



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

Galatians 6:14

APRIL 2004

Meditation	
<i>The Cross</i>	1
Editorial	
<i>Musings About Bossy's Music</i>	2
Reader Response	4
Marriage	4
Cradle Roll	5
Obituaries	6
Observations	7
The History Test—Part 4	11
Announcement	12
Mission Awareness	
<i>Make Me a Missionary</i>	13
<i>The Women of the Mountains</i>	13
How's That Again	16
A Study of Doubtful Practices	18
The Goose Story	22
I Got Excited at Mount St. Helens	23
The Matter of Manners	28
Tips on Child Discipline	30
A Surprise	31
Helpers at Home	
<i>Encouragement for a Missionary Mother</i>	31
Junior Messages	
<i>The Crossing</i>	33
Youth Messages	
<i>God Meant It For Good</i>	35
New Sermon Tapes	36
Worker Needs	37
Thought Gems	back cover

APRIL 2004

Purpose of CALVARY MESSENGER is
 To propagate sound Biblical doctrine;
 To stimulate a deeper study of God's Word;
 To anchor and fortify the faith of Christians;
 To point lost and dying souls to Christ the Saviour;
 To welcome prodigals back to the fold and family of God;
 And to help defeated Christians find victory in Christ Jesus.

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The Cross

*Marcie Yoder
Leitchfield, KY*

With His back bruised and bleeding,
Jesus weary trudges on.

This cross—His cross—so heavy,
But He bears it all alone.

This tool of death is real,
And the pain can't be denied.
So unjustly condemned for our sins,
Still, He bore them all, then He died.

But on the third day He arose,
Triumphant over death and hell.
No power on earth could hold Him,
In His death He did prevail.

What does the cross mean to you?
Accept the forgiveness supplied!
Then take up the cross, and die to self,
And in newness of life abide.

This process brings pain to the flesh,
But the gain far surpasses the cost.
It's a must for each Christian,
There's no crown without a cross!

This command was given by Christ,
And to our lives it stands a test.
“Daily carry your cross and follow.
To be worthy of Christ, and His rest.”

Then up, O Christian, and fight!
And finish your course in this life,
In time the battle will end—
His ultimate victory ending strife.



Musings About Bossy's Music

*P*rogressive Farmer (February, 2004, page 7), reports on an unusual project. It tells how Daniel McElmurray, only 10 years old, won a major award in a science fair in Augusta, Georgia. Daniel's father, Earl, is a dairyman, who likes to have music playing for his cows while they are being milked. Earl is an enthusiast of rock music. Daniel's project evaluated the music played by noting milk production.

Young Daniel compared three different kinds of music. He experimented with country, rock and classical. The result? **More milk with classical music.** The difference? 1,000 pounds of milk over an unspecified number of days. We are not told how large the herd is or how the other two categories of music compared with each other. I think we are safe to assume that rock music put the least milk in the tank. Why do I think so? Because of the relationship between...

Music and Mathematics

Even though cows don't know it, music is mathematical.

Rhythm depends on math and is an integral part of music. Each

measure's notes equal the timing stated in the key signature. Both the pace and the length of a sound are measurable.

Pitch also rests on math. The A, above middle C, has 440 vibrations per second (hertz). Going one octave higher, that note has double that number with 880 hertz. One octave above that doubles again to 1760 hertz. You get the picture; music has predictability and order.

That rapid rise in vibrations per second accounts for the wide range of hearing in humans, which is about 20 to 20,000 hertz. God has endowed other lesser members of His creation, such as dogs and bats, with very keen hearing and an auditory range even greater than that of humans.

Harmony, too, has a mathematical base. Harmony is created when notes that have common (sympathetic) vibrations are produced at the same time. To simplify, let us illustrate this by taking the number 20 and dividing it by 2, 4, or 5. These numbers divide into 20 without remainders, and thus are sympathetic, but 3 and 7 don't and aren't sympathetic. This illustrates why certain notes harmonize and others clash.

If music has an absolute mathematical structure, does it overtax our imagination that absolute moral value may rightly be assigned to music? Let's restate that question as a positive assertion: Since music is based on mathematical absolutes, it follows logically that every musical composition is in itself absolutely something. Either it's good or it's bad. **Music is not neutral.**

The words in music, of course, are important. You can make good music bad with bad words. It's a not a good fit, but you can do it. But you can't make bad music good with good words. That's why "Christian rock" is a contradiction of terms. No, the McElmurray cows would not have produced more milk with so-called Christian rock.

Learning From Nature

Paul asked the Corinthians to consider this question, "Doth not even nature itself teach you...?" (1 Corinthians 11:14a). Let us learn from God's creation by noting the following two examples of rhythm:

1. Cows' hearts and our hearts beat at a regular rate. We cannot tell our hearts to speed up or slow down, although when we exert ourselves our pulse quickens.

2. Cows' breathing and our breathing is rhythmic. True, breathing isn't quite always in-

voluntary. We can hold our breath momentarily or we can huff and puff and thus interrupt innate control. We can influence the rate of respiration, even though it is usually automatic. **God designed many of His creatures with and for rhythm.**

I suppose that rhythm figures largely into the Georgia dairy cows' response. Rock music "hijacks" the body's natural rhythms and "takes them for a bumpy ride." I'd guess that is the main reason for the cows' greater milk production with classical music.

Other possible reasons are less clear, but harmonious music befits harmony of life and peace in the heart. Maybe the busy bovines picked up on that. They weren't trying to prove anything to Earl McElmurray. They weren't biased. They just made a simple, involuntary response to stimuli in their environment.

Another issue that we have no word on is volume. If we assume that the volume was about the same for all the music played, it wasn't the noise that made the difference. Excessive noise, though, is a common culprit in early hearing loss in humans.

We don't have to extract meaning from every possible parallel between life in the barn and the house. But what this experiment teaches is im-

portant and practical.

Even though cows cannot sin, if I were a dairyman I would not want unworthy music reaching their ears. Furthermore, I can think of no good reason for having such music reach human ears. Because man makes

moral choices, the negative results for man in choosing bad music have a far greater significance than a reduced milk check. Such music shrinks his capacity for good and shrivels his response to God.

—PLM



reader response

Re: The Plan

The Editor,

The series, “The Plan” by Anita Yoder, (Feb. 04), is very interesting, quite accurate and historically relevant. The name “Wenger,” however, is not a name to be found amongst Russian Mennonites, least of all in Russia. A name like “Wiens” or “Wiebe” or even “Wieler” are common, but not “Wenger.”

Sincerely,

Robert Loewen

Box 508

Neepawa, Manitoba, Canada

Re: Subscription

I would like to have several sub-

scriptions sent to my friends living close by.

Edna Mae Miller has come to help us with our home school challenges. We appreciate her help very much. Simon and Ruth Yoder have come to help along for awhile, so that last Sunday we had our first Sunday service here.

I just felt like crying. It was so beautiful, and just what we have been praying for.

Carol Barbar

6 Landon St.

Fairfield 2165

New South Wales, Australia

From a telephone conversation at 1:20, p. m., Friday, Feb. 27, 2004.



marriage

Stoll-Miller

Bro. Douglas, son of Robert and Rose (Overholt) Stoll, Donalds, SC, and Sis. Melanie Rose, dau. of Daniel B. and Mary Ann (Miller) Miller, Goshen,

IN, on Jan. 31, 2004, at Pleasant View Mennonite Church, for Fair Haven A.M. Church, by Wilbur Yoder.

May the home established by this marriage be a little substation of heaven, where God reigns and His blessings flow.



cradle roll

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

Chupp, Glen and Katherine (Yoder), Watkins, MN, third child, second dau., Hannah Susanne, Feb. 12, 2004.

Coblentz, Firman and Marlena Ann (Yoder), Homesville, OH, third child, second son, Rayan Andrew, Jan. 30, 2004.

Eicher, Chris and Bethany (Gingerich), Mt. View, AR, second child, first dau., Jasmine Annette, Feb. 7, 2004.

Fisher, Mike and Verna (Peachey), Rural Retreat, VA, second child and son, Caleb Scott, Jan. 25, 2004.

Herschberger, Ray and Ruth (Miller), Arthur, IL, fifth child, first dau., Emily Rose, Jan. 10, 2004.

Kuhns, Paul and Carol Sue (Plank), Arcola, IL, fourth child, third son, Alex Cole, Feb. 18, 2004.

Lapp, John Lewis and Katie Mae (Stoltzfus), Millhall, PA, third child and son, Daniel Terrell, Aug. 19, 2003.

Lapp, Matthew and Miriam (Miller), Malta, OH, sixth child, fourth dau., Abigail Joyce, Jan. 24, 2004.

Miller, Galen and Edith (Hershberger), LaGrange, IN, first child and dau., Sophia Brooke, Nov. 13, 2003.

Miller, Leroy and Esther (Yoder), Malta, OH, sixth child, fourth son, Bradley Lee, Feb. 19, 2004.

Stoltzfus, Benuel and Marian (Beiler), Parkesburg, PA, tenth child, seventh dau., Kristalyn Hope, Jan. 25, 2004.

Stutzman, Robert and Bertha (Troyer), Plain City, OH, first child and dau., Kayleigh Grace, Nov. 10, 2003.

Troyer, Steven Ray and Rhoda Joy (Yoder), Millersburg, OH, third child, second son, Daniel Eric, Feb. 21, 2004.

Wagler, Jeremiah and Marie (Graber), Odon, IN, first child and son, Dreyton Cole, Feb. 12, 2004.

Weaver, Airell and Bev (Weaver), Dundee, NY, fifth child, second dau., Elayna Janae, July 13, 2003.

Wood, Tim and Leslie (Factor), Quaker City (Antrim), OH, twelfth child, eighth son, Luke Daniel, Feb. 1, 2004.

Yoder, Lawane and Esther (Helmuth), Colon, MI, second child and son, Christopher James, Jan. 13, 2004.

Yoder, Sanford and Jolene (Yoder), Partridge, KS, fifth child, fourth son, Kyle David, Feb. 25, 2004.

Youngman, James and Sarah (Stoltzfus), Dundee, NY, sixth child, second dau., Sarah Elizabeth, Dec. 20, 2003.



obituaries

Bontrager, Pauline, 80, of Kokomo, IN, died Jan. 22, 2004, at the home of her daughter. She was born July 5, 1923, in Mt. Ayr, IN, the daughter of Levi and Elizabeth (Miller) Frey.

She was a member of Bethany Fellowship Church, Kokomo.

She was married Jan. 1, 1945, to Elam Bontrager. He died in 2000.

Surviving are two daughters and one son-in-law: Elaine and Dale Gingerich, Kokomo; Kathryn Bontrager, Sarasota, FL; four grandchildren and one great-grandson. Also surviving are three foster sons and two foster daughters: Brett and Angela Reed, CA; Scott and Anna Reed, TN; Mike and Grace Reed, CO; Wendy and Judd Laurie, Indianapolis; Mary Helen Truman; 16 foster grandchildren, two brothers-in-law and four sisters-in-law: Andrew and Louise Bontrager; Moses and Tillie Bontrager; Emma Bontrager, all of Kokomo; Verna Bontrager, Walnut Creek, OH; and one aunt, Elizabeth Yoder, Goshen.

Funeral services were held at Bethany Fellowship School Jan. 25, with Darlton Bontrager and Marvin Beachy officiating. Ronnie Graber served in the committal at the Christner Cemetery.

Helmuth, Martha (Hostetler), 80, died after a lengthy illness, June 26, 2003, at Plain City, OH. She was born Nov. 22, 1922, at Plain City, the daughter of Mose and Fannie (Kuhns) Hostetler.

She was a member of Canaan Fellowship Church, Plain City.

On Nov. 25, 1943, she was married to Ben Helmuth, who preceded her in death.

To this union were born three sons and three daughters. They are John (Karen) and Ed (Becky), both Plain City; Lloyd (Margaret), Belle Center, OH; Kathryn (Mrs. Eli Hostetler); Luella and Mary Helmuth, all Plain City. Also surviving are 19 grandchildren and 27 great-grandchildren. Other survivors include sister Edna (Mrs. Joe Miller); brother-in-law Eli (Martha) Helmuth and six sisters-in-law: Mary Hostetler; Frances Mountain; Fannie Plank; Katie Yutzy; Amanda Helmuth and Ada (Mrs. Clarence Miller).

Preceding her in death were two brothers, Freeman and John Hostetler.

Funeral services were held June 28 at Canaan Fellowship Church with brethren Nelson Beachy, Vernon Miller, Jeff Yutzy and Henry Sclabach serving. Burial was in the Canaan Church Cemetery.

Lantz, Jacob K., 68, Honey Brook, PA, died Dec. 30, 2003, after an illness of colon cancer. He was born June 30, 1935, at Gordonville, PA, son of the late Amos and Anna (Kauffman) Lantz.

He was a devoted member of Bethel Christian Fellowship, Morgantown.

He was married 44 years to Katie (King) Lantz. She survives.

Also surviving are three sons: Mervin (Mary), Lott, TX; Jacob and Marlin, both

of the home; six daughters: Anna Mary (Mrs. David Kauffman) and Sadie (Mrs. Lee Fisher), both of Lott, TX; Kathryn (Mrs. Devon Bontrager), Donalds, SC; Naomi (Mrs. Allan Kauffman), Iva, SC; Wilma, (Mrs. Randy Lapp), Paradise, PA; and Bethany (Mrs. John Lapp), Honey Brook, PA; and 34 grandchildren.

Also surviving are five brothers; Benjamin (Emma); Jonathan (Lydia); Amos (Amanda); Elmer (Rebecca); Reuben (Anna) and two sisters: Amanda (Mrs. Isaac Fisher); and Anna Mary (Mrs. Jonas Stoltzfus).

He was preceded in death by a sister, Katie Lantz, and a grandson, Alex Kauffman.

Funeral services were held at Morgantown Mennonite Church on Jan. 2, 2004, with John U. Lapp, John Lee Stoltzfus, Sam B. Stoltzfus and Wilmer Stoltzfoos serving. Burial was in the Weavertown Church Cemetery.

Miller, Gladys (Whitmer), 91, died Jan. 13, 2004, at Plain City, OH. She was born Feb. 5, 1912, at Plain City, the daughter of John P. and Martha (Hostetler) Miller.

She was a member of Canaan Fellowship Church, Plain City.

On Nov. 24, 1932, she married Dan Miller who preceded her in death.

They had two daughters: Wilma (Mrs. Eli Miller), London, OH; and Alberta (Mrs. Ray Stutzman), Plain City. She has eight grandchildren and 21 great-grandchildren.

Other survivors include two sisters: Minerva Yutzy and Alberta Miller and sister-in-law, Freda Whitmer.

Preceding her in death were two sisters, Sarah Whitmer and Katie Kramer; and two brothers, Pete and Dan Whitmer.

Funeral services were held Jan. 16 with brethren Nelson Beachy, Robert Beachy, Henry Schlabach and Vernon Miller serving. Burial was in the Canaan Church Cemetery.



observations

On February 20, 2004, Rep. Joe Pitts, PA, held a news conference on a farm in Lancaster County to object to the plans of UPN for making a movie tentatively entitled, "Amish in the City." Pitts drafted a letter signed by 50 Congressmen

supporting his objection. An Amish leader has written to the movie makers expressing his concern and making earnest entreaty to abandon the the project. Meanwhile representatives for UPN were canvassing Amish communities looking for five teenagers willing to participate in the project.

At this point, opposition is growing. It is not clear that UPN is taking it seriously. See last month's Observations column for additional information on this subject.



Brother Ervin Hershberger (1914-2003) is remembered as a conservative person. But it seems fair to note that his commitment was not to conservatism, as such, but rather to truth and righteousness that sometimes challenged deeply rooted traditions. A case in point is when in his early twenties, he wrote an article on the subject of Christian Courtship that appeared in several installments in *Herold der Wahrheit*. Some twenty years later he expanded the subject into a longer treatment. These installments also appeared in *Herold der Wahrheit* and were later combined in a 32-page booklet. The third printing is nearly depleted. A fourth printing is being prepared by Marvin and Mildred Yoder for distribution at the April '04 Ministers' Meeting at Abbeville, SC. These books will be offered at quantity discount prices.

There are several reasons why it seems to this writer a reasonable and worthy consideration to make these booklets available to our dear young people:

—Some things change as generations come and go. Human nature does not.

—History and observation both teach us that sub-Christian practices can invade our circles at any time when there is lack of vigilance.

—The passing of time constantly brings new young people to youth groups as they approach adulthood. They deserve the best that can be provided for their successful Christian walk.

—Bro. Ervin was self-conscious and reluctant to actively promote his booklet during his lifetime. There seems to be no reason why it should not be actively marketed at this time.

A new effort of distribution is an appropriate tribute to our dear brother. More importantly, it is a needed and timely message for our time and for the indefinite future.



Before compulsory attendance laws were in effect many of our people did not complete eight grades in elementary school. Rural pupils in my generation typically attended one-room schools, with all grades taught by one teacher. Having 30 to 50 students was common. There was compulsory attendance through Grade Eight or age 16.

There were at least two Christian day grade schools in Mennonite communities before 1950, but such schools were rare. I am thinking of the Locust Grove School in Lancaster County, PA, and one at Greenwood, DE.

The Christian Day School Movement was beginning in earnest in the 1950's. It seems to have developed at least partially as a result of the strong push for consolidation. A major concern was that so-called science was often taught in conflict with Bible teaching on creation. It is a matter of common knowledge that the number of church-sponsored schools in conservative, Anabaptist circles is impressive.

Until recent decades teaching was usually done in a traditional classroom setting. Accelerated Christian Education (ACE) pioneered individualized study in 1970. As their name suggests, this was designed to allow students to progress at their own pace. The theory behind this was that it is an injustice to a typical class with a normal range of learning abilities to be lock-stepped with each other.

More recently home schooling has been introduced as yet another educational option.

However we may feel about all of this, we should all be thankful that we live in a land that allows this level

of freedom of choice in the education of our dear children.

ACE and ATI (Advanced Training Institute) curricula are being used by significant numbers of our people. We should be aware that these materials are produced by people who do not subscribe to some of the principles and practices that Anabaptists have historically believed to be an essential part of the Christian life. Early on, the choices of curriculum were more limited, but now there are other valid choices available.

It is difficult to measure long-term effects of teaching that prioritize making good citizens. It is important to remember that good citizenship by some definitions includes a willingness to be good soldiers. May the Lord give us wisdom to look ahead and choose wisely.



What started my thoughts down this path was an article in *Mennonite Weekly Review*, featuring a single mother and her seven children. Laura Waldron is a family physician, who is a member of Sharon Mennonite Church at Elida, OH. This is an unaffiliated conservative fellowship which has its own school with grades K-12. They use Christian Light Education (CLE), an individualized curriculum,

which allows students to proceed at their own pace. Some of the Waldron children finished high school by age 13. All of the children have been 18 or younger when they received their four-year college degree from Bluffton College.

The two oldest sons are medical doctors. Mary Elizabeth, a music major, teaches at Hartville Mennonite School. Others are involved in a variety of vocational and educational pursuits.

This is a graphic, albeit unusual, illustration of how individualized study can help students work up to their capacity. The report from Bluffton College indicates no problems of maladjustment with college peers because of age differences.

I choose to mention the above report for two reasons. The primary reason is how well individualized study has worked for the Waldron family. It also seems noteworthy that the curriculum used is produced by conservative Mennonites.

These remarks are not intended to promote or glorify higher education. Advanced training is sometimes necessary for certain fields of service. When we need a doc-

tor or nurses, we want them to be properly trained. Higher education has become very commonplace and is regrettably sometimes a status symbol. It is not necessarily friendly to basic Christian doctrine and values. Higher education does not determine the character or value of a person in God's kingdom. The level of Christian commitment is the deciding factor.

We tend to overrate the value of formal schooling. All of life is a school of learning. The classroom should provide a solid foundation from which further vocational and academic endeavors can be pursued. Useful education is not necessarily measurable by diplomas and degrees. Many of us know people with an elementary education, who have a teachable spirit, a love of learning and a winsome, Christian motivation to serve others. They provide helpful reminders not to view education only from the narrow perspective of time spent in the classroom. Education on any level is useful to Kingdom interests only as it is brought under the lordship of Christ.

—DLM



HUMOR IS TO LIFE WHAT SHOCK ABSORBERS ARE TO AUTOMOBILES.

The History Test

PART 4

Chester Weaver

Grandview, TX

[Here are the final three of the instructive ten test items in the series which began in the January, 2004, issue. A sincere thank you to Bro. Chester Weaver. —PLM]

Lesson 8

Peace and prosperity are more hazardous to faith and spiritual life than persecution ever was. Read the record. Observe what is happening presently. At this very moment the once persecuted church in the the former Soviet Union, the Unregistered Baptists, is facing a crisis. Many of these people have emigrated and are still coming to the United States. This land of freedom and economic opportunity is wreaking havoc on their former admirable faith. They could handle persecution better than freedom and wealth. In desperation some of them are asking Mennonites to operate Christian schools for them.

The flesh-pleasing things of the world—wealth, comforts, entertainment—have steadily and consistently been the most effective conqueror of the Mennonites. We say that we do not love the world. We separate

ourselves from it—at least a little. But to be honest with the facts, many Mennonites are worldly in their economic concepts. We are proving little better than our faith brothers in Holland who succumbed to worldly pressures in the 1700's, and our spiritual kin in Russia who succumbed to worldly pressures there in the 1800's. Our story is being written for the 1900's.

And yet there has always been a remnant.

Lesson 9

God's two basic institutions, the home and the church, must be Biblically upheld and maintained if the needs of God's people and others are to be properly met from the cradle to the grave. Let's face the fact that too many of our homes are weak. Men become husbands and fathers without proper attention on how to become spiritual leaders. Poor husband/wife relationships exist; poor child training happens; teenagers are left to themselves; and new homes are established without solid foundations.

We praise God for the revival of

help for homes. Thankfully, godly teaching about courtship is happening. Moral purity is being strengthened. The hearts of fathers are turning toward their children. We must not relax until every home among us is operating on a solid, godly foundation. Weak homes produce weak churches. God is dishonored by both.

We have no future as a people unless our families and churches become more important than our businesses. The characters of our sons and daughters must hold a higher priority than our business success. Husband/wife relationships, parent/child relationships as well as relationships between siblings must be wholesome and godly. If we fail at home, we fail as a church.

Lesson 10

The doctrines of nonresistance and nonconformity rise and fall together. If we lose one, we will prob-

ably lose the other. If we intend to survive as a spiritual people, greater attention and application must be given to the Bible teaching on the “stranger and pilgrim” lifestyle, self-denial, sacrifice, and suffering. This is imperative if we are to maintain these two doctrines.

In conclusion, God expects shepherds in the church to read history, both sacred and religious history occurring since the sacred record. There is nothing new under the sun; all that is now happening has already happened. We are taking the History Test in our generation just as our fathers took the History Test in their generation.

Will we pass our test? Will we pass on a spiritually healthy, spiritually dynamic regulated brotherhood to the next generation? Will we teach the imperative of reading history? Time will tell.

The End



ANNOUNCEMENT

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Phone: (260)768-4117

E-mail: mennohof@tin.net for more information.

Make Me a Missionary

Sue Wagler

It isn't location
That makes a missionary.
For where there are people,
There are needs.

It isn't a monthly allowance,
Nor an annual missionary barrel,
Nor learning a new language,
Or even a report while on furlough.

It isn't a tropical environment,
A thatched roof or an old truck.
It is believing I am in the right place,
Right now.

It is a goal, a mind with a mission,
A devotion toward God.
It is the heart of a servant,
Glad to toil for his Master.

Heedless of himself
Ears open to His call.
Dreaming, working, sweating,
And toiling on and on.

"Lord, make me holy.
Fill me with Your dreams.
Empty me of mine.
Make me a missionary."

The Women of the Mountains

This report is graphic but if we are committed to proclaiming the Gospel that "heals the brokenhearted," that preaches "deliverance to the captives," ...that sets "at liberty them that are bruised," (Luke 4:18), we can hardly turn an uninterested ear to conditions such as these. The life-changing Gospel of Jesus Christ confronts the bigotry and cruelty described in this missionary's report.

The inspired writer Paul wrote,

"For as many of you as have been baptized into Christ have put on Christ. There is neither...male nor female: for ye are all one in Christ Jesus" (Galatians 3:28). Brethren, let us treasure our daughters, our sisters in Christ, and our wives. Let us respect and honor them.

One of the truest indications of the sanctified life is the positive regard men have for "the weaker vessel." In holy matrimony we are

“heirs together of the grace of life” (1 Peter 3:7). Only as the truth of women’s equal worth becomes integrated into our way of thinking, can God bless our witness and our homes. —PLM

They beam with joy, these mountain girls whose fate would otherwise have been a life of continual sighing.

In Tropoja, sons are preferred. Pregnant women are greeted with the expression *me nje djale* (may it be a son). To ask someone how a job interview went, or whether they were accepted into university, people quip, “Boy or girl?” (i.e., “good or bad?”). For many years, a woman became officially married only after she had given birth to her first son. In some parts of Albania, the main beam of the house is painted black at the birth of a girl as a token of the family’s disappointment and mourning. When a girl is born, the mother weeps, her husband curses, and family wag their heads at their ill fate. Many wives have been abandoned after birthing, say, seven girls in a row.

My wife Kristi once questioned a lady why she should weep at the birth of a little girl. “The fathers curse because they need boys for their egos,” she replied, “but we mothers weep because we know from experience how hard her life is going to be.” Indeed, the life of

many Albanian women is hard (in the way that the life of an ox is hard). Highland women are so strong that “should their [labor] pains begin while on their way into town carrying a load of firewood, they would be able to give birth at the roadside, and then, with the baby and the firewood loaded on their back, set off to do their shopping in town and return home as if nothing had happened.” (Robert Elsie, *A Dictionary of Albanian Religion, Mythology, and Folk Culture*) Even Pastor Astrit Zefi’s wife Vjollca walked 90 minutes down a steep mountain to catch a ride to the hospital to give birth to her first child, Rakela.

There is nothing wrong with a woman working hard, nor is there anything wrong with enduring hardship. There is, however, something grossly wrong with the mountain mentality as expressed in the revered Code of Leke Dukagjini: “a woman is a [burlap] sack — made to endure.” This mindset affects all of Albania, but especially the mountain villages. It is common for a man to kidnap a girl to be his wife, without any recourse other than a modest payment to her father. Women are treated as beasts of burden, while many of their husbands are lazy, drunken bums with every cultural right to strike and rape their wives.

This is an area where we unashamedly try to change the culture.

Let Albanians keep their traditional dress, folk music, and highland dances [some rhythmic folk games are referred to as dances that hardly resemble the sensual activity we associate with dancing in the Western hemisphere -PLM]; **but the Gospel must change the way a man sees his wife, the way a woman sees herself, and the way parents see their newborn baby girls. Men must be humbled; women must discover how much God loves them; husbands must learn about sacrificial love; parents must learn to receive their daughters as gifts from the Lord.** (boldface added)

God has blessed our mountain churches with terrific girls and ladies. Pastor Astrit and Vjollca (with their two DAUGHTERS) are leading by exemplifying Christian family life. Theirs is the best home in Tropoja, where anyone can observe Christ loving His church and the church submitting to her Head. Their daughter Rakela is well-disciplined and happy at three; their newborn daughter Rilinda is cherished no less because she is female. Their home is filled with laughter, respect, love and prayer.

There are other testimonies of joy...like Migena Rama, a single 26-year-old graduate of Shkodra University, “stuck” back in the mountain villages (this is a nightmare for any Albanian college student—unmar-

ried and back in the village). Migena has rejected several offers of marriage—one to an American—based on her Biblical principles. Some believers in this situation wither away in self-pity, knowing their life will be wasted away working like an ox. Migena, instead, chooses to focus on the goodness of God and how she can advance the Kingdom. She has evangelized and is discipling seven sisters (and their mother) who are wholeheartedly committed to Jesus Christ. The eldest of these has just been engaged to a Christian across the mountain—the first Christian engagement in their church!

The Gospel does not promise that each of these mountain girls will marry Christian men, nor does it promise that they will not end up kidnapped or working their husbands’ fields night and day. But it does grant them eternal life and a true understanding of God’s love for them. That is why they beam with joy, these mountain girls whose fate would have otherwise been a life of continual sighing.

Missionary David Hosaflook pastors the Bible Baptist Church in Shkodra, Albania.

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How's That Again?

by the Editor

A friend of many years writes and encourages me to point out some common errors in English grammar. Not since I retired from teaching school nearly five years ago have I been given such an invitation. As I do so, I don't want to leave the impression that grammatical errors are ethical issues of right and wrong. But somehow, it seems better to dress our speech and the testimony of the Lord in comely language than in "I-reckon-you-sure-nuf-know-what-I-mean rags."

This anonymous friend reminds me that the former editor of *Calvary Messenger*, Bro. Ervin Hershberger, was careful to observe the rules of grammatical correctness and that it enhanced his ministry. We realize that poor grammar lurks in many places. "What can we do about it, or must it be endured to the end, like Ervin did?" my friend asks.

Some Common Errors

Here are some common errors. I include only 20 of the 36 this brother sent. You are invited to find the error(s) in each one:

It don't leave no options.

They had went on a trip.

You can't hardly get nothing no more.

I have ate.

The things she made was really good.

Samuel's sons were not learned to obey.

There isn't hardly a day goes by.

My computer has went bad.

There is no good guarantees out there.

He wouldn't have gave her up.

The church don't have no authority.

There is numerous things to discuss.

He would have fell dead.

I don't know how far in they was.

They have straightened them curves.

The boy had just came back.

It don't matter what we done.

He couldn't hardly walk at all anymore.

He would have gave his life.

We wasn't expecting that.

That's quite a list! Here are...

A Few More

I seen him when he done it.

He could care less.

That don't matter.

Just leave it go.

This here box is the right one.

That there dog is black.
The bale fell off of the load.
My fever makes me feel badly.
We will try and do that.
He is laying down.

Redundancies

Here are a few common examples that illustrate how easy it is needlessly to repeat a concept:

advance forward
retreat back
an actual fact
a false illusion
a free gift
future prospects
past history

Several more problems

When deciding whether to say “you and I” or “you and me,” it should sound right without the use of “you and....” [A more complete explanation is this: “I” is nominative case; “me” is objective case. Use “I” when it’s subject of a sentence or the subject complement, which is preceded by a linking (be) verb. Therefore, “You and I will work,” is fine. But, “That pleases you and I,” is not right because “you and I” is the direct object of the active verb “pleases.” Also, never say, “That’s alright for you and I,” because “you and I” are objects of the preposition “for.” “It is I” is correct, even though it may sound wrong, because in this sentence “I” is the subject complement.]

When speaking of a quantity that can be tabulated we should use the word “number” instead of “amount.” So we might say, “That’s a small ‘number’ of posts you brought me, not a small ‘amount.’” But we say, “That’s a small amount of water in the tank,” not “a small number,” unless we specify it in some measure like gallons. We have commented on “fewer” posts and “less” water than we may have been expecting.

The brother’s list also includes some mispronunciations, such as *pronunciation*. The second syllable in this word has a short u; sometimes it’s mispronounced *pronunciation*.

Let me add two more: 1) “Merely” isn’t pronounced “marely” in my dictionary, but “mearly,” rhyming with “dearly.” 2) We sometimes sing about God’s goodness that “waneth” never. “Waneth” is old English for “wanes” and has a long a, as in “able.”

I believe all of us from time to time make errors in grammar. That’s just human. But if we’re willing to correct these when we become aware of them, it speaks of humility and consideration for others.

But Does It Really Matter?

A good listener gives avid attention. We bring an additional burden to him with extra words that carry no cargo of meaning or are spoken

incorrectly. Perhaps slovenly speech is a bit like going to church wearing farm chore clothes and boots. It doesn't keep us from getting something out of the service, but for our fellow worshipers, it makes an important difference.

While the foregoing examples are not the only ones one could list, we shall stop. Perhaps the following two stories will convey an appropriate final note:

1. A young boy whose mother tongue was Pennsylvania German went to the store. He needed help and thought he was being ignored. In a moment of impolite impatience, he spoke up: "Don't just stand there and look us on; wait us off!"

2. A man knocked at the door of a house. A young fellow answered

the door. "Where's your dad?" the caller asked.

"He ain't here," came the quick reply.

"Where's your mom?"

"She ain't here, neither."

"Young man, where's your grammar?"

Pleased that he could finally be of some help, he cheerfully said, "She done went upstairs."

[If interested in finding ways to correct English usage and grammar, I recommend *Plain English Handbook*, by J. Martyn and Anna Kathleen Walsh, Random House/McCormick-Mathers. A good desk dictionary also has much helpful information beyond mere pronunciation and definition.]



A Study of Doubtful Practices

Name withheld

Boldface added in Scripture quotations

(This study is written by one who grew up where healing was commonly sought through powwowing. In that setting, no one seemed to think much about it. The writer came to the conclusions he presents here as a result of his quest for a greater understanding of the will of God. He asks for anonymity and grants

anyone who wishes to reprint the following to do so without further permission. We submit this condensation in the name of the Great Physician, Jesus Christ.—PLM)

First of all, let's look at Galatians 5:19-21: "Now the works of the flesh are mani-

fest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, **witchcraft**, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that **they which do such things shall not inherit the kingdom of God.**”

How did witchcraft start? How does it work? Was it alright for our forefathers to practice it? What does the Bible say about it? Is it evil or is it a gift of the Holy Spirit? All of these questions seem necessary if we are to find the truth.

I was first convicted about this subject when someone asked me, “Where does a gift of the Holy Spirit come from?” The answer I find is: **“Directly from God, and not from person to person.”**

My experience with witchcraft was transferred from an older person. He gave me the secrets that go with it, and I was not to tell anybody about it or the remedy wouldn’t work. That brought conviction to me. I studied the occult and finally I renounced Satan and all his dark works, and the sins that are handed down from the forefathers. [Please note that the writer renounced witchcraft, not because it never worked, but because it uses the power of darkness and displeases God. —PLM]

The Bible clearly says that God

sometimes allows children to reap for the sins that are handed down from their forefathers. (Exodus 20:5; 34:7; Numbers 14:18; Deuteronomy 5:9) Notice what Moses told the children of Israel in Deut. 9:4-5: “Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations, the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee,... and that He may perform the word which the Lord sware unto thy fathers, Abraham, Isaac and Jacob.”

What was the wickedness of these nations? Deut. 18:9-12 gives us some answers: “When thou art come into the land which the Lord thy God giveth thee, **thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all these things are an abomination unto the Lord:**

and because of these abominations the Lord thy God doth drive them out from before thee.”

The first of these sins listed is child sacrifice, where a baby or small child is offered in sacrifice. This still takes place in some occultic groups.

Divination is defined in Webster’s dictionary as the art or practice that seeks to foretell future events or discover hidden knowledge, usually by the interpretation of omens or by the aid of supernatural powers. The World Book Encyclopedia describes divination as the practice of trying to learn about the unknown by magical or supernatural means. Various forms are listed: Necromancy, astrology, palmistry, using the pendulum, and the divining rod which is used to find the location of underground water.

Just because a person thinks his gift is from the Holy Spirit, does not mean that it is. In Jeremiah 29:8-9, God reveals the truth about Israel’s prophets and diviners: “For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord.” In Ezekiel 13: 6-8, a similar verdict is given and closes with, “Because ye have spo-

ken vanity, and seen lies, therefore, behold I am against you, saith the Lord God.” Is anything worse than to have God say He is against someone?

Observing times. What is that? Many newspapers have horoscopes in them. Astrology is mentioned in the prophets, Daniel 1:20; 2:27; 4: 7; 5:7 and Isaiah 47:13. It refers to predictions made with the twelve constellations and the signs of the zodiac. These sins are described in 2 Kings 23:4-5 and Deut. 4:19. The sentence God required of His people then was to “stone them with stones, till they die” (Deut. 13:10). In Isaiah 47:12-14, Isaiah also gives no room for such activity.

Prognosticators refers to those who study signs. Let’s be careful what we do “in the right sign of the moon.” We are instructed plainly that whatever we do in word or deed, to do everything in the name of Jesus. (Col. 3:17)

What about a “charmer, a witch, or an enchanter”? The dictionary gives these as those who use any formula or action supposed to have magical power. It refers to placing someone or something under a spell or influence, to bewitch, to protect by magical power. One form of this comes in seeking healing, so it seems more acceptable. With doctor and hospital bills so outrageously high, it is easy to turn to alternatives. It may

be done through magic charming or pow-wow-ing. The German word for it is *Brauchen*. It is presented as a prescription for healing.

Some of the methods used are to hang an object such as a fingernail clipper or a watch on a string and suspend it over the bottle of pills or medicine. If the pendulum rotates one way, the medicine must be just what is needed. If the pendulum rotates the opposite way, the medicine will be ineffective.

I believe many herbs are healthful for you, but if the herbalist makes you hold the herbs or medicine while they do a “muscle test” to see what you need, **then beware!**

Letters of protection are also very deceptive. They appear as angels of light, (2 Cor. 11:14) promising health, happiness and forgiveness of sins, but on close observation, the letter itself takes credit and Jesus is left out of the picture.

If you use any type of healing machine or magical remedies, or magnets, be careful for they can become our idols before we realize it. 1 Cor. 10:14-21 gives us understanding that practices that are in themselves harmless, can be very dangerous.

We are to do right and do so for the right reasons.

Another indication that should warn us is the matter of secrecy. Some warn that if they would tell someone else how to do it, it wouldn't work

any more. Jesus warned against hypocrisy, the leaven of the Pharisees, and made this startling statement: “For there is nothing covered, that shall not be revealed, neither hid, that shall not be known.” Also, “whatsoever ye have spoken in darkness shall be heard in the light” (Luke 12:1-3). If something is offered as an ancient Oriental remedy, even that does not ensure its safety.

I believe in godly healing, as described in James 5:13-15: “Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” We honor God when we seek spiritual healing first and bodily healing second. We do not dishonor Him when we ask earnestly for bodily healing, unless we demand it, as though we know better than God does about what is best for us.

Many other Scriptures bear on this subject, but I will close with a plea for every reader to practice 1 John 4:1: “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”



The Goose Story

Author Unknown

This spring, when we see geese heading north for the summer flying along in V formation, we might consider what science has discovered as to why they fly that way. Furthermore, we might benefit by noting parallels to human experience.

As each bird flaps its wings, it creates an uplift for the bird immediately following. By flying in V formation, the whole flock adds at least 71% greater flying range than if each bird flew on its own. **People who share a common direction and sense of community can get where they are going more quickly and easily because they are traveling on the thrust of one another.**

When a goose falls out of formation, it suddenly feels the drag and resistance of trying to go it alone and quickly gets back into formation to take advantage of the lifting power of the bird in front. **If we have the sense of a goose, we will stay in for-**

mation with those who are headed the same way we are.

When the lead goose gets tired, it rotates back in the wing and another goose flies point. **It is sensible to take turns doing demanding jobs with other people or with geese flying north.**

Geese honk from behind to encourage those up ahead to keep up their speed. **What do we say when we honk from behind?**

Finally, and this is important, when a goose gets sick or is wounded by gunshots and falls out of formation, two other geese fall out and follow it down to lend help and protection. They stay with the fallen goose until it is able to fly or until it dies, and only then do they launch out to catch up with their group. **If we have the sense of geese, we will stand by each other like that.**

Submitted by Michael Ontiveros, Murrieta, CA.



Children may mess up a house,
but they can never break up a home.

I Got Excited at Mount St. Helens

Ken Ham

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As I stood staring at the gaping hole left after 10 percent of the mountain had been removed as the result of an earthquake, a gigantic rockslide and debris avalanche, together with a colossal steam explosion, I was reminded afresh of how small and vulnerable man is, but how awesome must be the power of the God who created the earth and its mountains. As Habakkuk says, “The mountains saw thee, and they trembled” (Habakkuk 3:10).

It was hard to believe that on May 18, 1980, right where I stood, 900-degree Centigrade swirling gases and debris from the explosion had devastated the landscape as the energy equivalent to 400 million tons of TNT (approximately 33,000 Hiroshima-size bombs) was unleashed on this once beautiful landscape of lush conifer forest—now looking as barren as the surface of the moon.

What a phenomenal opportunity to visit the site of an event that not only received world headlines, but has since challenged the very foundation of evolutionary theory. I had joined the annual Institute

for Creation research “Mount St. Helens tour,” led by geologist Dr. Steven Austin.

I had heard Steve Austin speak many times at our Back to Genesis seminars about the events at Mount St. Helens. The information he communicates on this is “mind blowing.” People in the audience get so excited. I have seen non-Christians challenged by this evidence in ways I never thought possible. So, I decided to see some of the evidence myself. And what better way than to join Dr. Steve Austin and others who had come from all over America and other parts of the world to hike around Mount St. Helens and observe the geologic and biologic features produced by this catastrophe.

The first thing I learned was that the eruption of Mount St. Helens was a rather small and localized event. Even though this explosion toppled 150 square miles (about 390 square kilometers) of forest in six minutes, compared to many other recorded eruptions it was rather small. I soon realized that if a small explosion like this could cause such catastrophic results, what could happen if there

were larger explosions all over the earth?

I was thinking this way because the Bible states in Genesis 7:1, concerning the beginning of the great Flood of Noah's day, that "all the fountains of the great deep [were] broken up." I believe this is a reference to great volcanic activity across the earth. The devastation must have been cataclysmic.

Noah's Flood

In fact, all over the earth, there is evidence that in the past there has been much volcanic activity. On the floor of the Pacific Ocean alone, there are an estimated 20,000 volcanoes. Observing the destruction at Mount St. Helens gave me a glimpse of the sort of events that must have occurred at the time of the Genesis Flood.

The second thing I learned was that the erosive force of water was far greater than I had imagined. Just north of the mountain is Spirit Lake. As a result of the explosion, its water surface is now 247 feet (75 meters) higher than its pre-eruption level, and now covers an area of four square miles (10 square kilometers)—almost twice the area before the eruption.

As we stood on the edge of Spirit Lake, Dr. Austin explained that on May 18, 1980, a Richter magnitude

5.1 earthquake occurred directly under the mountain. As a result of the ensuing landslide, one-eighth of a cubic mile of avalanche debris (one-quarter of the avalanche), landed in the basin of Spirit Lake depositing an average of 300 feet (91 meters) of material on the lake floor. As a result, a giant wave (or waves) up to 860 feet (262 meters) high scoured the north slopes of the lake and dumped one million logs into Spirit Lake forming a floating log mat.

We stood in silence on the edge of a now peaceful lake as we looked at another "moonscape," and again contemplated the destructive force of water.

But Dr. Austin went on to explain something even more astounding. Many of the logs showed a strong tendency to float upright. Over the first 10 years after the eruption, about half of the original logs which floated in the lake sank to the floor of the lake. When Dr. Austin and other scientists used sonar and scuba to examine the bottom of the lake, they found that about 10 percent of the deposited logs were in an upright position—looking like an underwater forest!

The sonar indicated tens of thousands of upright logs. Many of these logs still had roots attached to them.

Some of the logs were solidly

buried with three feet of sediment around around their bases. Others had no sediment around theirs. Thus, the upright trees were at different levels, because they were deposited at different times.

If Spirit Lake could be drained, it would look like forests of trees which had grown at different times—perhaps over thousands of years. Dr. Austin went on to explain that this has helped scientists reinterpret the “fossil forests” of Yellowstone National Park.

At a place called Specimen Ridge at Yellowstone, there are petrified upright trees, at many different levels. These have been interpreted as representing many different forests, growing successively on the same place over long periods of time. This is supposedly one of the best evidences evolutionists use to “prove” long time periods for the earth’s history. However, it is now possible to explain this same evidence in terms of a similar event to that at Mount St. Helens—a catastrophic event that enables scientists to reinterpret the evidence at Yellowstone as having formed within a short time.

Geology in Hours

Exciting stuff! But there was more to come. The third thing I learned was that events associated with the explosion had accomplished

in seconds, hours, or just a few days, geologic work that normally would be interpreted as having taken hundreds or even millions of years.

On the third day of the tour, we set off on a nine-mile hike in the blast zone to Loowit Canyon. Before we reached the canyon, Dr. Austin had us view another area across the valley that had been covered with landslide debris. We used binoculars to see an area with several canyons that were formed as a result of mudflows.

One particular canyon was of great interest, because it had been named the “Little Grand Canyon.” Around 100 feet (30 meters) deep and somewhat wider, it is about a one-fortieth scale model of the mighty Grand Canyon. It also has many characteristics that Dr. Austin said reminded him of features he had observed at the Grand Canyon. This “Little Grand Canyon” was formed in **one day** from a mudflow that eroded material that had blocked the North Fork of the Toutle River. As a result, the new river then flowed through the canyon formed by the mudflow.

Now I remember being taught in school, that when you saw a canyon with a river running through it, you assumed that the river took a long time to erode the canyon. My teachers would have said the same thing about the Toutle River and the Little

Grand Canyon, if we had not seen the events that produced the canyon rapidly.

This reminded me of how easy it is to come to wrong conclusions if you were not present to see an event, and if you don't have access to all information. I wonder how many of the world's canyons which we did not see form, actually formed quickly. From a creationist perspective, they have formed during the Flood or within the thousands of years since then.

Dr. Austin went on to explain something else about the "Little Grand Canyon" that really excited him. As a result of the events of the eruption and landslide, up to 600 feet (183 meters) of new strata were formed in places. The erosion of "Little Grand Canyon" enabled scientists to see some of the layers that were laid down. What astonished them were features such as the 25-foot-thick deposit that consisted of thousands of thin layers—layer upon layer of material.

Like Dr. Austin, I was taught at school that you assume layers like this were laid down at the rate of one or two per year. Thus you can estimate how long it took for such a deposit to form—thousands, or perhaps millions of years.

However, this 25-foot- (8 meters) thick series of layers was formed in

less than one day—in fact, it probably took only about three hours! It was formed by flowing "rivers" of volcanic ash (not lava) moving at speeds up to 100 miles per hour (160 kilometers an hour). Most scientists had never entertained the idea that such flows could deposit multiple layers of materials like those we observed at Mount St. Helens.

Brainwashed in Evolution

People throughout the world are indoctrinated by evolutionists to believe that layers like those we see at the Grand Canyon took millions of years to be laid down. **The idea that the earth is billions of years old is foundational to evolution. What happened at Mount St. Helens is a powerful challenge to this foundation.**

In fact, it makes one realize that a world flood with lots of volcanic action and other forces operating could explain features like the Grand Canyon's forming within a short time. This really does show that one can logically accept that the Flood of Noah's day could have accomplished extraordinary geologic work such as the laying down of sediments in massive quantities all across the globe—just like we see.

I had never realized geology could be so exciting. But there was more to see.

At Loowit Canyon, we peered 100 feet down to see where hard rock had been eroded by mudflows in short periods of time. I had not perceived before that mud could cut through hard rock in such a short time. But then, I have heard of a tool which engineers use to cut steel and which basically uses water under pressure.

What I came to understand was that water, mud, and steam, etc., under the right conditions, can produce results in a very short time that evolutionists are telling the world have to be interpreted as having taken millions of years.

Dr. Austin told us so many other things that we were all staggered at the overwhelming evidence we can use to help understand that the Bible can be trusted when it tells us there was a global flood just thousands of years ago.

Warnings

As we trudged back to our buses, we talked about the destruction we had seen, and the people who had died in the explosion. Those people had been warned about the impending eruption—but they did not heed the warning, and so they ended their lives on earth to face their Creator.

In Matthew 24, Jesus used the past event of the Noah’s Flood as a warning that God had judged the

earth with water, and is going to judge again—next time with fire. Of course, if the Flood of Noah’s day did not really happen, as evolutionists insist, then they do not have to heed the Bible’s warning of another judgment in the future.

But just as surely as God sent the Flood—and the evidence is all over the earth staring at everyone who cares to look—so He will also keep His Word about coming judgment by fire.

Peter writes, “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men” (2 Peter 3:7). The judgment to come is going to be an enormous explosion—much bigger than Mount St. Helens. “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Peter 3:10).

There were those who did not listen to the warning of the approaching explosion of Mount St. Helens. When it occurred, it was swift and destructive. There are those who will not listen to the warning of the approaching destruction of this earth by fire. When it occurs, it will also be swift. But, for those who have

accepted God's Word and who trust in His Son the Lord Jesus Christ as their Savior, there will be a heavenly home in the new heavens and earth which the Creator God will make for those whose names are "written in the Lamb's book of life" (Revelation 21:27).

Scripture also states that those whose names are "not found written in the book of life" will be "cast into the lake of fire" (Revelation 20:15), which is described as "everlasting punishment"—"And those shall go away into everlasting punishment;

but the righteous into life eternal" (Matthew 25:46).

Sadly today, many Christians don't like to talk about the judgment reserved for those who do not put their trust in the Lord Jesus Christ. However, the truth is that the fiery event of Mount St. Helens took only about six minutes—the fiery judgment for those who reject the God of creation is eternal. What a witnessing tool Mount St. Helens is!

*All boldface added by the editor.
Submitted by Harvey and Edna Nisly,
Hutchinson, KS.*



The Matter of Manners

Mrs. William (Lydia) Overholt

Marshallville, GA

[We might ask, Are "Please" and "Thank you" uppity? Do "Excuse me" or "I beg your pardon," seem out of place? Perhaps we'd rather say things like, "Oops!" or "Huh?" And maybe we'd rather just say what first comes to our minds when giving our opinions. Consider with the writer the implications of social graces. —PLM]

Should plain people be concerned about proper manners? Might an overly concerned attitude toward this subject lead to a measure of pride? Are we basically satisfied with the way we are or do

we want to change our ways in order to have more proper manners?

Manners are "good or polite ways of behaving or ways of addressing and treating others." One's demeanor or behavior when relating to another can make or break a budding relationship. That makes proper manners a significant aspect of Christian character and witness that we must not ignore.

Think of the account of Jesus and the Samaritan woman at the well in John 4. Historically, the Jews looked down on the Samaritans and normally had no dealings with them. Our Lord broke those chains as He

reached out to her and addressed her need. He used tact and respect in approaching delicate issues of her past life. He showed us an example of proper conduct toward someone caught in the web of sinful living.

The Samaritan woman responded with respect to Jesus, yet not realizing who He was, she addressed Him simply as “Sir.” He must have had her rapt attention as He shared life-giving words. Do you suppose she looked away from Him as He spoke words of conviction? Initially, she would have been pleased to draw water for Him if He had had a container.

How important are proper manners? Does our behavior actually make a difference, especially when “outsiders” come into our midst? Surely we want to show them due respect, lest we “turn them off” by unmannerly conduct. Not only that, it’s vitally important to have good manners toward our fellow church members—ministers and lay members alike.

The following are some aspects of importance as we consider proper manners toward one another:

1. Make eye contact when listening or speaking, at least enough so that the person senses positive regard. If we look all around when we’re spoken to, the speaker feels devalued and will likely soon seek out another listener. Even when we’re just one in a crowd, our listening can

affect the speaker either positively or negatively.

2. Answer when spoken to. A greeting needs to be answered with a greeting. This gives a feeling of warmth and acceptance, even when there’s not enough time for conversation. If you need to go, say so, but with politeness and possibly even expressing your desire to speak at another time.

3. Let others go before you, especially giving honor to the handicapped and elderly. Children should be taught the importance of holding the door for others. It appears very unmannerly when a child nearly knocks another churchgoer down to get somewhere fast. That may sound extreme, but it has happened!

4. Patiently let others finish what they’re saying before you speak. How does it make you feel when you’re relating a happening and another person interrupts you to give their version or their story? We’ve all probably done this at one time or another, but let us avoid this common mistake.

The foregoing comments are not necessarily listed in order of importance. No doubt, others could be helpfully mentioned. I trust we’ll think about proper manners as we relate to our brothers and sisters in the church, as well as with strangers who come into our midst. May the Lord bless you as you consider good manners.



Tips on Child Discipline

Clair Schnupp

Dryden, ON

1 Give your children time and attention. Often children misbehave simply to get attention.

2. Understand each child's unique personality. As parents we must understand that no two children are exactly alike. Getting to know each child individually and structuring our guidance and discipline to meet their ever-changing needs should be our goal.


3. Set clear boundaries. When the rules are unclear or inconsistent, children become frustrated because they're not sure what is desired. Are your expectations the same from day to day? Do your children understand them as well as they can at their stage of development?

4. Explain the consequences. Children should know that discipline will follow if they disobey.

5. Be consistent. Keep your word. If you promise a certain consequence, be sure to follow through.

6. Use gentle reminders. Almost all children sometimes get off track and disobey. Often a simple, "Please don't run in the house," is all it takes to stop childish behavior. Be sure to distinguish immaturity from defiance.

7. Don't allow your emotions to control you. Parents who discipline in anger, lose perspective and are overly harsh with their children. Parents who melt at the sight of the first tear, allow their children to manipulate them and are overly lenient. You are the adult! You must be strong and steady in the midst of frustrating situations.

8. Keep on loving them. Hug them and kiss them. Do not withhold your love as a form of discipline. 

If you are looking for an easy project,
you might try faultfinding. It requires
almost no talent, very little brain,
and absolutely no nobility of character.

A Surprise

Mrs. Wayne Lebold


Millbank, Ontario

I was given an amaryllis bulb as a gift and neglected to plant it for several weeks. One day I decided it was time to do so. I opened the box and what a surprise I got!

My plant was trying to grow and already had buds. But my poor amaryllis was very short and bent over, because it couldn't get out of the box. I quickly planted it and put it to the light. In just a few days it was blooming with beautiful, perfect pink and white flowers. The stalk, however,

remained bent over and short.

It reminded me that when I do not come to the light that Jesus provides, I may be "bent over" in some areas. When there is something between me and God, I can't straighten up and serve Him to my full potential.

I want to come wholly to Him and submit totally to His will. Then I can be a beautiful flower for my Master's bouquet. I want to thank Him for this reminder and "bloom where I am planted." 

helpers at home

Encouragement for a Missionary Mother

Mary June Glick

A missionary is one who has been sent, so a missionary mother has been sent along with her husband and family to a place away from her friends, extended family and church community. It may be to another country part way around the globe or to a different area of her homeland.

She carries the unique responsi-

bility of assisting her husband in the ministry of sharing Christ with others. Their main focus is ministering to people. At the same time she has the care of her family with the usual housework, and perhaps in addition, home schooling and more primitive conditions than she was used to.

It is sometimes frustrating, but it can also be the most fulfilling and

joyful experience of one's life. In Philippians 4:11, Paul tells that he has learned to be content in whatever state or situation God places him. A mother can set the atmosphere of the home. If she is happy, usually her husband and children are happy.

Let me share some suggestions on how to be a happy missionary mother:

1. Accept your situation. Like Queen Esther, God has called you to this place for "such a time as this." You are probably not as involved in mission activity as your husband or the single workers are, but your contribution is important. Find an area of ministry that you enjoy and can do well.

2. Be available to your husband. Go with him, at times, when he is counseling or on visitation. That can be your special time together. Listen to him; if you don't, someone else may. Don't complain and nag about your inconveniences. Be a testimony of a submissive, godly woman.

3. Involve your children in ministry. Take them with you to visit in homes. Include them in your prayer and concern for the people. Allow them to make friends with the children of the area.

4. Give your house to God. Open your doors to the women. Invite them in for tea and fellowship. Learn to know and love the people. This

is possible only by spending time with them. Your house should spell, "WELCOME!"

5. Identify with the people you serve. Live as close to their level as is practical. Cook with the food available to the people; they will love you for it. Ask them to show you how, for we must learn from them. We are the foreigners.

I love being in missionary homes where their houses are decorated in the style of their host country.

6. Be a family to the single workers. Include them in birthday and special times. Let them be your friends.

7. Enjoy what you're doing. Find pleasure in the host country and its culture. Study its history and its natural science: its plants, its animals, its landforms. Learn all you can about it. You will never regret it.

Our lives have been enriched with the blessing of cultural challenges and we have enjoyed adapting them in our home and family. All who are willing to be true missionaries may anticipate the wonderful "family" time described in Revelation, when we will be gathered around the throne with people from "all nations, kindreds, people, and tongues" (Revelation 7:9). What a day that will be!



The Crossing

Anita Yoder

Ligonier, IN

After a year of planning, a little before midnight the signal would come. "Be prepared to leave!" For the Russian Mennonites, December 16, 1930, would decide their fate.

Chapter 4

The Wenger household sprang into action. Klaas climbed up to the loft and lifted the door for the last time. He took one last look at everything familiar in his bedroom. *Now it's the unknown future.* He looked out the one small window to the darkness outside. *It will be a ride through darkness, to what? What will daylight bring?* Turning, he grabbed his small trunk that held his few belongings and hastily carried it to the room below.

Heinrich, his married brother, burst into the room carrying his young daughter, Valentina, and set down the makeshift cradle. He had made a wooden canopy so that, with the woolen blanket covering her, it allowed for more air movement.

"She's sleeping. She's too young to remember. I'm thinking that it'd be better to be innocent and not know that what we are undertaking is dangerous." Heinrich seemed to need Klaas' shoulder for support as he laid his hand on it. "By daylight,

we will know if this was wise or foolish."

The packed sled waited outside, yet Father gathered his family in the warm house, one last time. As they huddled together with their bulky layers of clothing, he asked God to take care of them.

To Klaas it seemed like only a short time after they heard the signal when all sixty sleds left the town of Shumanovka with the Chinese guide ahead leading the way.

"Here goes," Klaas said aloud to the wind. He put his head down to his knees. Maybe he wouldn't get so cold that way. *I wonder where my good friend Peter is; his family is probably behind us. What if I never see him again? What if some of us make it and others don't?*

Lifting the blanket covering Valentina, he peered inside. "Valentina," he whispered, "here we go. We will never come back to this place that was home to us." He heard her steady slow breathing and compared it to his own racing heart. Letting go of the blanket, he rested his left hand on the cradle.

The runners of the sled and the horses' hooves made a crunching sound as they glided through the snow. He looked back into the dark-

ness and saw only the big looming shadows of the horses behind them.

All of a sudden the caravan stopped. "It's probably a problem with a sled up ahead," Father remarked, as he got down. They hadn't gone far. Would it often be like this?

The sled was repaired in a hurry and they moved on again. Klaas' heart beat faster.

We must get there before daylight. We can't stop often like this. God, please keep the dogs sleeping in the towns. Maybe the cold wind will be in our favor.

After several hours it seemed to Klaas that he had frozen in a sitting position. *I wonder how Father and Mother are feeling up front.* He could faintly see their bulky outlines. The same held true for Heinrich and Anna in front of him. Klaas tried closing his eyes. Maybe he could think of other things besides the fact that they would come to the border guards before they crossed the river. *What's the most beautiful picture I can remember? Oh, I know, it's one in Father's Bible. It's a picture of Jesus with His arms outstretched. That's it. That's what I'll think about.*

They passed the last town of Orlovka without a problem. Klaas' heart beat so loud it seemed like it pounded in his ears. He lifted his gloved hands to his ears to stop it. Passing guard headquarters they saw not one single guard; all remained silent. Klaas wondered if the guide

had bribed them.

A faint light showed in the eastern horizon when they came to where they could see the frozen river ahead. He could faintly see the sleds go down at the river's edge. It looked like there must be a steep incline. The horses had trouble. Slowly the sleds headed out across the river. Coming to the river, Father held the horses back as much as he could. Slowly they descended to the edge and out onto the ice. What a relief!

Still fearful, Klaas looked back. Could guards be coming up behind them? By then he could see the line of sleds behind them. Oh, no, he saw a team and the sled got stuck. The horses shied and pulled frantically, breaking a runner loose. The men quickly pulled the sled aside to let the others pass. *What's going to happen to them? Will they manage to get to the other side? Where is Peter? We must quickly get out of here.*

As if by a miracle, he saw the last sled reaching the other side just as daylight spread its fingers into the eastern sky. A faint line of blue mountains in China lay before them.

(to be continued)

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Junior Letter

Dear friends,

Hello! My name is Diane Renae Miller. I am twelve years old. My birthdate is January 9, 1992. My

parents' names are Steven and Rachel Miller. I have two brothers and one sister: Glen (15), Ryan (13), and Kayte (7).

I attend Rosewood Fellowship Church and Hebron Christian School.

My hobbies are reading, stamping and baking. I would like a twin or penpal close to my age.

Love,
Diane Renae Miller
1625 West U. S. 20
LaGrange, IN 46761



youth messages

God Meant It For Good

Marvin E. Yoder

Meyersdale, PA

The story of Joseph in Genesis 37-50 (that's one-fourth of the book) is very fascinating and contains valuable lessons. Although Joseph could have become bitter because of his circumstances, he never did, but apparently did his best to serve God and others. Joseph was also able to forgive his brothers for the great wrong they had done against him. He did not allow bitterness to take root in his life.

When Joseph revealed his identity to his brothers, he said, "God sent me before you to preserve a posterity for you in the earth,...So now it was not you who sent me here, but God" (45:7,8). Later, after Jacob had died and Joseph's brothers were begging for forgiveness, Joseph said, "But as for you, you meant evil against me; but God meant it for good,..." (50:

20). It is truly a blessing to be able to see God at work in our lives even in adverse situations.

It is true that Joseph made these comments after the fact. That is, he could look back and see the outcome; he could see how God had worked in and through the various circumstances of his life. Nevertheless, it is worthwhile to notice that Joseph did not go about pouting and grumbling when life was difficult, and then wake up one day to discover that God had used him. On the contrary, he allowed the difficulty to develop his character. Joseph's greatness lies in the fact that he continued doing right when there was no apparent benefit for doing so. Undoubtedly there were days when he battled with doubt and discouragement; however, he never allowed them to defeat him.

Did Joseph understand what God was doing when he found himself in a terrible situation? Probably not. Joseph, however, trusted God and continued to perform his assigned duties faithfully. The circumstances of life seem to play out in such a way that we seldom see how God is working while we are in a given situation. It is only later, as we look back, that we understand how God has worked. Really, that's what trust is all about. Who needs to trust when they can see the outcome from the beginning? We need to believe that God always has our best interests at heart in whatever He allows. He knows the potential benefit before the test is approved.

There are several familiar promises that encourage me when a situation is such that trusting God is

difficult. May you be encouraged by them as well.

“Trust in the Lord with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths.” Proverbs 3:5,6.

“For I know the thoughts I have toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope.” Jeremiah 29:11

“And we know that all things work together for good to those who love God, to those who are the called according to His purpose.” Romans 8:28

“Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you.” 1 Peter 5:6,7



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THOUGHT GEMS

No one learns to make right decisions without
some freedom to make wrong ones.

• • • • •

The man who has not learned to say no will be a weak
and wretched man as long as he lives.

• • • • •

It's quite easy to make a mountain out of a molehill. Just add dirt.

• • • • •

People forget how fast you did a job,
but they remember how well you did it.

• • • • •

Some family trees suffer from a lack of pruning.

• • • • •

When a friend makes a mistake, don't rub it in. Rub it out.

• • • • •

In these days of much buying on credit, many
a man's home becomes his hassle.

• • • • •

Humility makes a man feel smaller as he becomes greater.

• • • • •

The quickest way to crush whatever laurels
you have won is to rest on them.

• • • • •

Lose if you must, but don't lose the lesson.

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