



# Calvary messenger

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

Galatians 6:14

**NOVEMBER 2004**

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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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## “Unto Thee, O Lord”

Katy Troyer  
Advance, MO

“Dear Lord, hear my prayer,  
My heart cry tonight.  
A heart torn and bleeding,  
Will hope ne'er be in sight?

“It all looks so dark  
And I question, ‘Why live?’  
I long to be a blessing,  
Joy others to give.


“But I’m so very helpless,  
So tired and weak.  
The tears scarce cease flowing.  
The future looks bleak.

Then I hear a soft whisper,  
A gentle touch on my hand.  
“Frail daughter of Mine,  
I do understand.

“My heart was bleeding.  
I wept all alone.  
I suffered and died  
Your sins to atone.

“I feel your deep pain,  
Your long sleepless nights  
My child, just look up  
There is hope in sight!

“From the beginning I see,  
How it all will work out.  
It’s your best I am seeking.  
You need no more doubt.

“There’s a sweet fragrant beauty  
Wrought only by pain.  
My purpose is for you, child,  
My image to obtain.” 

*Unto Thee O Lord...*



## *Hosanna!*

**R**ealizing that I am blessed far beyond what I deserve, I hereby acknowledge God's goodness to me:

—I was born in a land where the Gospel is freely proclaimed.

—From earliest childhood I was taken to Christian worship services regularly where I heard the Word of God. My parents accepted the Word of God as true, so I did, too.

—In time I came to realize that I have serious needs in my own sinful heart. Since I could not change my willfulness, I had to turn to a power higher than my own.

—It seemed foolish to resist help from people who loved me and from God who spoke to me. So I turned in repentance to God and said "YES!" to Jesus Christ. He forgave me my hotheadedness, my self-sufficient attitudes, my lust, and my pride.

—He shackled the sins of the flesh and the mind by the powerful blood of His Son, Jesus Christ and took my guilt away. I disliked these sins but could not overcome them in my life by my own will power. When, by repentance and faith, I took Jesus Christ as my personal Savior, I experienced a transformation and a

peace that I believe is the new birth that Jesus told Nicodemus he must have, if he is ever to see the kingdom of God.

*Life has looked much different ever since:*

—God gives me the Holy Spirit to indwell me. I must have His power to live above my egotistic responses and impulses. This strong Divine Companion walks beside me, leading the way.

—He helps me consider others' welfare as important as my own.

—He makes other people's mistakes seem much less important than I used to make them.

—This almighty God gives me a new outlook on what to do with the money He allows me to earn and handle. He has even enabled me to be a steward over a tiny wedge of real estate.

—Giving to charity has changed from mere obligation to foremost a privilege, and also a sacred duty.

—He gives me a keen interest in seeing the Good News of Christ proclaimed and accepted everywhere, among all the peoples of the earth.

—Jesus Christ lets me help in the work of His Kingdom. He gives His

increase to all the work I do for His glory. My best efforts, though, without His blessing, are really ugly. You wouldn't want to see the mess.

—The King is coming to earth again, probably soon—maybe even today. I have His assurance that when He comes, He'll take me and all who are ready to be with Him forever.

So you see, "I am [a big-time] debtor...[and] as much as in me is,

I am ready to [go where He leads and do what He says]...For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believeth..."(From Romans 1:14-16).

I am moved to say with the multitudes who went before Jesus as He entered Jerusalem on Palm Sunday, "*Hosanna in the highest*" (Matt. 21:9b).  
—PLM



## reader response

### Filing System

Brother Paul,

Greetings from across the sea in Christ!

I read with great interest every Calvary Messenger and wondered at the purpose of the article "Filing System" (Sept., 2004, p. 11).

The article contained the question: "Would this be of value to someone else?" Was that an invitation? I personally believe I would find such a library of great value as a missionary pastor and believe my fellow African pastor would benefit, as well. Any chances?

I may not know what I'm asking for, so please disregard my hopes if the idea is unreasonable.

Love and prayers,  
Mark Kuepfer  
Kisumu, Kenya, East Africa.

*Albert Miller tells me that the project is very large (around 400 pages) and that he can best respond to individual requests for topics, provided that the inquirer has his back copies available. Because I felt sure that Mark Kuepfer's inquiry is not the only one out there, I have chosen to publish his request. Now that I have spoken to Bro. Albert, I realize that his offer is really quite specific. He tells me the annual index, published in Calvary Messenger each December, seems adequate to him for most uses of our readers. -PLM*



Greetings in our Lord's name. A few months ago, we had a letter from Mattie Miller telling Yost how much a devotional meditation he gave many years ago meant to her.

We have known Mattie and her husband for many years. He is a retired public school teacher. They are members of a local Mennonite church. She is one who wears a head covering. I got their permission to send you this testimony she gave in another setting and enclosed is her letter to us. Do with it as you choose.

Sincerely,  
Lizzie (Mrs. Yost H.) Miller  
Unit 141  
4805 Township Road 366  
Millersburg, OH 44654-8246

### **How Do Angels Affect Us?**

*Mattie Miller*

**W**e usually think of guardian angels and how they protect us. Many years ago I was made aware of fallen angels constantly trying to trip us. As I was concentrating on 1 Corinthians 11:1-16, I was impressed with the 10<sup>th</sup> verse. "For this cause ought the woman to have power on her head because of the angels." In my own effort to understand I thought the angels were pleased when a woman was obedient in wearing a sign of submission on her head. For a while

it was enough. I did not want to offend the divine messengers.

My desire was to know more and to understand better the message of 1 Corinthians 11. At a time when people were "kindling their own fire and walking by the sparks from the fire they had kindled" (Isaiah 50:11), I needed to decide which light to follow. Sermons on 1 Corinthians 11 were getting pretty scarce. A guardian angel allowed me to listen to a minister conduct a devotional on the subject. He quoted verse 10, which says women should have power on their heads because of the angels. Then he asked, "What angels?" He guessed right that most of the time we think only of good, guardian angels. Then he added, "Don't kid yourself. The fallen angels surround you every bit as much as the good ones." He reminded us we need divine power to resist the darts of temptation they are constantly throwing at us. Ah! That made sense! It was so much more than merely trying to please the good angels. It was for our personal protection and benefit.

Today, 30 years later, I can testify to that power. It has easily kept every chain off my neck, my wrists and ankles, rings off my fingers, thumbs, ears, and eyebrows. It has closed every peephole in today's garments, canceled all trips to the hairdresser and eliminated all cosmetic needs.

The battle is not over but I have so much more time and strength to face other temptations along the way.

I am amazed how readily this part of my life was crucified with Christ when I recognized this. Submission to wearing the veiling has given me more opportunity to speak out for my Lord than anything else. With the increased opportunity also came some negative labels, such as: legalistic,

dogmatic, self-righteous and even Pharisee. People think you just don't know any better, or that you hold on for the sake of tradition and some even say you are trying to work out your own salvation. There was a time when all that bothered me, but not now. I can say with Paul, "For me it is a very small thing to be judged by you... He that judges me is the Lord."

(1 Corinthians 4:3, 4)



## *Perilous Times*

*Amos Kauffman*

*Lewisburg, PA*

**A**ccording to a recent poll, the number one issue in the coming presidential election is national security. For many, there remains a nagging fear of another terrorist attack. The feeling that we are living in dangerous times is widespread. So Americans are considering which leader would provide the greater protection in the coming four years.

Fearful times are not new. A previous generation knew a great deal of fear when the world was plunged into World War II. My generation remembers the cold war and the threat of a nuclear holocaust. We remember the air raid drills and the bomb shelters. Probably every generation in history has had its reasons to fear.

Paul in 2 Timothy 3 tells us that

perilous times shall come in the last days. But when I look down over Paul's list of dangers, I don't find Fascism or Communism or Islamic terrorism on his list. Rather, the greater danger in the last days comes from those who are selfish, proud, disobedient, perverted, dishonest, and those who love pleasure more than they love God. (And that's only part of the list.)

The old saying, "We have found the enemy and they are us," carries a lot of truth. It's easy to see threats from out there, but much harder to see the dangers in here.

The greatest danger in our time is not terrorism, but moral decay within. When "good becomes evil" and "evil becomes good," we truly are living in dangerous times. How can

such perversion happen? It doesn't happen in a moment, or with only one step away from godliness into perversion, but rather with a series of seemingly small steps.

The first step is often *pride*, which, if not repented of, leads to *rebellion*. Continued rebellion leads to *deception*. Deception closes the mind to what is right and to what is wrong. This ultimately leads into *perversion*.

What can we do?

The Bible calls us to *humility* instead of pride and to *submission* instead of rebellion. When we do that God's Spirit brings further *illumination* to us, the opposite of deception. Thus we are brought into a state of

*glory in Him*, a stark contrast to perversion.

When the fear of God is lost, it typically results in a greater fear of man. Conversely, when a proper fear of God is in place, the threats of men lose their punch.

The greatest protection available for our generation is not found in increased military spending and more powerful weapons, but in the protection that comes from a God-consciousness and a Bible morality.

Perilous times? Yes, but let's be sure to properly identify the real perils.

*From The Mid-Atlantic Informer, Vol. 16, October, 2004. Used by permission.*



## Announcement

The Annual Ministers' Fellowship Meeting is planned for April 5, 6, and 7, 2005, D.V.

The Pilgrim Christian Fellowship congregation at Stuarts Draft, VA, will be our hosts.

Their ministerial team will be sending letters of invitation to the churches. They will be inquiring how many plan to attend. Because of limited lodging facilities in the Stuarts Draft

community, it will be helpful to have you respond promptly to this invitation when it comes. In this way, Pilgrim Christian Fellowship can plan better. They may decide that they need to contact area motels for possible discounts for some of those attending.

Mark Yoder  
Annual Ministers'  
Meetings Coordinator



# *Supporting a United Effort Against the Drift*

*Nelson Kauffman (1904-1981)*

*From Gospel Herald, July 8, 1943. This article appeared during World War II, (1939-45), a time of increased stress for “historic peace churches.” Please note the impact of nationalism and patriotic fervor upon the church then. It is a condensation of the final address delivered at the annual ministers’ meeting of the Virginia Conference held at Harrisonburg, VA, May 13, 1943. Bro. Nelson lived and served in a pastoral assignment in Hannibal, MO, for many years. His wife was Christmas Carol Kauffman whose life-based stories delighted and inspired many readers, young and old, of yesteryear and since. Gospel Herald Editor Daniel Kauffman commented that he was pleased to share this thoughtful message in 1943. We are likewise pleased to share it with today’s readers.*

## **Scripture Reference**

“**T**herefore we ought to give the more earnest heed to the things which were heard, lest haply we drift away from them” (Heb. 2:4; R.V.). “Lest at any time we should leak out,” a metaphor of a vessel whose staves are not close together. “Superficial hearers will lose

the benefit of the Word preached as an unseasoned vessel does its fluid; nor can any one hear to the saving of his soul, unless he give most earnest heed, which he will not do unless he considers the dignity of the speaker, the importance of the subject, and the absolute necessity of the salvation of his soul.” –Adam Clarke

## **Introduction**

To speak intelligently on this subject we must first understand what we mean by the drift and what are the causes of drifting. Drifting has been illustrated by a man in a boat with oars in a stream headed against the current but being carried along downstream by it. We would like to keep this illustration in mind as we think on this subject which is to be discussed under four points: (1) what we mean by drifting; (2) the cause of drifting; (3) a Scriptural effort against drifting; and (4) a united support of this effort.

## **1. What We Mean By Drifting**

In the first place, by drifting we mean leaving unconsciously the anchorage of our faith. A point worthy of notice here is that it is an unconscious process. We think we believe and stand for certain Biblical truth.

A crisis comes and we are awakened to a sense of our position and we find out, to our sorrow, that we are no longer anchored to the faith we thought held us.

**For example, we thought we were, as a group, standing for non-resistance. Suddenly the test comes and we find that about 30 per cent of our young men, upon reaching maturity, are not standing by this principle.** [Bold face added here. All other bold face was in original.] We have ourselves, as older ones, failed to keep vital our anchorage and now lament the drift.

Another thing implied in drifting is a slowly diminishing intensity in our fight of faith. We have not been so zealous in contending for the faith as we should have been, possibly because we thought we were able to maintain it without a struggle, or a sacrifice of material things. We took our faith as a matter of course—thought it was ours, only to awaken suddenly and find we had drifted from it.

A third expression of spiritual drifting is a process of spiritual deterioration manifesting itself in growing disobedience to God's Word. Drifting is the outward expression of heart condition. We cannot detect a spiritual decadence but as it manifests itself in conduct. A decline of conscience against familiar and

common sins speaks of a serious spiritual condition. This is usually accompanied by a growing love for world standards. Someone has said concerning one who drifts into sin: "First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed." Spiritual drifting is an unconscious change from a struggle against sin to a defense of it in different forms.

## II. The Causes of Drifting

Before we can make a successful effort against drifting, we must understand not only what it is, but its underlying causes. Thinking again of the illustration mentioned in the beginning, it is not the fault of the stream, for it has been moving downward from the beginning. It is not the fault of the boat, for it is under the control of the man in it; it was made to operate in a moving stream and so cannot be held accountable for any responsibility. Neither is drifting the fault of the oars, for they are mere lifeless instruments ready to be used to push the boat upstream if the man will use them. It is the fault of the man in the boat. If the man is weak, we may throw a rope across the stream and by such artificial means arrest the drift. This will help, but it gives only temporary relief.

One cause of drifting may be that **time, the current of the years,**

**dulls the edge of appreciation of spiritual truth.** Great truth becomes commonplace. It may appear that we appreciate the truth as in former years but the spirit of appreciation is gone.

This condition brings about a second cause, **an indifferent attitude toward the truth.** Familiarity often tends to indifference. We have become so accustomed to hearing about the great love of God manifesting itself on the cross that it arouses scarcely any emotions. It is said that John S. Coffman often wept as he preached on the crucifixion. How does it move us? Are we so familiar with the great truths of redemption that they no longer urge us enthusiastically to the oars?

A third cause of drifting may be the **pressure of daily anxieties and duties**, often righteous, godly duties. Some of us may become so busy with church work that before we are conscious of it, we have drifted far from our place of fellowship with our Lord. Absorption with secular duties and anxieties, which are good in themselves, may also cause us to drift into a cold formal profession of Jesus Christ. The story is told in I Kings 20:40 of a man who was charged with keeping a prisoner. If the prisoner escaped, the keeper was to give his life or a sum of money. The keeper said, as the officer came

for the prisoner, "As thy servant was busy here and there, he was gone." So we often are so busy here and there that God's presence is gone and we hardly realize it.

Again, **the opinion of people about us** may cause us to drift from God. Our associates do affect us. God made us people, susceptible to influence to that by fellowship with Him, His image might be impressed upon us. This great possibility for good brings a corresponding possibility for evil.

A fifth cause of drifting may be **the decadence of artificial means of preventing drift.** Their merits may be open to question, but we use them. We throw a rope across the stream to stop the boat. It works, but if the man in the boat fails to be revived and to become alive, the rope may deteriorate, and finally be worn in two by the constant pressure of the stream against the boat, and the boat against the rope. Some such means in our church work may be legislation, discipline, and restriction. They avert drifting up to a certain point but are not a permanent solution for drifting, for that can be done only by putting life into the man, who will then use the oars.

Another illustration: When a person has heart trouble of a certain form, digitalis will prevent the heart from growing worse because it is a

stimulant and will give temporary aid until nature rebuilds the defective parts. If nature fails, the effect of the stimulant fails, too. Our restrictions are a splendid safety measure but will never in themselves be a permanent solution for drifting.

### **III. Scriptural Effort Against Drifting**

This is an essential consideration in this whole problem. What does the Word teach us on this matter? (Heb. 2:1)

It seems to me that the text above suggests the first means to be used, is an appreciation of the importance of salvation by a revitalized study of the Scriptures. We must give more earnest heed. Grace and peace must be multiplied through the knowledge of God and our Savior Jesus Christ. (II Peter 1:2). We may have lost our sense of God's holiness, righteousness, and love. We do not fear Him with a reverential fear, nor believe in Him as we should, for "How shall they believe in him of whom they have not heard?" How can we keep from drifting unless we "grow in grace and in the **knowledge** of our Lord and Savior Jesus Christ"?

Paul pushed upstream in difficult times by determining to count all but loss that he might know Him. We often are not willing to lose even our magazine or newspaper in order to know Him.

Another Scriptural insurance against drifting is zealous obedience to all God's commands. We have been negligent in some of the "all things" while being zealous in obeying those that suit us best. Obedience is a matter of life principle as is faithfulness: Jesus said that one who is faithful in little is also faithful in much, and vice versa. So it is with obedience. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). How zealous have we been in keeping the commandments in Gal. 6:1; 6:10; Matt. 18:15; 5:12, 16; Eph. 4:1, 17; 5:1, 8, and others?

To confirm a man in his creed, make it the law of his conduct. A man usually believes what he does, if he does it heartily. He believes in what he does when once he does it. We believe it is right to make lots of money; if, and because we are making it. Now, if we will obey God's Word sincerely, we shall have strong convictions for it and so will be kept from drifting into disobedience.

A third Scriptural means to prevent drifting is a life-and-death preaching of the Word. It really is a serious matter to preach the Word. Our text begins with the word "therefore," calling for recognition of the dignity of the speaker and the gravity of the message. When the Son of God speaks, who can but take heed?

Often we ministers read God's Word so indifferently that no one listening could ever conclude that it was an important message. We often preach with such little feeling and zeal that folks cannot recall our text or our message a half hour after our "message?" is delivered. It does not take education or talent to give zeal and a feeling of importance to a message. Elijah, a man from the wilds, gave a living message to Ahab. It burned itself into Elijah's soul and so he gave it with a burning passion. Men listen when a man with a message speaks, but they go to sleep during a sermon. Drifting men can hardly be awakened by a dull, dry, and dead presentation of even great truths. We, as servants of the Eternal God, with a message for drifting men, must speak with passion, dignity, and authority, as commanded of God Himself, if we would awaken the man in "The boat drifting to ruin." "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1).

A fourth Scriptural means to prevent drifting is a positive, continuous discipline. This will involve a conscientious application of Scriptural principles, such principles as stated in Matt. 18:15-20; Gal. 6:1; and I Cor. 5:2-13. The purpose of discipline as given in these Scriptures is

twofold; to win the drifting one, if possible, and to protect those who are making progress upstream. If the drifting ones cannot be won, it is far better to sever them from the Church than to allow the whole Church to be drawn downstream. The Word clearly teaches an endeavor to win a fellow brother first, but it just as clearly teaches that he be put away if efforts to win him fail. This is clearly taught to prevent the lump from being leavened, or, in other words, to prevent the whole church from drifting.

#### **IV. A United Support of This Effort Against Drifting**

Our problem is, How may we secure the effort of all to keep the church from drifting away from God? The Word has given us the means to prevent it, but how shall we secure the co-operation of the whole church in using these means? I wish only to suggest a few things which I feel will help. The responsibility lies with the individual ministers. We cannot secure a united effort by the passing of conference resolutions against the drift. Some ministers have almost demanded strong conference resolutions against worldliness, thinking that would solve the problem in their congregations—only to find out that it did not work. Conference cannot do what I, as a minister, fail to do. Conference resolutions will help, if

I do my part faithfully. The whole problem, it seems to me, is largely one of leadership. Too many leaders become followers and surrender their leadership to drifters. Leadership is not only wielding authority, but it is co-operation with God and His people.

In securing a united effort against the present drift, it seems to me that first we must acknowledge and reckon with the fact that we as ministers are largely responsible. Somewhere we have failed. We must ask ourselves whether we are leading the sheep under the Holy Spirit's direction, or if we are following the sheep. To see ourselves as God sees us, in our relation to the church, is our first step. The prophets have a great deal to say about pastors that "destroy and scatter the sheep" (Jer. 2:3).

A second need is that we recognize our high calling as ministers. We must realize how great and important is the truth entrusted to us. We must put dignity into our calling. Not the dignity of pride and egotism, but the dignity Paul manifested when, before Felix, he reasoned of righteousness, temperance and judgment to come until Felix trembled. Such a result can only be secured by a minister when he realizes the greatness of his message and the importance of his calling.

We as ministers, if we expect to

awaken men to ply their oars and go upstream, must become so possessed of the truth and the whole message of God to men that we will make a zealous, passionate declaration of the truth that is in keeping with its importance. The real consciousness of responsibility to proclaim divine truth makes men fearless and bold. With death-defying conviction they proclaim the Word of God. Daniel's three friends, as they were to be cast into the fiery furnace, told the angry king, "We are not careful to answer thee in this matter." The apostles, on threat of death for continued preaching of the gospel "ceased not to teach and preach Jesus Christ." The Church will drift into worldliness unless we ministers do life and death preaching of the whole truth of God.

The fourth need for a support of effort against the drift is a repenting for a policy attitude for position's sake. Men of policy are men of hypocrisy. They are men who are drifting and pulling others along. Men of principle are men of conviction who stand for the truth at all costs. To preach against certain things in certain communities to win favor and not because of definite conviction is demoralizing, to say the least.

To choose only spiritual men to fill places of leadership is an essential in a united effort against drifting. Men cannot be real leaders [in moving]

upstream if their wives are not susceptible to their leadership. Young men who feel the call of God to places of leadership can hardly expect the Lord to convict the Church to call them to service if their wives are not standing faithfully for the standards of the Word.

The Church suffers untold, irreparable harm and drift when leaders use methods of selfish worldly politics to gain or hold office in the church. Some of the most tragic and destructive drifting of the Church takes place because of this evil. From such sin, Great God, deliver us!

If the Church is to be kept from drifting, the minister first must be kept from drifting into coldness and formalism, which is often due, at least in part, to the fact that he has so many responsibilities in the Church that he takes too little time for developing his own spiritual life. There needs to be a greater distribution of responsibility. Just because a man is good for one office is not just justification for placing him in many other offices. We do gross injustice to good men and encourage drift by this procedure. The history of the Church is marked by heartbreaking tragedies which might have been averted by more careful consideration of this point. The minister cannot do the impossible thing of working at manual labor as many or more hours than his

congregation, and in addition give the time necessary to the first work of his life—prayer and ministry of the Word. The early church leaders concluded such a program was against reason. It has not evolved to become reasonable by the passing of the years.


A seventh point I should like to suggest, which I feel would help to stem the drift, is more conscientious voting on conference or congregational resolutions. How often when a resolution is presented to the voting body of conference the voting is so casual, indifferent, and heartless that one wonders how God can endure it! Brethren, such support of resolutions to prevent drift is like endeavoring to stop the drifting boat by throwing a rope across the stream that cannot support its own weight. It is demoralizing to vote in favor of a resolution for policy's sake with the intent of ignoring it. We have too many such resolutions on our records. Resolutions stating our faith and standard of practice are definitely beneficial against the drift if they are passed by wholehearted, zealous, conscientious voting.

The drift cannot be averted by wholly negative efforts. The man in the boat must be awakened to take positive active measures to improve his own condition. We as a church need an aggressive program of spiri-

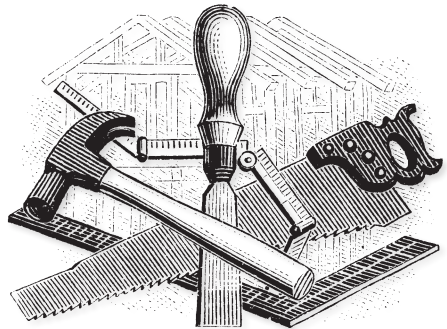
tual conquest right in our own homes and churches. We as ministers must show ourselves and our people our true condition! We must become assured of our own salvation and lead others to repentance and assurance. Until we appreciate our own salvation enough to endeavor to lead others into it, we shall be able to exert little effort against the drift.

Finally, a positive Scriptural program of discipline is necessary. It is possible to allow cold, carnal, worldly church members to pull the Church downstream if they are permitted voice in the organization of

church activities and to hold church offices. The church is a spiritual organism and only spiritual men can have a voice in its decisions or teach others spiritual truth. The quality of the life of the Church dare not be sacrificed for numbers.

I do not propose to have suggested the total panacea for a drifting church, but only to have suggested a few measures to us as ministers which I feel will help the situation. It is my prayer that we, as ministers, may be faithful to the charge laid upon us by the Lord. 

The gifts of the Holy Spirit are given  
NOT as toys to play with  
or as weapons to fight with,  
but as **TOOLS** to **WORK** with.





## marriages

### **Gilmer-Bontrager**

Bro. Ted Gilmer, Leola, PA, son of John Everette and Aurelia Gilmer, and Sis. Ruby Bontrager, New Holland, PA, dau. of Elam and the late Mary Bontrager, on July 17, 2004, at Weavertown A.M. Church by John U. Lapp.

## cradle roll

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

**Burkholder**, Marcus and Linda (Knepp), Whiteville, TN, second child and son, Chandler James, Aug. 4, 2004.

**Gerber**, Paul and Brenda (Zehr), Gadshill, ON, seventh child and son, Stewart Marvin, July 4, 2004.

**Gerber**, Ralph and Bernice (Wagler), Millbank, ON, fourth child, second son, Kyle Micah, Sept. 12, 2004.

**Gerber**, Tim and Mary Beth (Wagler), Gadshill, ON, third child, second son, Benjamin Mark, July 22, 2004.

**Hershberger**, Paul and Cynthia (Miller), Hutchinson, KS, third child and dau., Elizabeth Kate, Sept. 7, 2004.

### **Mast-Miller**

Bro. Merlin Leon, son of Lloyd and Sharon Mast, Whiteville, TN, and Sis. Catherine Jane, dau. of John and Alta Miller, Whiteville, TN, at First Baptist Church for Whiteville Mennonite Church on July 31, 2004, by LaVern Eash.

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

**Hostetler**, David and Miriam (Yoder), Howe, IN, first child and dau., Brooklyn Rose, Sept. 15, 2004.

**Miller**, Jay Lynn and Ruth (Miller), LaGrange, IN, fourth child, second son, Jesse Lynn, Sept. 24, 2004.

**Miller**, Mariano and Keren (Troyer), Farmville, VA, second child, first dau., Julia-Lynn Marie, August 6, 2004.

**Miller**, Brian and Sherilyn (Miller), Hutchinson, KS, second and third children and daughters, Erin Leigh and Teri Nicole, August 30, 2004.

**Nisly**, Keith and Dorothy (Helmuth), Partridge, KS, second child, first son, Jordan Randall, Sept. 21, 2004.

**Schlabach**, Ervin and Rosalyn (Hershberger), Plain City, OH, second child and dau., Makinzie Ranelle, August 19, 2004.

**Schrock**, Devon and Doris (Yoder), Goshen, IN, seventh child, sixth dau., Danita Marie, Aug. 19, 2004.

**Schrock**, Elvin and Elverta (Yoder), Linneus, MO, sixth child, fourth son, Joshua Edwin, Sept. 1, 2004.

**Stoltzfus**, Allen and Joanna (Gingerich), Levels, WV, fifth child, third son, Kervin Andrew, Sept. 18, 2004.

**Stoltzfus**, Alvin and Leona (Shetler), Romney, WV, eleventh child, fourth daughter, Jennifer Rachelle, Sept. 12, 2004.

**Stoltzfus**, Edward and Mary Ellen (Swartzentruber), New Holland, PA, fourth child, second son, Douglas Paul, Aug. 28, 2004.

**Troyer**, Dale and Cindy (Byler), Maryville, MO, fifth child, third son, Jeremy Dale, Aug. 8, 2004.

**Troyer**, James and Vera (Gingerich), Farmville, VA, second child, first son, Andrew Jon, August 30, 2004.

**Troyer**, Shannon and Carla (Bontrager), Plain City, OH, second child and dau., Alexa Shannon, Sept. 24, 2004.

**Yoder**, Chad and Angela (Overholt), Montezuma, GA, second child and dau., Katelyn Ann, Sept. 2, 2004.

**Yoder**, Dwight and Jennifer (Stutzman), Montezuma, GA, fourth child, first dau., Nikki Ryanne, Aug. 4, 2004.

**Yoder**, Wesley and Laura (Bechtel), Montezuma, GA, eighth child, (one deceased), fourth dau., Melody Ann, Aug. 16, 2004.

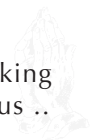
## ordination

**Bro. Dan R. Stoltzfus**, 36, was ordained to the ministry at Slanesville Community Mennonite Church, Slanesville, WV, on Aug. 23, 2004. His brother, Elmer Stoltzfus, Plain City, OH, brought pre-ordination messages.

The charge was given by John U. Glick, assisted by Jonathan Stoltzfus and Elmer Stoltzfus.

*May the grace of God be upon our brother as he ministers faithfully. Let us pray for him.*

.. Prayer is more than asking  
God to run errands for us ..



## obituaries

**Herschberger, Marcus Ray, 24**, died on August 27, 2004, as a result of an automobile accident. He was born at Kokomo, IN, March 31, 1980, the son of Eugene and Edna Mae (Miller) Herschberger. He was a member of Bethany Christian Fellowship.

Surviving are his parents of Amboy; brothers: Virgil (Susan), Kokomo; Wilbur, at home; sisters: Marsha (Mrs. Paul Plank), Arcola, IL; Rose Anna and Mary Hannah, at home; paternal grandmother, Rosie Herschberger, Kokomo.

He was preceded in death by a nephew, paternal grandfather and maternal grandparents.

Funeral services were held at the Bethany Fellowship School with Marvin Beachy, Darlton Bontrager, and Clarence Bontrager serving. Burial was in the Christner Cemetery.

**Huber, Hannah Marie, 89**, died June 5, 2004, at Whitechurch, Ontario. She was born August 6, 1914, at Dayton, VA, daughter of the late Enos and Clare Kate (Shank) Heatwole.

She was a member of Cedar Grove A.M. Church.

On Nov. 8, 1936, she was married to Ira J. Huber. To this union were born 12 children: Margaret (Jacob) Kueper, Deer Lodge, TN; Mildred (David) Showalter, Breckenridge, KY; Clara Halleman, Philadelphia, PA; Samuel (Rhoda) Huber, Unity, WI; Roy (Anna

Mary) Huber, Grandview, TX; David (Susanna) Huber, Brantford, ON; Rhoda (Melvin) Beachy, Kalona, IA; Dorothy (Jerry) Beachy, Kalona, IA; Simon (Doris) Huber, Mt. Hermon, KY; Irvin (Frieda) Huber, Gowanstown, ON; Nathan (Violet) Huber, Breckenridge, KY; 95 grandchildren, 93 great-grandchildren and four stepgrandsons.

Other survivors include: one sister, Eunice (Mrs. Mark Wenger); one brother, Nelson Heatwole; one brother-in-law, Lloyd Horst; two sisters-in-law: Vera Heatwole and Elizabeth Heatwole.

Preceding her in death were a son, John Mark; one daughter-in-law, Maureen Heatwole and one son-in-law, Wilmer Halteman.

Funeral services were held at Whitechurch A.M. Church on June 9, with Larry Ropp and Paul Jantzi serving. Services were held at Cedar Grove A.M. Church on June 10, with Arthur Gerber and Mahlon Gerber serving. Burial was in the Cedar Grove A.M. Cemetery.

**Mullet, Roman J., 83**, Sugarcreek, OH, died July 3, 2003, in Aultman Hospital, Canton. He had suffered a heart attack, then a stroke while undergoing heart catheterization, to which he succumbed in less than a week. He was born in Holmes County, July 12, 1920, son of John D. and Mary Ann Mullet.

He was a member and retired minister at Bethel Fellowship Church.

On Dec. 31, 1942, he was married to Amanda Yoder. She survives.

Bro. Roman was a carpenter by trade. He was ordained to the ministry in May, 1959, at Bethel Fellowship, at Berlin, OH. He took his calling to the ministry seriously and was used extensively in our churches as evangelist and Bible teacher. His was the first ordination for the Fellowship churches in Holmes County. He served in Bethel and also in the beginnings of Maranatha and Shiloh Fellowships.

His vision for outreach extended into El Salvador, where he helped pioneer the work of church planting. He had a burden for the many orphans in El Salvador and steered the building of a home for orphans. He also was instrumental in placing many of these children in American Christian homes by adoption. He knew many of these children (now adults) by name and they had a special place in his and Amanda's hearts.

Later, he served as pastor and building supervisor at Faith Mission Home, Free Union, VA, where children with special needs were being helped. He also had a burden for the founding of Penn Valley Christian Retreat, McVeytown, PA, for a teaching enrichment program, and served as first seminar coordinator.

He continued in ministry up to recent years, when poor health and failing eyesight caused him to volunteer his retirement. His numerous magnifying glasses and other aids helped him maintain his Bible reading and, up to the very last, he was a faithful prayer warrior. He prayed daily for his family, friends, missionaries

and for many countries and peoples of the world.

Surviving, besides his wife, are two daughters: Ruth (Mrs. James Yoder), Lewisburg, PA; Rosa, of the home; three sons: Andrew (Edith), Lott, TX; Edward (Wilma), Sugarcreek; William (Ellen), Sugarcreek; 16 grandchildren and 33 great grandchildren. Other survivors include three sisters: Lovina Beachy, Sugarcreek; Ada (Mrs. Roman) Beachy, Huntland, TN; and Elsie (Mrs. Sol) Yoder, Montezuma, GA; a brother-in-law, Aden Kaufman, Sugarcreek and a sister-in-law, Anna Mullet, Sugarcreek.

Preceding him in death were five sisters: Ora Mae Beachy, Edna Yoder, Alma Kaufman, Mary Schlabach and Lizzie Ann Mullet; and two brothers, Ben Mullet and an infant brother.

Funeral services were held July 6, in the Bethel Church, with brethren Mark Yoder, local and Ivan Beachy, VA serving. Interment was in the church cemetery.

**Stoltzfus, John O.**, 74, died Aug. 24, 2004, at his home near Perry, NY, after a long illness. He was born near Honey Brook, PA, June 30, 1930, a son of the late Benuel B. and Rebecca Stoltzfus.

He was a member of the Silver Lake Mennonite Church, Perry, NY.

He was married to Lydia Stoltzfus, Nov. 25, 1952. She survives. Also surviving are two sons: Samuel (Rosie) Stoltzfus, Honey Brook, PA, and Ernest (Sharon) Stoltzfus, Perry, NY; two daughters: Mamie (Mrs. LaVon Bon-

trager), Arlington, KS; and Becky (Mrs. Jacob Esh), Gordonville, PA; 21 grandchildren; two brothers, Samuel (Susie) Stoltzfus and Gideon (Anna) Stoltzfus, both of Honey Brook; and two sisters: Rachel (Mrs. Stephen Zook), New Holland, PA; and Lydia (Mrs. Ivan Zook), Elverson, PA.

He was brother of the late Hannah Glick, Malinda Stoltzfus, Rebecca Stoltzfus, and Ben Stoltzfus.

Funeral services were held at Valley Chapel Free Methodist Church, Warsaw, NY, with Dathan Stoltzfus and Christ Dienner, local, and John E. Glick and Melvin Zook, from PA, serving. Burial was in the Silver Lake Mennonite Cemetery.

**Stoltzfus, John Z., 75, Kennedyville, MD, died peacefully in his sleep August 11, 2004. He was born July 11, 1929, at Honey Brook, PA, the son of the late John P. and Annie (Zook) Stoltzfus.**

He was a member and minister of Harmony Christian Fellowship, Millington, MD.

On Nov. 7, 1950, he was married to Naomi K. Stoltzfus. She survives. Other survivors include five sons: Samuel R. Stoltzfus, Chestertown, MD; Jonas L. (Ruth) Stoltzfus, Millington, MD; Paul S. (Janette) Stoltzfus, Newberg, OR; Timothy R. Stoltzfus, Glen Ellen, CA; John P. Stoltzfus, Seattle, WA; three daughters: Lydia (Mrs. Leroy Nissley), Catlett, VA; Anna (Mrs. Douglas Hodgins), Milverton, ON, Canada; Mary

Ellen (Mrs. Mark Beachy), Dundee, OH, and 22 grandchildren. He is also survived by three sisters, Annie Kauffman, PA; Sarah Stoltzfus, PA; Mary Stoltzfus, NY; and one brother: Amos Z. Stoltzfus.

Funeral services were held at the Eastern Shore Bible church in Galena, MD, with Steve Stoltzfus officiating. Burial was in the Harmony Christian Fellowship cemetery.

**Wagler, Esther (Gerber), 70, died May 12, 2004, at Nithburg, Ontario. She was born May 2, 1934, daughter of Noah and Veronica (Jantzi) Gerber in Wellesley Twp.**

She was a member of Cedar Grove A.M. Church.

On Sept. 7, 1960, she was married to Norman Wagler, who survives. Other survivors include three daughters: Nancy (Paul) Jantzi, Milverton, ON; Anne (Larry) Albrecht, Newton, ON; Mary Elaine Wagler, at home; three sons: David (Rosanna) Wagler, Wellesley, ON; John (Jeneve) Wagler, Wellesley, ON; and Stanley (Ethel) Wagler, Listowel, ON. Also surviving are two sisters: Edna (Maurice) Nafziger, Milverton, ON; Mary Ellen (John) Steckley, Wellesley; one brother, Joseph (Sharon) Gerber, Millbank, ON.

Preceding her in death were three sons in infancy, two grandsons (in 2001 and 2004) and one sister-in-law, Sharon Gerber, in 1994.

Funeral services were held at Cedar

Grove A.M. Church with Arthur Gerber, Mahlon Gerber and Laverne Ropp serving. Burial was in the Cedar Grove Cemetery.

**Yoder**, Cristy James, 49, died after a number of strokes at Hospice House, Hutchinson, KS, on Sept. 28, 2004. He was born son of Amanda Mae (Nisly) and the late Moses C. Yoder, at Hutchinson, KS, March 22, 1955.

He was a devoted member of Center

A.M. Church, Hutchinson.

Besides his mother, survivors include a sister, Delila (Wilbur D.) Yoder, Hutchinson, three nephews and one niece.

Preceding him in death were his father and a brother, John Paul.

Funeral services were held at Center on Oct. 1, with David Yoder, Amos Nisly and LaVerne Miller serving. Gary Miller conducted the committal at the West Center Cemetery.

## observations

**T**his issue should reach you just ahead of the national election. Observing some of the tactics of opposing candidates is just another reminder that the kingdoms of this world and the kingdom of Christ operate by entirely different principles. We should remember that many of us may be more vulnerable to the pressures around us than we realize.

The article by the late Nelson Kauffman elsewhere in this issue highlights this solemn reality. As I remember it, when Mennonite enlistees and draftees were combined, the percentage who chose military service was above 50%.

Those who remember that war, will recall that it was a popular war in America. For us to assume that

our government should have made a non-military response to those whose ambitions were world domination is not the point. Our concern is how followers of Christ should respond when the national fervor is to get involved in attacking and resisting the enemy.

This is why it is extremely important that our young people are well taught and firmly committed to following the King of Kings and Lord of Lords. Unless we give priority to our citizenship which is eternal, we will likely make wrong choices under pressure. A national emergency does not provide a favorable climate in which to make wise decisions.

Young people whose loyalty to Christ and the church is firm should be well prepared for whatever the future holds. But history teaches us that we should not take this for granted.

• • • • •

Several days ago local brother Harold Nisly handed me an article that he thought might be worthy of some comment in this column. The article is from *God's World News*, 9-14-04. The author takes issue with two aggressive entrepreneurs who are strong advocates of particular diets. One is called The Maker's Diet. The other includes Back to the Garden dietary supplements. The irony is that both promoters claim biblical support and divine approval, but are totally contradictory. The one includes plenty of meat and dairy products. The other is totally vegetarian.

The author of the article concedes that there may well be special diets for particular health needs, but is uncomfortable and outspoken against promoting certain products and diets "in the name of God." He cites Mark 7:19, Colossians 2:16 and 1 Timothy 4:4 in support of his concern.

• • • • •

The above comments highlight a certain aspect of the current health care mentality: That there is an abundance of alternative products being offered. In most cases the promoters would discredit conventional medical treatment.

The orthodox medical community has typically been defensive of their own methods. That is understand-

able. Generally they have also tried to depict any alternative possibility as unworthy of serious attention. But I have come to the conclusion that this is changing. More and more medical doctors are willing to publicly endorse certain products and scientific studies that did not originate in the orthodox medical community. This includes the work of some nationally-known, highly respected practitioners. Not everyone who has some openness to alternative possibilities has a closed mind to conventional medical treatment as needed.

My impression is that the main criticism leveled against traditional medicine is that they tend to treat symptoms and that they are less inclined to consider root causes and nutritional needs. They do very well in treating serious injuries. This impression leaves the door wide open to opportunists who may have purely selfish interests.

Someone has suggested that our minds should not be like sponges that readily absorb whatever is offered to them. Nor should they be like tubes, open at both ends, sort of "in one ear and out the other." Rather our minds should be like filters, able to process information and retain that which is useful. In the words of Scripture: "Prove all things, hold fast that which is good."



Several things have motivated me to make the above comments. The article handed to me was only one nudge in that direction.

I have been serving on our local church-based hospital and medical aid board. So far the plan does not cover expenses that are considered non-traditional. It is sometimes hard to know how to feel about procedures that are very traditional and mainstream and also very costly, and not necessarily effective.

Sometimes I wish that someone would do a study, especially of the older population. It seems to me that such a study could include three groupings: 1) Those who limit their openness to traditional health care. 2) Those who look to alternative supplements and have little or no confidence in traditional medicine. 3) Those who have a preference for natural supports for health maintenance and treatment, but are also open to the treatment of symptoms, when needed.

My infrequent contacts with local medical clinics and pharmacies give me the impression that they are very busy places. Health care costs have become a national burden and concern. An openness to better solutions to our health needs would seem to be the part of wisdom.



Since writing the above comments, I have discovered information that would likely interest some readers. On Sept. 27, on our way to Sioux Lookout, Ontario, in a ministerial visit to Ann and Pauline Schrag, we stopped at Grove City, Minnesota overnight. Our gracious hosts, Alvin D. and Fannie Byler, shared an experience that seems to deserve wider exposure.

A year ago, Bro. Alvin was struggling with arthritis of the spine. In spite of diligent medical care, he was at the point of being barely able to get around even with the use of crutches. When they were told of a Center for Regenerative Medicine in Florida, they were hesitant, because nothing else had seemed to help.

The prospect of becoming helpless eventually motivated them to investigate. They ended up seeking treatment there which has been developed by a medical doctor who has come up with his own formula and method of treating arthritis. The Bylers are so pleased with their experience that they are eager to share their good fortune.

The center has treated several thousand patients with a high rate of success. They are not aware that there have been any negative side effects. But they offer no guarantees or warranties. They say that their system is no secret. Their medical



formula is not patented.

People with arthritis, including those considering hip or knee replacement may want to investigate. The cost is remarkably reasonable.

The Bylers are offering to provide

additional information to interested people. Their motive is purely good will, and does not benefit them financially. Their phone number is (320)857-2064.

-DLM



## mission awareness

# *Seven Prongs of Evangelism—Part 3*

*Floyd Stoltzfus*

*New Holland, PA*

In Luke 10, we discover seven projecting points or prongs that Jesus gives to His disciples in preparation for the great mission in the land of Israel. This passage must not be confused with Matthew 9:36-38; 10:1-42 and Luke 9:1-10. In those passages Jesus sent forth the twelve. In Luke 10:1, we read: “After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.” The twelve ministered in northern Galilee. The seventy were sent to southern Galilee and into Judea in the direction of Jerusalem where Jesus (approximately six months later) would give His life as an offering for the sins of the world.

In previous articles, we discussed **Prong 1: The Scope of Evangelism;**

**Prong 2: The Scarcity of Laborers;** and **Prong 3: The Sanctity of Prayer.** In this issue, we will continue and conclude with four more highlights of this mission endeavor.

**Prong 4: The Sending Person of Evangelism**

*“...That he would send forth laborers into his harvest”*

There is something solid and secure about that phrase. It speaks of authority, responsibility and accountability. Jesus is sending out His laborers. It is His harvest. The principle of “sending” and “being sent” has a biblical foundation. Its roots reach to God the Father in heaven. Six times in John 17 Jesus gives recognition to God’s sovereignty in sending Him to this world (verses 3, 8, 18, 21, 23, and 25). The Great Commission in John’s Gospel is concise: “as my Father hath sent

me, even so send I you” (20:21b). So then can any church member strike out to his favorite dream land with the intention of being a missionary or to pursue some pet project regardless of the church’s response? No! Even the Apostle Paul waited many years on Christ through the church to fulfill his life’s chief calling. (See Acts 13:1-4).

### **Prong 5: The Strange Preachers of Evangelism**

*“Go your ways: behold, I send you forth as lambs among wolves”*

How strange are the dependent, unarmed, harmless lambs in the midst of the raw, cruel, vicious characteristics of the world! Our mission station may be dangerous, but the perfect Lamb of God promises to be with us even unto the end of the world. Someone has written, “Anyone who takes Jesus Christ seriously becomes the target of the devil.” These missionaries did not burden themselves with excess baggage. They were not to tarry with the typical lengthy eastern greetings. They had an assignment to fulfill within a certain time frame. He said, “Carry neither purse, nor scrip, nor shoes...” Lest we get sidetracked in our mission and take verse four to an extreme, I quote another writer: “Experience (and may we add, the Spirit that teaches by experience?) has led the Christian church at large to look on

these commands as binding only during the mission which the seventy were sent.” However, a principle of dependence on our Heavenly Father as our Provider is established here.

### **Prong 6: The Son of Peace in Evangelism**

*“And if the son of peace be there, your peace shall rest upon it”*

In community evangelism and church planting it is not necessary to stretch your wings too broad. But rather, concentrate on one local area or one city block and seek out that “son of peace” as the Holy Spirit leads you through fasting and prayer. The “son of peace” is someone who will hear and obey the gospel. Jesus said, “And in the same house remain...” The disciples were to centralize their mission endeavors at that house and reach out from there. At the believer’s house (or some designated place) teach and prepare the convert for baptism and church membership. Involve him in personal evangelism in the community. We tend to think that God’s underlying structure for missions and church planting is mission boards and programs. E. M. Bounds challenges us: “We are constantly on the stretch, if not a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the Gospel. This trend of the day has a tendency

to lose sight of God's Spirit-filled man in the plan or organization."


### **Prong 7: The Sore Punishment of Evangelism**

*"But into whatsoever city ye enter, and they receive you not, go your ways...and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you"*

Verses 13-16 seem like harsh words from the lips of our Lord, but we dare not ignore them. These woes and denunciations declare unto us the seriousness of rejecting the Gospel message. The Gospel must be proclaimed whether people believe it or not. Paul said, "Woe is me if I preach not the Gospel."

We conclude with Jesus' pointed

reminder to his disciples after they had returned from their successful mission. The disciples were rejoicing. Even the devils had been subject to them. Jesus reminded them where the power comes from and what is the source of lasting joy. *"Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."*

We are not to rejoice in Christian service or in the spectacular things that God does through us, but rather we are to rejoice that our names are written in heaven. True joy is spiritual power, for, "The joy of the Lord is your strength." 

## *Announcement*

The Fall Session of Fellowship of Concerned Mennonites will convene at Cedar Crest A.M. Church, Hutchinson, Kansas, November 12-14, 2004.

Theme: **Deception vs. Truth**

Foundation Scripture:

**2 Thessalonians 2:1-17**

Speakers:

J. Mark Horst

Stephen Byler

Paul Emerson

Message titles:


"Thy Word is Truth"

"Sources of Deception"

"Fruit of Deception"

"Fruit of Truth"

Evening meeting times are 7:30 p.m. Friday, Saturday and Sunday. Sunday morning message time is 11 a.m.

A cordial welcome is extended to everyone. Let us look to God for a meaningful time of instruction and inspiration. 

# Deadbeats

Mark Webb

Aroda, VA

*[Personnel leaders of voluntary service units get valuable experience. Here are some insightful comments from one such leader. —PLM]*

A man less than 40 years old from my home community died recently. He had spent much of his life behind bars. While he was never married, his obituary listed him as having seven children and a number of grandchildren. With so much time behind bars, he often failed to pay child support. Society has a descriptive name for such a person. **Deadbeat:** One who fails to meet financial obligation. Many welfare workers use the term “deadbeat” as a synonym for one guilty of child abuse. His is not a remote case. The number of deadbeat dads and moms is astounding. A number of organizations specialize in helping a spouse find the neglectful spouse, then forcing them to pay child support.

Thankfully, most of the financial needs of our church families are well supplied, unless it is the problem of having too much money for the good of our families. I admire the way our churches have stepped in to help when there are financial needs. The question I would like you to ponder with me is this: How many deadbeats

do you have in your church? Before you answer, let us broaden the term “deadbeat” to include failure to meet physical, social, emotional, and spiritual needs of children and spouse.

What are the **physical** needs of children? Exercise is one. Children need times of playing games and working that make them exert themselves physically. A deadbeat parent may demand that their child work (or play) without ever working (or playing) alongside them. The Bible says that bodily exercise profits little, but that little is important for children.

Children also have **social** needs. Many of these needs for young children can be met in the home. As children grow older, however, they benefit greatly from social interaction with others. Some children are deprived of this by a deadbeat parent for various reasons, causing them to struggle later in life when they are forced to interact with others. Deadbeat parents tend to be overly protective or uninvolved in helping their children socially. Children need direction in social interactions. Teaching them how to choose and be friends is essential. Learning and practicing courtesy is imperative.

Children’s **emotional** needs are

facing us more and more. Why are there so many in our churches with deep emotional scars? Are there more now than there used to be, or is there simply more encouragement to bring such needs to light? What we say and how we respond—or fail to respond—to a child sends a loud message to them affecting them emotionally. Some of what children perceive is misconception, but much is not.

Deadbeats are not sufficiently sensitive to the emotional needs of their children. Due to their own needs, they cannot readily minister to others' needs. As parents, do you feel free in laying out your life before God? Are you free in being open with your entire life in your church? If not, should you expect your child to share unreservedly with you? Would you welcome it if they did? A first step is for us parents to come before God and experience His healing for our emotional hurts and disappointments. We live in a fallen world. Sin abounds. It is sometimes tempting to become emotional deadbeats.

Children have **spiritual** needs. I believe that discipline and rules minister to the spiritual needs of a child. I have been disappointed with parents who take the route of child evangelism instead of biblical discipline. For many it is a way out of their responsibility. Many believe that,

“Once my child has accepted Christ, he now answers to God and finds His direction, and I just give advice when I’m asked.” This thinking is applied at a younger and younger age.


Don’t misunderstand me! Children do need to read the Bible. They need to come to the realization of their need for a Savior. However, through their teen years they continue to need parents’ spiritual input and direction—including rules. A deadbeat parent does not like to deal with discipline and rules for his own life, so why would he be comfortable imposing them on others? [Have we not also seen cases of a spiritually defeated parent being unreasonably strict with his children?—PLM] To avoid being a spiritual deadbeat, we must be filled with the Holy Spirit. Our connection with God must be open and current.

I believe most of us fail in meeting all the needs of our children in some or all of these areas. We tend to neglect some areas more than others. I find that many fathers seem to think that if they provide financially, then the wife, the school, the church, and even a Voluntary Service unit will make up the lack. To raise a child without some major hang-ups takes more than money. The father should be the first to see and take responsibility in meeting the needs of his children. To raise a child to re-

sponsible adulthood requires taking responsibility for all their needs.

I confess that I have failed in much of what I write. I have been working with children and young people for a number of years. What I have observed has given me a burden for our homes. I need your prayers to be a Dad in the home that is not a deadbeat. Let us pray for and help each

other in fulfilling our responsibilities before God for our families.

Let us pray for the families of those where one or both of the parents are deadbeats. It is relatively easy to point out the problem in our society with deadbeats. The good news is that that cycle can be broken, but it takes a wholehearted commitment to God and to our families. 

## *Do's and Don'ts for Returned Missionaries*

*Verlin Miller*

*Rio Linda, CA*

**D**on't criticize the home folks.

You have been home for only a few weeks when it happens. You are visiting with a friend or family member and suddenly you can't hold it back any longer. All the faults that have been so glaringly obvious since you returned are pointed out to them. Can't they see that nobody is doing anything that counts for eternity? Can't they see how the church has drifted in the last five years? Why doesn't anybody talk to that wayward brother? Is making money all anyone cares about?

Wait! A missionary with a bad attitude "worketh not the righteousness of God!" Things have changed since you left. The church may even have drifted in some areas. There are those who mostly seem to be laying up treasures on earth. But friend, your tirades will

not solve any problems.

Instead, be a builder. Have you ever noticed how quickly a returned missionary is chosen as Sunday School teacher, superintendent or even pastor? Use the opportunities you have to speak the truth in love. Rather than giving a friend an earful, go directly to the people about whom you are concerned and visit with them personally. You will quickly learn several things. You will learn that many people DO care and are trying to live in a way that honors Christ. You will also learn that some of the things you thought you had answers for aren't solved so easily.

Don't be quick, however, to adopt questionable practices just to "fit in." Just because people have activities every evening, work too hard, spend too much, or wear certain things because it's "cool" doesn't mean you need to.

I've been impressed by missionaries who humbly returned and made a positive impact on their home community. They didn't feel pressure to do everything just like everyone else

does. They humbly spoke the truth in love. They related to people in a personal and caring way. You might say they just never stopped being missionaries!



## helpers at home

### *The Proverbs 31 Busy Woman—Part 4*

Mary June Glick

**M**any Christian wives today are looking for ways to boost the family income. For some it is a job outside their home, but hopefully, not before the children are all in school. Others find ways to have an extra business or income within the home. In today's world, it is often difficult to balance the cost of living with the cash flow.

We see that the Proverbs 31 woman also operated a business. Many women in other cultures have found ways to help outside the home. I think of the women in Third World countries who carry baskets of handmade products to the marketplace. Proverbs 31:16-18 and 24, in the Living Bible, says: "She goes out to inspect a field and buys it; with her own hands she plants a vineyard. She is energetic, a hard worker, and watches for bargains. She works far into the night. She makes belted linen garments to sell to the merchants."

Through the years I have needed to

find ways to supplement our family income. Some of these were baking for our roadside market, making crafts, growing plants and flowers. Some of you assist your husbands with farm work, others baby sit, sew or quilt, and so on. There are lots of opportunities for women today. A word of caution is to be sure you have your husband's blessing and DON'T neglect your family.

*I believe more important than earning money is saving money.*

A woman can find great satisfaction and joy in learning to make do with what she has. Let's be practical:

#### **1. Be thrifty.**

Watch for bargains, but buy only if you need it. This applies to yard sales and thrift shops, too. Buy good or quality used clothes. Clean out your closets of things you don't use. Simplify. There are so many cleaning supplies, gadgets and things we really don't need. Look for ways to use what you have. It is amazing what we have

on hand and can use rather than buying something else.

2. Learn to budget.

3. Use self discipline and motivation.

We need discipline to help us accomplish the ordinary duties. A regular time to wake up in the morning begins the day best. It may help to set the breakfast table or lay out the children's clothes before you go to bed in the evening. Try to make your day as stress-free as possible. Send the children off to school with a happy smile and a prayer.

4. Keep a schedule.

When our minds become cluttered with the many demands on our lives, it helps to sit down with a pen and notebook and write down the things we need to do. It also helps to have a certain day to do laundry, to clean house, and so on, even though we must be flexible when it's necessary to change our schedules.

I really want to encourage you to enjoy life in whatever stage you are in, to find joy in simplicity and to allow God to use you to spread joy to others.



## junior messages

### *Ye Visited Me*

Anita Yoder

Ligonier, IN

*A true story, as told by the health care nurse.*

“**T**oday we are going to make mobiles as our class project,” said Miss Kathy from Trinity Christian Fellowship. “I want each of you to take it to a person you think would benefit from hearing that Jesus is the way to God, like we just got done discussing. Do you think you can do that?”

“Yes,” they chorused excitedly in unison.

A hand waved high. “Charles?”

“Who are you going to give yours

to, Miss Kathy?”

“Shall I make one? Yes, of course, I can. Next Sunday we can all share what we did with them. What a grand idea! Let's start with the red string; what does it symbolize? Caleb?”

“The blood of Christ Jesus!”

“What about the key?”

“That stands for accepting the blood of Christ for my sin. That is the key to heaven,” Amanda answered.

“Very well, Amanda. Let's go on and finish these, class.”

“I'm glad that we get to praise God forever and ever, that means on



and on, without ever ending,” added Rachel, from across the table.

• • • • •

Miss Kathy walked hesitantly up to the front door and knocked. *It's been a long time since I picked up Sheila and took her to Sunday School. I wonder if she'll recognize me? This place looks much worse than I remember it looking.*

“Come in,” a raspy voice said, as the door opened.

“How is Sheila today, Grandma?” Miss Kathy stepped inside.

“She’s poor today. You knew she has leukemia? The doctor told us to take her home and make her comfortable. She’s in a lot of pain today. The home health care nurses try to regulate the pain medication. The hardest thing is for us to see her like this.”

“May I see her?” Miss Kathy ventured.

“Come with me!”

Miss Kathy followed Grandma, past the graffiti on the wall, into what was obviously a teenaged girl’s bedroom. “Sheila, hi! Do you remember me from Sunday School?”

Uncomprehending glassy eyes gazed at her. *Oh, God, am I too late? Please let her hear me.* “We as a class made these mobiles. I’m giving you one. The red string symbolizes the blood of Jesus. The key symbolizes accepting the blood of Jesus to

cover our sins, which is the key to heaven. And the horn stands for what we will do forever and ever. We’ll praise God. I’ll hang it here for you to look at, okay?”

“She may not have heard you,” said the health care nurse. “Just leave it here; that’s fine.”

• • • • •

“Sheila, let’s rearrange your pillow; here let’s lift you a bit. I haven’t worked lately. Who brought in this mobile for you?” the nurse on duty tried to make her comfortable.

Sheila seemed lucid and thanked her. “I used to attend Sunday School when I was ten. My Sunday School teacher back then was here the other day. I could not respond but I faintly remember her being here. I had been given a lot of medication that day. She left this for me.”

The nurse observed her looking at the key and the horn on a string. “These look interesting; can you tell me their meaning?”

Slowly, with lots of feeling, Sheila said, “The red string stands for the blood of Jesus; the key stands for us accepting it to enter heaven, and the horn stands for us praising God forever.”

“Oh, that’s beautiful, Sheila! Someone must have cared a lot to bring that for you.”

Sheila nodded and closed her eyes. A faint smile came over her face and

stayed there.

• • • • •

Dear friends,

Greetings from Kansas! My name is Julie Wynne Yoder. I am 12 years old and my birthdate is July 6, 1992. I would like a twin or penpal to correspond with.

My parents' names are John and Janice Yoder. My siblings are Jackie (16), Jean (14), me (12), Joanne (9), Jill (6), John Taylor (4) and Jerilyn (2). We children are homeschooled.

Our family attends Arlington

Amish Mennonite Church. We raise crops and have a dairy. At present we are milking 52 Holsteins.

My hobbies are baking and cooking, reading, biking, and singing alto. I also enjoy being outdoors. This summer I potted five geranium starts. They are growing nicely!

Again, I would like a twin or penpal. Please write soon!

Sincerely,

Julie Yoder

6309 South Dean Road

Hutchinson, KS 67501



## youth messages

### *Why Don't You Have Television?*

*Jordan K. Ebst*

Probably all of us have been asked. "Why don't you have a TV?"

The typical answers that we give are about the time wasted sitting in front of "the tube" or about the violence, loose morals, and other trash that is piped into one's head.

These are all true, but recently I have begun to realize that there is another effect of television that I and probably most other people in America have not realized.

The realization began when I was

a counselor at the Philadelphia boys' camp last summer. I had a boy in my cabin who was very outspoken, and would talk about almost anything. He also talked most of the time. You can usually tell what the dominant parts of a person's life are if you listen to them talk for a while. As I listened to this boy, almost all I heard about was movies and TV characters. These were some of the worst TV characters out there. His whole life seemed to be entwined in the smut of TV-land.

Another boy in my cabin whom I know watches a lot of trash on TV would toss and turn in his sleep. It seemed like he was constantly cringing or shrinking back from something.

**From a young age, when they should have been protected by someone, these boys have seen horrible things on TV. They have had lots of evil pumped into their minds; but this is not the only, or in my opinion, the worst, effect that TV has had on them.**

**They not only have had their minds, thoughts, memories, and dreams polluted, but they have had other things horribly damaged. These are their sense of perception, reality, and their ability to concentrate.**

The more I worked with the first boy, the more frustrated I became. He seemed never to take me seriously and was nearly always coming up with unrealistic revenge scenarios to distract from his disobedience. I came to understand that his sense of reality was seriously warped. In the unreality of TV anything can happen, and punishment for disobedience does not usually come. When disciplined, this boy would immediately begin trying to avoid blame, to come up with some other reason why he was not in the wrong. When that did not work, he continued his fantasy.

As I stood in front of him trying to talk to him about what he had done, he would say something like, “What if I use my magic powers and turn into a dragon and come get you?” Not only was he trying to distract me from his deed, but he did it so often that I am convinced he was sinking in a TV-inspired dream that would allow things like that to happen. TV completely altered the way he viewed the world, and made him think that he could escape from unpleasant reality, just like the super heroes on the screen do it.

He could also not concentrate on anything for long. It was an extreme trial to do activities with him at camp. For the first half minute he would “be into it” and from then on, he would be doing all he could to find the next thing to go to. He could not stick with anything, and was constantly looking for some more exciting thing to do. The fast-paced, rapidly changing action of TV has been linked to ADHD and many other learning problems. I think this boy’s handicap is a result of that effect of TV.

I think TV was also the source of such threats as, “I am going to kill you,” and “What if I karate chop you?” Many TV programs teach that violence is the answer to problem solving. **They also deaden the viewer to the horror and inherent wrongness of violence.**

Several studies have been released in the last few years that directly link watching TV, particularly at an early age, with learning difficulties, obesity, and a lack of creativity and motivation.


**All this has made me realize that not only does TV put bad things in front of us and waste our time, but it affects us far deeper, even to the extent of rerouting connections in the brain.**

The incredible amount of television watched by most children, averaging three to four hours a day, I believe has caused many of today's younger generation to experience a huge increase of learning problems,

a dramatic rise in violence, haunted dreams, poor academics, and an altered sense of reality.

Clearly the effects of TV violate the biblical principles of keeping a clean mind, heart, and body, seeking and learning truth, perfecting our abilities for God's use, and wisely using the time that we have been given.

The next time I am asked why I do not have TV, I hope that I can communicate the danger, destruction, and trash that is so appealingly brought through that "black box."

From *The Mid-Atlantic Informer*, June, 2004. Used by permission. All bold face emphasis in original. 

## *God's Man*

*Emily Lester  
Montezuma, GA*

**T**he way was dark, his favorite wife gone.

What lay before Jacob, the patriarch lone?

He had a large family and no land of his own.

But God came to this man.

But his son, Joseph, whose faults were but few,

Such a noble lad—so kind and so true,

And Jacob felt blessed because he

knew

That God had sent a man.

The hearts of his brothers with jealousy burned,

And against the young dreamer were coldly turned,

When a princely coat from their father he earned,

The coat of a special man.

Joseph, it seemed, would be prince of them all;

And at this prospect they were filled

with gall,  
The cause of which was the brothers'  
fall.  
For Joseph was God's man.

Joseph, in obedience to his father one  
day,  
To his brothers' sheep fields a visit  
did pay;  
Little dreaming of the trick they would  
play  
Upon God's chosen man.

As Joseph was captive down in the  
pit,  
He seriously pondered the meaning  
of it.  
How could the future so dimly be lit,  
If he was God's chosen man?

Then Joseph considered his gloomy  
plight.  
Was this his reward for doing right?  
Still he trusted the Lord with all of  
his might.  
For he was God's faithful man.

But still in the midst of circumstance  
grim,  
Jehovah-Jireh was caring for him.  
Although the future looked, oh, so  
dim.  
He still was God's chosen man.

Dismayed by his brothers' evil plans,  
Joseph was soon in Egyptian lands,  
And sold into wealthy Potiphar's  
hand.

He remained God's chosen man.

Joseph was superior to the life of a  
slave,  
And Potiphar saw him wisely be-  
have,  
So all the control of his household he  
gave,  
To him, God's chosen man.

Then came the temptation with Poti-  
phar's wife,  
But Joseph resolved to maintain a  
pure life;  
For which she accused him of stirring  
up strife.  
Still he stayed God's noble man.

Stripped of position, yet again,  
In prison he sat—not guilty of sin,  
But Jehovah-Jireh still cared for him.  
Was he really God's man?

The prison keeper to Joseph's care  
Gave responsibilities and prison af-  
fairs.  
Then two noblemen's dreams were  
shared.  
With God's chosen man.

All Joseph's predictions came to  
pass,  
And the butler was restored at last.  
But Joseph from his mind was cast.  
Yet God remembered His man.

After three years of imprisonment,  
And battling with discouragement,

The troubled Pharaoh for Joseph sent.

He needed God's chosen man.

Joseph asked not for honor and fame,  
Nor did he try the credit to claim,  
But gave the glory to Jehovah's name.

That was just being God's man.

Joseph to second in rank was raised,  
He ruled over Egypt the rest of his days,  
And through him the world from starvation was saved  
For, you see, he was God's man.

The famine through Canaan began to sweep;  
Causing old Jacob to lose lots of sleep,  
As over their plight he pondered deep.  
Oh, where was God's chosen man?

To Jacob the future was most forlorn,  
So he sent his sons to Egypt for corn;  
Quite ignorant of the guilt they'd borne.  
Concerning God's chosen man.

Jacob's sons in contrition came;  
Little guessing the curt ruler's name,  
Beholding the glory and the fame,  
Given to God's chosen man.


Joseph's soul near burst apart,  
And he loved them from the very start.

He wondered, had they had a change of heart,  
Toward him, God's chosen man?

Jacob had, over many years,  
For his long-lost son shed floods of tears,  
But the happy news relieved his fears.  
That Joseph was *still God's man*.

*The brothers had done what evil they could,  
But God in His wisdom meant it for good.  
Now it was clearly understood.  
That Joseph is God's chosen man.*

*For the world he brought deliverance,  
And his family was led to repentance,  
Which gives us all the assurance.  
That God had sent this man.*

Joseph long years in the grave has been,  
And God is searching for a man, again,  
To fill the place in His plan for men—  
Sir, will you be God's man? 

– A stiff neck usually supports an empty head –

The best angle from which to  
approach any problem is the  
“try - angle”

## Worker Needs

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E-mail: [Markwebb@juno.com](mailto:Markwebb@juno.com)

# THOUGHT GEMS

A sermon is not ready to be preached until  
it is soaked in prayer.

• • • • •

Is the problem unanswered prayer or unoffered prayer?

• • • • •

Laziness travels so slowly that poverty soon overtakes it.

• • • • •

A life enthusiastically and wholly committed  
to God has found its rest.

• • • • •

Take care of the lambs. That's where sheep come from.

• • • • •

The right temperature in a home is maintained  
by warm hearts, not hot heads.

• • • • •

No one can guess more widely than an evolution scientist  
when he has no compass but his imagination and no purpose  
but to get away from God.

• • • • •

If you grasp tomorrow with faith,  
you know the handle won't fall off.

• • • • •

Love cures people—both those who give it  
and those who receive it.

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