married on March 10, 1955, to Martha Troyer, who preceded him in death on July 24, 1970. To this union were born five sons and three daughters: David (Rhoda) Yoder, Hickory, KY; Wayne (Emma) Yoder, Cynthiana, KY; Glenda, who died as an infant; Edith (Herb) Miller, Safford, AL; Calvin (Naomi) Yoder, Moulton, AL; Samuel (Ruby) Yoder, Belleville, AR; Joseph (Sara) Yoder, Rutherford, TN; Nioma (Stephen) Wagler, Kenton, TN.

Also surviving are seven brothers: Simon, Mart, Rudy, Donnie, Laverne, Paul and Jon and four sisters: Sara Mae, Lena, Marilyn, and Verda; 113 grandchildren; and 60 great grandchildren.


Preceding her in death are one brother, Elmo, three sisters: Lilly, Carolyn and Margaret; one daughter-in-law, Edith, and one grandson, Matthias, and one great grandson, Alex.

The funeral was held on April 9, with Wayne Nisly, Paul Overholt, and Lin Kauffman serving.. Leonard Weaver conducted the committal at the Emmanuel Mennonite Church Cemetery, Hartselle, AL.

Yoder, Delilah Marie, 68, of Hartville, OH, died peacefully on June 16, 2014. She was born in Hartville, Jan. 31, 1946, daughter of the late John and Malinda (Schlabach) Miller.

She was a member of Pleasant View A.M. Church, Uniontown.

She is survived by her husband of 47 years, Elmer; a daughter and son-in-law, Wilma and Tim Yoder, a son and daughter-in-law, Matt and Laura Yoder; grandchildren, Justin, Jeriah, Rosalyn, Shelia, and Kendall Yoder and Almanzo Yoder; sisters, Leora Yoder; Lydiann (Henry) Sommers; and brother, Dennis Miller.

The funeral was held on June 19, with burial in Pleasant View Cemetery. 

*Death cannot
take away
what Christ
gives us.*



Shane Claiborne is an author, speaker, and founding member of Simple Way in Philadelphia. In *Mennonite World Review*, May 26, 2014, he reports on a conversation he had with an inmate who had been on death row. The man told him he had done something so terrible that he would regret it the rest of his life. But during his sentencing, the victim's family argued that his life should be spared, and that he should not be sentenced to death. "They were Christians so they talked a lot about mercy. They believed that Jesus came not for the healthy, but the sick. And they argued that God may not be done with me, yet. So I was spared the death penalty, because of the victim's family. I was not a Christian then, but you better believe I am now."

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In the same issue, Richard Showalter has an interesting article on leadership. Historically, Anabaptists have a pretty strong preference to treat each other as equals. Then, we expected leaders to set direction. Until about 1960, individual leaders carried tremendous influence.

In the second half of the century, leadership styles changed

dramatically. We began to understand leadership more as facilitating, rather than setting direction. Effective leadership was to be low profile and inconspicuous. Servant leadership became our watchword. Some thought leaders to be most effective if their views were not known or too strongly held, especially in times of contention. Neutrality and leadership ability went together.

Showalter says times are changing again. Tentative leadership fails to inspire. We grow weary with leaders who chart directions by raising moistened fingers to the wind. We ask, "Is the church a democracy?"

Outside North America and Europe, Anabaptist leaders are quicker to ask the question: "What does the Bible say?" Once that is clear, they go with it setting direction without fear. To lose members is considered the price of faithfulness.

Recently when Showalter asked an African leader about direction for the church, his reply began with this question: "Do we believe there is such a thing as sin?" Showalter does not offer simple solutions. But he says we must be open to re-examine leadership methods and how to

hear from God together, whether we are Anabaptists from the West or elsewhere on the globe.

When there are serious church problems we do well to remember that leaders may well be part of the problem. And this may be the case of over-regulation or a democratic approach. But very likely a wrong response to leadership is also part of a bigger problem.

The early church had problems too. Letters were written to the churches that contain much affirmation and encouragement. But the apostles were not timid about offering correction for the kinds of problems that are still with us today. Surely we would agree that when a body of believers is willing to go by God’s guide book, good solutions for difficult problems can be found.

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I have good reasons to look up to persons who have neat handwriting. There are reasons to believe that if the art of cursive writing is lost to the keyboard, the loss would be significant in ways not readily apparent. Wayne Yoder, Wytheville, VA, sent us a fairly long article on the subject. In a study of children in grades one through five, Virginia Berninga, a psychologist at the University of Washington demonstrated that printing, cursive

writing, and typing are all associated with separate brain patterns and each results in a distinct end product. Dr. Karin James from Indiana University, found that children who drew a letter free hand exhibited increased activity in three areas of the brain which did not happen when they traced or typed the letters. Psychologists from yet another university report that students who take notes by hand learn better than when they type on a keyboard.

All this seems to be telling us that the art of cursive writing may actually be more “brain friendly” than “new and improved methods” of communication.

I suppose we agree that the key board does have a useful and valid place in today’s world. But let us not despise something just because it is old.

• • • • •

I usually get a good night’s sleep. But sometimes I lie awake for no apparent reason. I like to think that God does not want such periods of time to be wasted. We all believe that Bible history and the history of the early church have many things to teach us. To learn what we should is a real challenge. But history that has happened within the memory of a single lifetime can also be very instructive. To pay attention need

not be unkind or judgmental, but we are ethically free and perhaps even obligated, to learn things that are helpful to our journey of faith.

When a congregation, a constituent group, or any institution moves from a conviction and practice of holiness to conformity to the culture, it is a forceful reminder that it could happen to us and our descendants. But God has made provision that it need not happen. If we know that God does not want it to happen and we don't want it to happen, we have a powerful combination. But it involves a willingness to make decisions in favor of long-term outcomes rather than short-term convenience. It involves the persuasion that transformation is inner experience that has outward manifestation.

It involves membership in a body of believers who see the seriousness of life in terms of eternal significance. It does not involve needless conflict with the world, but is aware that friendship with the world is enmity with God. It does not view life with the people of God as a burden but a privilege of joyful participation. The motto that says, "Only one life will soon be past. Only what's done for Christ will last." is a helpful reminder for a faithful and fruitful journey.

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A written record dated 1956 says things very pertinent for us at this time. Space limitations suggest that further comments on that writing must wait for another time.

-DLM

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The United States is gearing up for another presidential election. This is a good time to remember that our Lord, the Prince of Peace, reminded His followers that peacemakers are blessed.

As I lend a casually interested ear to current political proceedings, my impression is that the political climate carries growing levels of toxic rhetoric. What is the cause of this uptick? Just 50 years ago, the concept of community had physical definition that, since then, has been blurred by the broad use of social media. The "communities" of today are perceived as being *more virtual than actual*. People tend to discuss political views with their neighbors. When communities and neighbors were defined in physical terms several things happened. When people talked with their neighbors about politics, that typically included people with whom they might disagree politically, which in turn gave a human face to the opposition. In today's environment of social media, the "neighbor" might be someone with whom they have scant

relationship outside of the political discussion at hand.

When people “virtually” choose their neighbors, they tend to communicate with people with whom they agree. It used to be that when people discussed political issues with their neighbors, that discussion was bathed in the context of other discussions, neighborliness and interaction. When people know their “neighbors” in contexts other than political discussion, those political differences can be diluted by other less divisive and shared perspectives. This is very different than today’s political climate where the prevailing mood is to build party loyalty by vilifying the opposition. It should not surprise us that when political parties spend so much energy vilifying the opposition the result is that there is little energy left for collaborative efforts with that opposition and the system becomes very familiar with the term “gridlock.”

Cal Thomas served as president of Moral Majority from 1980 to 1985. He has also been writing a nationally syndicated column for many years. He was outspoken with both his conservative political views and his profession of faith as an evangelical Christian. In more recent years he reflected on how

effective all that energy was in steering this nation toward God. The answers he found did not affirm his earlier efforts. His observation after years of “conservative Christian” political activism was something like this: The political system with its checks and balances and the inclusion of diversity are designed to foster stability. Hence, politics are built on principles of negotiation, compromise, and expediency, often leaving politicians needing to decide whether to do what is right or what is expedient. However, the Christian faith subscribes to unbending moral absolutes. He helpfully points out that this makes the political environment a poor fit for Christians. We are truer to our calling and have a much greater effect on society when we seek to build God’s Kingdom by sharing the Gospel person to person rather than through political and social reform.

As resident aliens here, let us be reminded that we are strangers and pilgrims. Our sojourn here is brief. Our job is not to reform governments but to build God’s Kingdom. We are peacemakers when we pursue both reconciliation between man and God and also between brothers at odds with each other. When we do that, we enjoy God’s blessing. Our churches are well-served and

can grow when we seek God’s way together rather than engaging in political negotiation.

• • • • •

Our neighbor, Leah, age 95, lives alone about half a mile east of our house. We are her nearest neighbors. Her husband passed away many years before we first met her 11 years ago. Her testimony for the Lord, her wit and positive outlook on life are really noteworthy. She remarked that she doesn’t worry too much about weather, like tornadoes, anymore. She just removes her hearing aids and goes to bed at night. If something bad happens, she would likely wake up in heaven and that would certainly be a good deal.

Several years ago, Leah gave up driving. Someone from her church regularly provides transportation to Labette Baptist Church for the three weekly services, weather permitting. She takes walks on the road with her walker when the weather is suitable.

She cooks solid meals and does routine housekeeping . About once a week, one of our daughters helps her for an hour or two with a few projects that are more difficult for her. She has experienced major health challenges in the past years, spending several months in the hospital two winters ago. Recently, she fell and cracked a vertebrae.

She commented to our daughter last week that studies show that having a positive outlook on life affects one’s health positively. Her life is a testament to that outlook. I look at her tiny house with its peeling paint, her limited mobility, her lonely existence, her failing health, her agnostic son (her only child), and her fixed income and think that she would have ample time and reason for negative thoughts. In our interaction, she has demonstrated unwavering gratitude to the Lord for His goodness. What an example!

—RJM 

Children who seem to close their ears to advice, may still have their eyes open to example.

Ostrich Parenting

Hector Troyer, Dadeville, MO

(Writer's comment: I realize that ostriches don't really stick their heads in the sand, but I like the metaphor. HT)

As the lion creeps closer, belly on the sand, Mother Ostrich turns her head in alarm. She looks; it's a big, powerful predator! What shall a good mother ostrich do? Quickly she finds a soft spot in the sand and sticks in her head all the way up above her eyes. "What a close call!" she thinks. "Almost my babies and I became lion lunch."

How smart is this ostrich? Is stuffing her head in the sand going to keep her from getting eaten? Will it protect her babies? She runs like a horse and packs a kick that will gut a man. Why would she bury her eyes instead?

Are you smarter than this ostrich? Are you content to bury your head in the sand? As the devil creeps closer, seeking to devour your sons and daughters, is your head in the sand? God has fully equipped Christian parents to train their children for the Kingdom of Christ.

In this great desert of humanistic, American culture, we live in the Lion's territory. Even Christian child-help books reek of Lion's breath. This predator is real. He wants our

children. He wants us. We seem to ask, "What we refuse to see can't hurt us, can it?"

Let's investigate several "sands" that we can stick our heads in today:

Lack of Faith. "There hath no temptation taken you but such as is common to man..." (1 Cor. 10:13a). We have a huge pile of sand built up around this one. God's Word is under attack by "Christian Parents." They have successfully covered almost every scriptural parenting principle in the sand of higher reasoning. We have a humanistic excuse for every manifestation of our child's ingrained sinful nature. *It's all just a big disease. Nobody is really bad, we've just all been abused.*

What does God say about that? "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51:5). We wander around like the blind leading the blind looking for reasons for our child's behavior. If you are looking for an excuse for your child's behavior, then there is an expert somewhere willing to help you find it. If you have your head in the sand, your children will be lunch

for the Lion.

Busyness. “And are choked with the cares and riches and pleasures of this life, and bring no fruit to perfection” (Luke 8:14). We are too busy doing good, “making a living,” paying our debts, or decorating the house to see the Lion creeping in on our children. We have the knowledge, yet do nothing but burrow deeper into the sand. God judged Eli because his sons made themselves vile and he restrained them not. (1 Sam. 3:13). He was busy with a good work. As you make excuses for your busyness, your children will be lunch for the Lion.

Disobedient Prayer. “A wicked and adulterous generation seeketh after a sign, and there shall no sign be given it” (Matt. 16:4). God hates the prayers of the disobedient (Prov. 28:9). If you are not obeying His clear direction in child training, then your praying is mockery and He will not be amused (Mal. 1:9-10). God’s laws are set; a man reaps what he sows. Prayer is not a good substitute for obedience. Get off your knees, wipe the sand from your eyes, and start obeying God. Then He might listen. (Acts 8:22). Jesus condemned the people that honored God with their lips, yet their hearts were far from Him. Your children will be Lion lunch, in spite of your disobedient prayers.

Mom as the head of the home.

“Wives, be in subjection to your own husbands” (1 Pet. 3:1). You can almost hear the muffled voices of denial coming from the sand. Daddy ostrich has buried his head in business or the daily newspaper so far he doesn’t know this happened. Fathers must be intensely interested in their children. Handing the reins over to Mama is like packing lunch for the Lion. Allowing her to take over by default or by design is utterly foolish. It’s not her place to be the spiritual leader in the home. If the wife is head of the home, the Lion will have his pick of your children.

Buried treasure. Matthew 6:21. Do you know what you love or is your head buried with your treasure? Our children learn to love what we love. If we truly, transparently love God most, not as men pleasers, or by obligation of tradition, but with all our heart, soul, and mind, then our children will sense and desire the same. Don’t tell me that they just can’t tell how much you love God when they love the same brand of vehicles and equipment that you do! Children love what we love. By the time you discover what you love, it may be too late. “For he found no place of repentance though he sought it carefully with tears” (Heb. 12:17). If you fake your love for God, the Lion is waiting.

Pursuing your child’s heart. This

one of those pre-punched holes in the sand that even has two Bible verses taken out of context to support it. All you need to do is stick your head in this hole and your whole world will be warm and fuzzy. The Lion will stroke your back as he eats your offspring. It's a lie perpetuated by a false title. It's not a pursuit of your child's heart, it's a pursuit of parent-gratifying emotional attachments. Satan has an agenda in promoting buddy-style relationships with our offspring. We run around admiring parents who have buddies as children and fail to notice the miserable failure of such a relationship to produce holiness. The trend toward winning our child's hearts may be a reaction to a culture of cold, uninterested parents. Both are wrong.

Our child's heart is rightfully God's. To seek to claim their hearts for our own is diabolic. I am by no means saying that parents don't need a loving relationship with their children. What I am saying is that the world is lying to us about their positive reinforcement, relationship style of parenting. It's a Gospel-coated lie. God wisely did not say a lot about pursuing our child's heart. He simply says to not make them angry and to train and instruct them, with the instruction of the Lord. (Eph. 6:4). God desires that we make a people prepared for Himself (Luke 1:17). We must not lift up ourselves

up against God with a better way, but humbly train our sons and daughters according to His plan with the vision of giving them back to Him. If you insist on pursuing only your child's heart instead, then the Lion will eat you and your child.

There are many more "sands." If the mother ostrich would not stick her head in the sand she might have a good chance against the Lion. Christian parents are even more powerfully equipped against the Enemy.

Let's get our heads out of the sand and start taking God at His Word. He gives us verse after verse specifically about parenting. He has answers for our questions. Often they are the same answers that our forefathers found to be effective. As we compare the Word of God to common sense and history, we can see that God's answers not only make sense, but are also proven by hundreds of years of history, and most of all, endorsed and commanded by God Himself. Don't dig your head into the sand; submit to God and resist the Lion (James 4:7). "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26)

[From the TEAM Boys Ranch newsletter, March, 2014, where Hector and his family live and work. Submitted by Betty Troyer. Used by permission.]



Modeling God's Character

Costa Deir

A teacher, whom we will call Sandra, while reading an article from another country, recognized a need in that foreign school for the subjects that were her specialty. She applied for the position and was accepted. She had always wanted to be a witness for the Lord in her profession, especially in a nation where she could present the Christian message. She felt assured this was her opportunity.

The first day Sandra arrived, she met the principal who explained that her qualifications were acceptable and they would like to have a contract for two years. When she began to fill out the contract, the principal said, "Before you sign the contract, I would like to ask you a private question." He asked, "What is your religion?"

She replied, "I am a born-again Christian."

He said, "We are not Christians here and we want to ask you not to mention anything about Christ as long as you are a teacher in this school."

She responded to him, "Thank you for letting me know your

requirements, for if that is your policy, I cannot sign the contract. I will leave today for home." He was shocked. But she was determined that she could not accept these restrictions to teach there. He begged her to go to the hotel that night, think about his request and come back the next morning with her answer.

She agreed to do as he had asked. She spent most of the night praying and asking the Lord to speak to her heart. She was brokenhearted, "Lord, I have spent much money to come here with the intent of witnessing to Your saving grace. Now, I cannot do it."

The Lord said to her, "In your country you talked about Me. Here, in this country, let your life be lived in such a way that My life will shine through you. It costs less to preach the Gospel than to live the Gospel. Remember, I came to serve, not to be served. Be a servant to these people and model the Gospel to them."

Sandra went back to the principal the next morning, signed the contract, and agreed to say nothing. As she was praying, God led her to volunteer to tutor the worst students in the school.

She began to minister to them one by one. They were known as lazy, disruptive, vulgar, and seemed to have no initiative. However, through her loving ministry, little by little, the worst of them became the best in the school.

As word of her ability spread to the families of all the students, Sandra could hardly cope with the number of invitations to visit the homes of students and tutor them. At the end of her two-year contract, she was greatly appreciated, really loved, and accepted in their culture.

On the last day of school, she met with the principal. She thanked him for the opportunity of being with them and asked for her passport to be returned because she would be leaving the following day. He refused to give her the passport. He said that the parents of the students had had a special meeting. They called him to advise him not to give this teacher her passport, even though this was the custom after the contract expired. But in her case, they insisted she should stay as long as she lives, because she had proven to be such a loving person who had served these people untiringly.

Sandra explained to him, "I will promise to come back. However, I must at least visit my family for six months." When she promised to

come back, he returned her passport. She realized that God had given her very special grace in his sight and in the sight of the people.

She then dared to ask the principal, "Since this is my last day in school, would you permit me to talk about Jesus?"

"Oh!" he replied, "you may talk about Him all day today." He never realized what impact one day could make on the students. Who can understand the power of the Holy Spirit? She was so excited, she hurried to her apartment, exchanged the textbooks for her Bible, and came back to school rejoicing in the Lord.

All that day she traveled from Genesis to Revelation in the Bible, teaching without any restrictions.

At the end of the day she asked the school students, "Now you have heard all about my Jesus. How many of you would like to be like Him and accept Him as your Savior?"

Many of their hands went up. Sitting immediately before her in the first row, were the worst students that she had helped. They had become good students. One of them who was especially unbearable and had terrified the other students. She had hoped that he and the rest of his gang would raise their hands. None of them responded because they were waiting for his move. Yet, there was

a steady stream of tears coming down his face.

She asked him, "Don't you want to become like Jesus?"

"No, I don't know who Jesus is... all this time I have wanted to be like you."

"Oh," she explained, "I am like Jesus."

At once he announced, "Oh, if you are like Jesus, then I want to be like Jesus." He really meant it! Not only did he, but all his gang received

Christ as their personal Savior. Can you imagine the joy that flooded her heart at the end of that day!

[Taken from the book, *Stories that Open Large Windows*, by De Vern Fromke. This book was written to encourage Christians, in which Bro. Fromke chose only stories that he knew had actually happened. Permission to use this was granted by Indiana Book Depot, Shoals, IN 47581. (Phone 812-247-2560.) Submitted by Eli M. Yoder, Millersburg, OH.]



mission awareness

Helping the Needy In Kenya

John E. Glick, Gap, PA

Mr. American wakes to the sound of his digital alarm. He heats a quick breakfast in the microwave and fills his insulated mug with the coffee maker that was set last evening. Stepping into the attached garage, he enters his late model SUV, pushes a button to open the garage door, and is off to work. He will earn enough in several days to pay for this month's groceries at the local supermarket. A portion of his wages goes for health insurance, which covers most of

his family's medical expenses. His IRA gives him the assurance that there will be sufficient finances for his retirement years. Right now his family is looking forward to taking a vacation. Their motor home will provide a comfortable way to travel to the beach-side resort where they will stay for several days. Then they will spend a few more days traveling and sight-seeing. To Mr. American, life is good.

Mr. Kenyan rises with the sun. His wife is soon up also, and gets a fire

started to cook ugali for the family's morning meal. Several hours later, Mr. Kenyan is ready to chase his two cows out the path in search of a place to graze. Before heading to the field, he needs to take some corn to the mill to be ground into flour. He notices that the supply of corn is getting low and wonders if it will last till harvest time. And with the rains being quite sparse of late, he wonders if there will even be a harvest. After returning from the mill with flour for another week, he is ready to take the hoe to the field and work under the hot African sun. As he works he thinks about their child who has been sick for several days. The few shillings Mr. Kenyan has in the house are not enough to pay for a visit to the doctor, or even for some medicine from the chemist. They will keep trying a home remedy and hope the child gets better rather than worse. It would be sad to lose this one. They already lost two to childhood diseases. As for vacation, that word is not in his vocabulary. The sights he sees week after week are mostly his immediate surroundings. Retirement will likely come when he dies. To Mr. Kenyan, life is difficult.

The country of Kenya is in Africa, bordering the Indian Ocean on the east. Its land mass is about the same as that of Texas. It is inhabited by

over 44 million people. Kenya is home to one of the world's harshest HIV and AIDS epidemics. Recent statistics say an estimated 1.6 million people are HIV positive. Much of this is the result of a promiscuous lifestyle, and results in the death of many before old age. The country's population includes a large number of widows and orphans. Corruption is also rampant in the country and contributes to the ongoing poverty among the common people.

When Amish Mennonite Aid (AMA) first sent missionaries to Kenya in 1991 their primary emphasis was on promoting Lamp and Light Bible study courses. It soon became evident that there was opportunity for church planting and by 1992, regular services were being held. At the same time, the missionaries were realizing that they could not simply close their eyes to the overwhelming physical needs among the native people. Agape Development Ministries (ADM) was born out of a burden to give assistance to those suffering from poverty and disease. ADM operates under AMA, with its primary purpose being humanitarian aid. Both missionary and native Kenyan brothers serve on the Executive Committee and oversee the various aspects of the work. A number of programs are in

operation to assist with the many needs among the native people. Most of the funds for these programs come from Christian Aid Ministries (CAM) and are channeled through AMA.

Needy Child Program – This program is currently supplying food, school fees, medical assistance, and other items to over 1700 orphans in Kenya. The orphans are cared for in the home of guardians.

Water Program – Good, clean water is a valuable commodity to the rural Kenyans. Those not having access to a well may get their water supply from the nearest stream or water hole. Many die from water-borne diseases. ADM hires native crews to dig wells, which are to supply water for the community.

Seed Program – Most people living in the rural areas are subsistence farmers. Farming practices are often crude and outdated. The seed program provides seed for planting a small plot. Teaching is given and guidelines are in place to help the farmer improve his methods and thus expect a better harvest.

Support-A-Widow Program – Many widows are barely able to make a living for themselves. Parcels of food, soap, cooking oil, etc., are assembled and distributed to needy widows. Distribution is done at the

discretion of the local pastor, along with native brothers assigned to assist him.

Aid-For-Aids and Reaching Out Ministries – Aid-For-Aids provides food for victims of the HIV scourge. ROM is based in Halsey, Oregon. Donors provide funds which are sent to Kenya to assist with various medical expenses related to HIV/AIDS.

The missionary in Kenya is constantly bombarded with requests for assistance. One of the biggest challenges is knowing how to help without creating dependency. Recently Anabaptist Financial has initiated their Open Hands program in the country. This program assists natives in organizing small savings groups. A group member may receive a loan from the fund to start a small business. This seems to be a satisfactory way of helping the Kenyans help themselves. But, as Jesus said, "...ye have the poor with you always." Poverty in Kenya is not likely to be ending any time soon. Agape Development Ministries continues to reach out with humanitarian aid to those in deepest need.

Contributing to AMA, CAM, or ROM is an effective way for Mr. American to share of his means with Mr. Kenyan, thereby making his life a bit less difficult.



An Attitude of Gratitude

Mary June Glick

A reprint of "Helpers at Home," November, 2008, p. 32.

Beginning the day with an attitude of gratitude sets the course of action not only for me but also for the entire family. I can awaken with a whole list of things to complain about or I can begin the day with a spirit of thankfulness for the good gifts God has given me. Life is not always easy and it is not always fair. If it were always fair, I would need to experience hunger, abuse, homelessness, war and other tragedies. I do not know why God has chosen to place me in a country of prosperity, given me a family that loves and cares for me, or the opportunity to be a Christian. As I begin to count my blessings, the list is endless. God has blessed me with so much; does He hold me more accountable?

Several years ago, we were at our oldest son's house in Buffalo, New York, for Thanksgiving Day. Their family is involved in a ministry to refugees and had invited one of the families to share Thanksgiving Day with us. Many of these dear

people come from refugee camps and arrive in the United States with not much more than the clothes on their backs. After we had enjoyed a delicious turkey dinner together, our son looked at Abdulum (not his real name) and said, "Abdulum, you have been in the U.S. now for one year, can you tell us what has impressed you the most in this time?"

I expected to hear him express gratitude for all the material things he had received. However, Abdulum thought a little then he said, "The lack of time to pray has been our greatest struggle. We work hard and long to pay our bills but we don't pray like we did in Ethiopia. When I get down on my knees I think of other things I must do so I jump up and my wife tells me, 'Abdulum, get back down and pray more.'" He went on to to say how people tell him what he must teach his children, how they must be potty trained, when they must begin to talk and walk and it makes him feel weary to do everything that is expected of him.

I have thought a lot about that conversation and I wonder if in our country of plenty we have forgotten how to pray and have lost perspective on what really is important. Does our business come from worrying about things that really do not matter? Do we long for more rather than being grateful for the bounty with which God has blessed us?

How Can I Develop an Attitude of Thankfulness?

Remember to refuel. We must spend time in God’s Word and develop a meaningful prayer life so our spirits can be renewed and refueled. Taking time to study and applying the word to our daily problems and concerns enables us to meet the challenges of the day. Interceding for others in prayer not only blesses those we pray for, but it changes our attitudes and gives us a spirit of gratitude for our blessings.

Stay focused. Many times we become so bogged down with all that we have to do each day that we forget to focus on *why* and *for whom* we’re really doing it. We do all for the glory of God and for those we love, whom God has entrusted to our care. Many times, thinking about our workload is worse than actually doing it.

Count your blessings. Try thinking positive thoughts. Make a list of your blessings. Look at the list whenever you’re tempted to be negative.

Compare with those who have less than you do. Sing as you work. Write out verses of thanksgiving. The Psalms are full of them. Express your thankfulness to others.

Regain the wonder. Look at life through the eyes of a child. Regain the wonder of life. There is much to enjoy. Learn to find pleasure and contentment in your daily work, your home and those you love. Tell them you love them. Enjoy what you are doing and do things you enjoy. Learn to relax, even if not everything is perfect. Be yourself. God created you with a plan and a purpose.

May your thanksgiving celebrations be the expression of a heart overflowing with gratitude.

• • • • •

Now from Mary June’s granddaughter,

There is beauty in words lived out and encouragement in watching someone “practice what they preach.” In the last three weeks I have been encouraged and challenged once again by the life of my grandmother, Mary June Glick, who has been recovering from knee surgery for several weeks. Many of you may not realize that my grandma’s health has been an area of discomfort in her life and could have easily brought discouragement. She has not allowed that, however.

I have grown up watching Grandma

give her health over to God and live in gratitude, no matter what comes her way. She has challenged me over and over to look at the beauty in life, noticing things God has given to us—even the little things—and to praise Him for them. She is a living example to me that **Jesus is enough**. No matter what you are going through today. Whether it be health problems of your own, painful relationships, financial difficulties, or simply feeling distant from God and alone, give it to Him with a grateful

spirit, knowing that Jesus is enough.

Due to Grandma's health, she asked me to look back and find an article she had written years ago to hand in, as she is now unable to write one. I have chosen the foregoing one because I see how she really does live by these words. We are called to live with an attitude of gratitude and to leave the busyness of this world to spend time with our Heavenly Father. I was encouraged in that and I hope you are, too.

—Ericka Glick 

junior messages

Forgiveness is Not Easy

Mary Ellen Beachy, Kenya

Here in Africa a person who is mentally off is called “crazy.” One man, “Dimas,” got spells of being off in his head. Is it from a mental disorder or possession of an evil spirit? We do not know.

One dark night Dimas was sleeping in his mother's house. He was visiting his home *dala*. At 1:30, he awoke, got out of bed and dragged some new thatch over to his brother “Samuel's” house. He poured kerosene on the dry thatch and struck a match to it.

When “Gladys” awoke to the awful smell of burning thatch, she saw

red flames hungrily licking up and devouring the dry thatch roof. She screamed, grabbed her four sleeping children and with the help of the Lord, they all escaped out a window.

Dimas ran away and disappeared into the black night.

The screaming and the flames awoke the neighbors. They came running to help. The fire was so hot they were not able to save anything out of Samuel's burning house. Samuel was not at home. He was working away from home in another area.

The people in the village were very upset. Tempers can whoosh up fast and hot, just like a burning fire. An angry mob gathered and decided the crazy man must be punished.

Two days later, Samuel was home again. Dimas showed up as well. Samuel gave him money to quickly leave and return to his home because the village people were threatening to beat him.

Some days later Dimas came and helped his brother rebuild a house for the family. They put in the posts, mudded the walls, and before long they had a new house.

The people of the community watched in surprise and wonder. They said, "What is wrong? Why are you eating with him? Why are you working and building together? Why? Why? How can this be? He


tried to burn your family, and he did burn your house!"

The Christian brother responded, "Though he is crazy, he is my brother. He does not remember what happened. I forgive him."

The villagers said, "What is this? If you forgive this man, then we will forgive him, too."

Forgiveness is very serious. Forgiveness is not easy. If I do not forgive others, God will not forgive me. Every time I refuse to forgive my heart becomes harder and more bitter. I want to remember that without forgiveness I cannot get to heaven.

It is hard to forgive, yet God is all-powerful. Take the anger you are feeling. Pray and give it to Jesus. God can do a miracle in your heart.

God will help you to forgive. 

youth messages

Fear of Man

Jerilyn Friesen, TX

Is fear of man a struggle? I personally think it is a struggle because I have dealt with that struggle. But how can one overcome that fear? It is not a fear that God wants us to have. Why then, do we have the fear of man? How can we find encouragement before, during,

and after overcoming the fear of man?

First of all, why does one struggle with the fear of man? I think this struggle is part of our human nature. However, I do not want to blame this on human nature because I have a choice if I want to let the fear of man

control me or if I want to control or defeat the fear of man.

Recently, I decided to defeat the fear. I cannot succeed living my life in such a way that other people will be pleased. A few weeks ago in Sunday School a part of Romans 2:29 stood out to me. It commends those, “whose praise is not of men but of God.” I decided that it is not worth trying to please men when there is a greater God who has created me, to whom I want to bring glory and live for. The fear of man struggle is like being bound up with chains, with somebody pulling on those chains making one follow. I have discovered from personal experience that it is very difficult.

Secondly, how can one overcome the fear of man? What I did to overcome that struggle was to talk to someone who is older than I, to someone who had more experience than I, and one who was wiser than I. When I talk with someone who has the above discussed points I feel more confident and it also helps me understand why God has placed me on earth—not to please man, but to follow Him, praise Him, and live humbly for Him daily. I do not think God’s intentions were for us to worry about what other people think about us, who might even mock us for doing what we know

is right. I want to bring glory to God in everything I think, say, or do. Praying is also a very important solution to overcoming this fear. By spending significant time in praying, one is building a closer relationship with Christ, making the overcoming of fear a lot easier. Studying God’s Word is another important part in overcoming fear. Colossians 3:23 states, “And whatsoever ye do, do it heartily, as to the Lord, and not unto men.” Here we read what God has told us to do when we are in a situation like this. I have found all these solutions very helpful.

Lastly, how can one find encouragement after one overcomes the fear of man that one won’t fall right back into one’s old habits? Here again the most important ways I have found very helpful: praying and building a closer relationship with Christ, talking to my parents and studying God’s word where there are many great encouraging verses. For example, the verse I mentioned in the beginning of this essay: Romans 2:29.

Even though it can be difficult to conquer this struggle my advice to others is **DO NOT GIVE UP!!!** I have gone through this trial and I know it is hard, but once one is through it all, the hard work, self-discipline and effort is very rewarding.



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Periodicals

THOUGHT GEMS

Don't be angry at people who exceed you; it isn't their fault.

• • • • •

No matter how long you nurse a grudge, it won't get better.

• • • • •

Knowing the Scripture is one thing; knowing its Author is better.

• • • • •

It is better to be short of cash than to be short of character.

• • • • •

To go nowhere, follow the crowd.

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To preserve peace in the church we must preserve its purity.

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"Whines" are the products of "sour grapes."

• • • • •

An ineffective steering committee is like four people trying to park a car.

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Group harmony is seldom achieved without personal sacrifice.

• • • • •

If people don't measure up to your standard, perhaps you should check your yardstick.

• • • • •

Never *accuse* others to *excuse* yourself.

• • • • •

The *head* may seek the Lord, but the *heart* must also find Him.