



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

Galatians 6:14

AUGUST 2007

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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 Savior;
 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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Out of the Shadows

Craig Eicher, Butler, IN

Oh, the doubts and the shadows that go through my mind!

Bringing fears and torments of a thousand kind.

Is the Bible true? Is God really there?

Can I be forgiven? Why not answers to my prayer?

These shadows—do they cover where even God cannot see?

Is there no rescue, no lifeboat for me?

I slink in the shadows and scream in the air,

But the wind holds no substance, no answer to prayer.

I swim the cruel waters, plumb the depths of despair,

My head beaten bloody till I scarce even care.

Then out of the shadows comes the shape of a cross,

Where the Savior died writhing, despising the cost.

When the Father turned away, He cried, “Why, my God, why?”

As He hung there, pinioned twixt the earth and the sky.

From out of the shadows the an-

swer comes clear,

He died there for me--a doomed world to cheer.

As I think of His giving and consider His death,

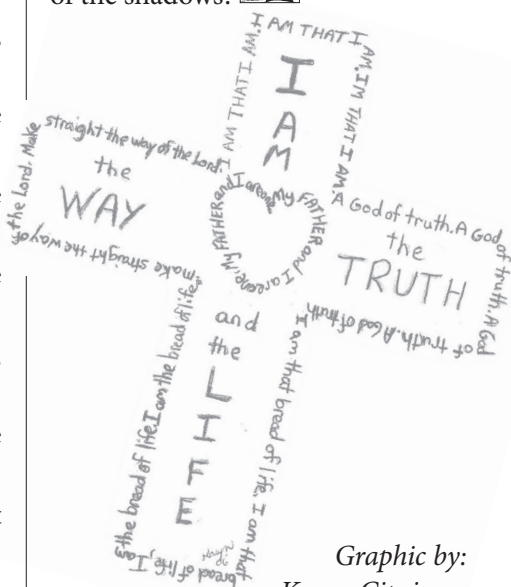
From His crude, humble birth to Calvary’s test,

It is there at the cross, I find strength for my day,

With His hand to guide me—I shall not want or stray.

Surely God is with me in the place that He hallows,

And I take my first step from out of the shadows!



Graphic by:
Karyn Cipriano,
West Farmington, OH

Students Reflect on Study of Anabaptist History

Stephen Russell (“What Motivates our Changes?” Feb., 2007) put into words some warnings I had felt for some time. I agree that there is embarrassment, discontentment, and reaction against being ‘Amish.’ In fact, I see all three of these tendencies in myself! I want to take this warning seriously, to learn to understand my beliefs more fully, and to be able to articulate them. Instead of being so eager to throw our cultural practices out the door, I want to appreciate my heritage.” These comments from a high school student give us all cause for pause.

Here’s how it happened: Miriam Iwashige, (wife of Hiromi and mother of three grown sons, Joel, Shane, and Grant) taught a course in Anabaptist History this past term at Pilgrim Christian High School in rural Hutchinson. At the end of the class she invited student responses for evaluation of the course with the following six trigger phrases:

- Discussions I’ve enjoyed*
- Things that surprised me*
- Things that inspired me*
- Issues I’ve gained helpful insight on*
- In our church, beliefs and practices*

I never want to lose
—*Warnings I’m taking seriously*

With the class’s consent, I quote excerpts from their much longer responses.

Some commented on Elmo Stoll’s struggles in a pioneering settlement in Tennessee: “I have a greater appreciation for the ‘settled struggle’ and structure that our church discipline brings. As I read of Elmo Stoll’s struggles, I identified completely with his concerns *and* with his solutions! But as I saw the frustrations he faced without fixed rules—the endless discussion and uncertainty—I suddenly realized that maybe the way we do it isn’t so bad after all. Every ‘useless’ rule probably represents a long-ago [discussion and purposeful] decision. He came to this conclusion as well.”

“I was inspired by the group discussions. Many times we discussed subjects I had never thought about before. I would often go home and mull over them. I feel like I developed more convictions and am inspired to be aware of what I do and how I live...”

“In one specific discussion, especially, I felt it was a fair debate.

Mrs. Iwashige gave everybody space to let opinions flow without the normal [arguing] when there is no moderator. Secondly, she was willing to let people speak who obviously disagreed with her. To me this spoke of an open mind, willing to hear what others have to say. Thirdly, she asked questions to keep the discussion rolling. This was especially helpful because at times something didn't come out quite right and needed clarification. Fourthly, the emphasis in all our discussions was focused and structured so that our class and community would benefit from it.

“Our discussions always had a reason behind them; they were not randomly or haphazardly chosen.”

“The discussion I enjoyed the most was what our plan should be in the event of a shooter coming to school. It was close to home and more of an actual nonresistance situation. The next day we found out how our leave-the-building plan worked.”

“One thing I found unique, intriguing, and inspiring was the similarities evident between some Europeans today, and us as Amish Mennonites. It was encouraging for me to see that traditions and practices such as dress, work ethic, and standard of living can be kept and passed down from generation to generation. [This was gleaned in a first-hand report

from LeRoy Hershberger, who had spent six months with Mennonites in Switzerland.] It also helped me to feel more of a kinship or connection with my Anabaptist forefathers who originated in Europe.”

“One of the things that surprised me most about my early Anabaptist ancestors was the similarity between the questions they asked and the questions I'm now asking. For example, issues like nonresistance and the Christian's involvement (or lack of it) in government.”

“It was good to look at the different paths that were taken by different groups, and where it led them. Some things I've thought of as good ideas didn't actually work out well at all in the more recent past when they were put into practice.”

“I have gained insight on the matter of not only being nonresistant, but doing like the Anabaptists, who helped those who persecuted them, and treated them with respect....”

“One issue I feel I have gained insight on is the importance of working together as a community.... I enjoyed when we discussed ways to help each other's business... for example, giving a brother our business, even though it might not be as handy (or as economical) as buying the product from a large company. Another example is... being willing to

help others get their business started. I think this is important, and I want to put it to use in my life.”

“Our church has a lot of good things. I am becoming increasingly grateful for our heritage, culture and lifestyle. I do, however, realize the danger in blindly following traditions [rather than building on] biblical principles... I don’t want to lose the desire to live according to the Bible. That is the bottom line. But more specifically, I want to keep the principle of being separated from the world, even in our dress...”

“I don’t want to lose the simplicity of our church services.

“I also really value the emphasis on close community and families. What a treasure!”

“I have been warned that I should appreciate the ‘older set’ and the traditions/beliefs that they have kept, passed on, and still care about. Before I took this class, I had very little understanding and didn’t really care what the heartbeat was in the ‘older set.’ Now I think I have grasped a little better how and why they see issues in the church.

“In conclusion, I have been warned, and I want to respond graciously and with much understanding.

“If you could have heard my heartbeat on these issues before and after taking Anabaptist History, you would have seen drastic change in this area of my heart...”

• • • • •

I sincerely commend and thank Sister Miriam for her work in this class. Let me note several things that encourage me. As I ponder these young people’s comments,

—*I hear no one speak of perfect situations, either in the past or in the present.*

—*I hear humility in wanting to learn from others’ experience.*

—*I sense a much keener interest in construction than in demolition.*

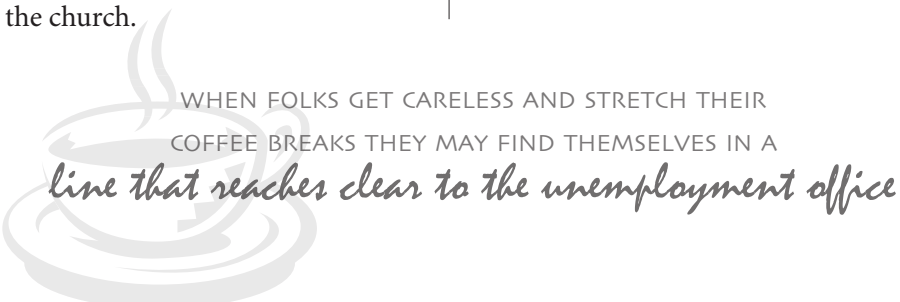
—*I can only say, “May God prosper the church’s endeavors as we go on from here!”*

• • • • •

Reminder!

My e-mail address is changed to:
paullmiller@btsskynet.net

—PLM 



WHEN FOLKS GET CARELESS AND STRETCH THEIR
COFFEE BREAKS THEY MAY FIND THEMSELVES IN A

line that reaches clear to the unemployment office

ANNOUNCEMENT

If you wished to be able to study at Faith Builders Educational Programs but assumed they were filled to capacity, here is good news for you. This Christian training program's goal for this year is 30-32 full-time students. They still have openings for 3-5 persons in the Ministry Apprenticeship Program for the coming term (2007-08).

Interested persons may call FB at 814-789-4518 and ask for Stephen Russell or Ryan Zook. E-mail address: fbep@fbep.org. Get an application form at website: www.fbep.org.

Financial Support for Ministers—*Part 2 of 3*

Howard Bean, Tavistock, ON

[These articles first appeared in The Midwest Focus, which Bro. Bean edits. They are being reprinted by request of several lay brothers, who recently taught together at CBS, yet wish to remain anonymous. "Prove all things. Hold fast to that which is good." –PLM]

Ministerial Support in Practice

It has been observed that the Mennonite Church has warned against the *salaried* ministry, promoted the *supported* ministry, and practiced the *neglected* ministry. What are some reasons to warn against a salaried ministry? Why should a congregation provide significant support (possibly equivalent to

earnings for one day out of five)?

Why Significant Support?

1. *It corresponds to New Testament teaching.* Consider the direct teaching of Matthew 10:10, Galatians 6:6, 1 Timothy 5:17, 18, and 1 Corinthians 9. (Note part one in last month's Calvary Messenger for an explanation of these verses.)

2. *It permits a preacher to follow 1 Timothy 4:13.* "Give attendance to reading." If a minister works five or six days a week and also carries out pastoral and preaching duties, he will have very limited or nonexistent time to read.

3. *It helps pastors avoid the temptation to refuse opportunities*

and requests to serve.

If the preacher takes off a week from work for a week of meetings, how will that affect the mortgage? If he takes off work on Fridays to study, do visitation, and so on, can he pay his electric bill?

4. *It allows the pastor to have a day or partial day for rest and family.* Consider that for him Sunday may not be a day of much rest. Saturday may be filled with study. Shouldn't a pastor have one day in seven for rest and relaxation, at least partially?

5. *It may prevent financial hardship.* Not all pastors are near the poverty line. But some who are young, supporting a family, are. Some years ago a newspaper columnist printed a letter something like this: "Our minister is an embarrassment to the congregation. He is a very fine person—conscientious and capable—but he always looks tacky. His clothes look worn; his shoes look rundown; and his shirt cuffs are frayed. His winter coat looks like something he picked up at a rummage sale. His wife also is shabby, wearing dresses and hats that are at least eight years old.

Nobody wants to tell the minister and his wife to shape up. They are lovable, compassionate people but we feel that since they represent us in the community, they shouldn't go around looking like charity cases. Any

suggestions on how to get the message across?"

The columnist replied, "You failed to give the most important details—How much do you pay your lovable, compassionate, conscientious minister? Many ministers get paid way less than their parishioners.

I hope you go back and tell your fellow members that the reason the minister's coat looks like he picked it up at a rummage sale is because he probably did!

6. *It helps meet the needs in the congregation.* There are elderly members to visit, the discouraged to listen to, parents to encourage, engaged couples to counsel, the bereaved to comfort, the sick to pray with, committees to oversee, sinners to warn, sermons to prepare, and so on. A congregation is only hurting themselves if financial constraints keep ordained brethren from meeting those needs. It's like shooting yourself in the foot.

7. *It can keep a pastor from failing to provide for his family.* 1 Timothy 5:8 says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." This verse applies to preachers, too. And it's not just food and housing that children need. Fathers who are preachers also need to provide

warmth and love. Minister's children tend to spell l-o-v-e with the letters t-i-m-e. Children tend to resent and be negative toward a church if they realize they are suffering financially and emotionally due to Dad's ordination.

8. *It counters the cost of expenses incurred in carrying out ministerial duties.* And they can be significant. For example, phone bills may be \$10 to \$50 per month. Travel to denominational fellowship meetings might be 1,000 to 2,000 miles per year. Loss of wages due to attendance at such meetings might be 5-8 days. Local travel to committee meetings, visitation might come to 500-1,000 miles per year. Then there are incidentals, like postage, hospitality expenses, babysitting costs so he can take his wife along to do counseling and visitation. As you can see, the total cost can be several thousand dollars.

9. *It can encourage the minister.* One bishop told me that he responded to a request from a congregation for help. It took a great deal of time and travel. He received no remuneration. It wasn't that he necessarily needed the money but he interpreted it as a lack of appreciation and felt rather discouraged.

10. *It teaches humility.* It's hard for many of us to accept money. We

like to be independent. There is a grace in giving and there is a grace in receiving, and preachers should graciously experience both types.

Why Not a Salary?

Practically all mainline and evangelical congregations provide a salary for their pastor. In view of the teaching of 1 Corinthians 9, I don't think I can aver [prove beyond question] that it is wrong to have salaried ministry. But I think it is unwise. Here are some reasons:

1. *A salary tends toward "candied" preaching instead of "candid" preaching.* The preacher's aim should be to please the Lord and not necessarily people. If one's continued income depends on pleasing those who set the salary, there may be a temptation to adjust the message, to be silent on issues affecting the salary setters or wealthy members of the congregation. It can be hard to preach with one eye on the conscience and the other on the collection. John 10:12,13 contrasts the true shepherd with the hireling's neglect and lack of care for the sheep.

True, we give salaries to Christian school teachers, writers, and missionaries but they do not oversee and give spiritual guidance through preaching to those who establish the salary.

It would be unfortunate to have

the money act as a muzzle on the minister's organs of speech. Granted, there can be a reluctance to speak out and offend members who are financially influential in a supported (but not salaried) ministry. However, if the minister's main income comes from another job, it is minimal.

2. *A salary tends toward the ministry being viewed as a profession rather than a sacrificial service.* 1 Peter 5:2 says, "Feed the flock of God... not for filthy lucre, but of a ready mind."

Menno Simons wrote: "Ponder this: As long as the world distributes splendid houses and such large incomes to their preachers, the false prophets and deceivers will be there in droves. Do not go on your own account, but wait until you are called of the Lord's church. If this takes place, brethren, then pastor diligently, preach and teach valiantly; rent a farm, milk cows, learn a trade if possible, do manual labor as did Paul, and all that which you then fall short of will doubtlessly be given and provided you by pious brethren, by the grace of God, not in superfluity, but as necessity requires."

3. *A salary tends to the development of a hierarchy of pastorates.* By this I mean a movement of preachers from one congregation to a larger, more prosperous one.

A minister in Ontario moved to another congregation. When asked why, he said, "I felt a call." The person who reported this to my father-in-law, said, "There was more money there."


4. A salary militates against the scriptural method of "looking out from among you" *qualified men*. D. H. Bender wrote, "Salaried ministry is a snare to entrap into its employ brilliant young men who have not the first qualification for the sacred office. They are unconverted. They know nothing of the inner voice of the Spirit... It does not require the wearing of everyday clothes, or soiled hands, or hard work. It offers the opportunity of moving in the best society, to be called "Reverend," and be respected and honored by the masses; to get off flowery sermons and eloquent ovations, to feel the pleasant sensations of carrying an attentive audience with you in thought and argument, to see your name heralded in the papers as being a great orator, a popular preacher. So, unregenerate men enter the sanctity of the ministry for the bauble of a high salary and personal aggrandizement, rather than for the saving of lost souls and the glory of God."

There are a few other disadvantages of a salaried ministry and advantages of a supported ministry. It is healthy

to work with one's hands like Paul did. He said, "these hands have ministered unto my necessities, and to them that were with me" (Acts 20:34).

To hold a job helps a minister to identify with the members. "I sat where they sat." Furthermore, a non-salaried ministry means more likelihood of keeping the plural ministry. Otherwise, a congregation

would need to pay two or three salaries for a plural ministry. Lastly, as the *Menonite Encyclopedia* points out, where there has been a salaried preacher installed in a congregation, the office of the deacon usually retreats or is dropped.

In the third and final installment of this series on *Financial Support for Ministers*, I want to print ten guidelines for the supported ministry. 

Respect

Adapted from The Mid-Atlantic Informer, Jan., 2007

Children should be taught to respect elders and those in authority. Parents provide examples for their children in learning respect. If there is disrespect for those in positions of leadership in the parents' lives, disrespect will be taught and learned in the home.

Parents who are critical of their ministers and school teachers can rightly expect their children to have

critical attitudes toward authority.

These attitudes will, however, also impact their children's respect for their parents. Since parents are the children's authority and the parents don't respect authority, they must eventually expect the same from their own offspring.

We reap what we sow. 



What Did Early Anabaptists Believe?—Part 1

Elam Stoltzfoos, Kalona, IA

The question of what it means to be an Anabaptist has been on the table for discussion among our people for many generations. As the debate continues, one soon realizes how diverse our opinions can become as to who the Anabaptists really were and what they actually believed. Some suggest that these men were perfect in everything they believed. Others suggest that they were mostly reactionaries who might have reacted even further if the side which they resisted had moved closer to their position of belief. I do not believe that the original Swiss brethren fit into the latter category at all.

It is true that when one studies history we tend to view it with a bit of bias. There is also the tendency for the student of history to use his findings to sharpen his “personal axe.” While either one of these phenomena may not be completely avoidable, I seek to be impartial in this presentation.

Since we were not there to witness these events, we are left with the records of history to tell us the story. There are records of these people we probably wish were not true.

The name of the town of Münster causes us to cringe. Indeed, some of the mystics among them give us pause as we read the records. We do not agree with Menno Simons on every point in his writings, and I guess that is true for many other men we read about, as well. But let us look at some of the principles they believed that were biblical, and have been instrumental in the growth and longevity of Anabaptism.

The main ones I shall focus on are:

1. The Scriptures are supreme.
2. Yieldedness
3. Discipleship
4. Non-resistance
5. Separation of Church and State

In this first installment, I will discuss the supremacy of the Scriptures; in the next installment, the concept of yieldedness and discipleship; and, in the third installment, non-resistance and separation of church and state.

The Supremacy of the Scriptures

“The Scriptures are supreme” or *sola scriptura*, was the idea that almost all of the reformers and Anabaptists believed. Menno Simons said, “The Word is plain, there are no glosses.” This statement was hardly in conflict with either Martin Luther or

John Calvin. However, the common denominator of these statements was not the same to all of them, for the Swiss Brethren linked understanding directly to obedience, while Luther held that the Word will reform one's faith and belief. So, for the Swiss Brethren, the evidence was obedience, but for Luther the evidence was faith. Luther's theory had a problem—the problem described in James 2:18, “Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.” The net result of Luther's incomplete philosophy was that people in his church were hardly any different in life than the folks in the Catholic Church from whence he came. (Some say that ethical and moral behavior actually deteriorated under Luther.)

The Anabaptists believed the Scriptures to hold supremacy over the church, the state, and over the individual. Of course, the individual was important for both groups, but Luther started with the church's interpretation of the Scriptures, and then enforced it upon the individual by the power of the state. But the Anabaptists began with the individual. This did not end in individualism, for it was joined to yieldedness. Rather it meant that when you had a group of individuals

who had given themselves under the supremacy of the Scriptures, you had a strong church that would, in turn, render a powerful influence of conscience to the state.

Perhaps we should take a look at what it means when the Scriptures are supreme over the church, the state, and the individual. It means two things: Firstly, it means that the Scriptures stand as judge over the will of any of these three, and over any of the ideas of confessions of faith that any of these may draw up. By this I am not saying that there ought not to be laws, confessions of faith, or personal disciplines formed, but rather that all laws, confessions of faith, or personal disciplines stand under the judgment of the Word of God and should never be held in the same esteem as God's Word.

Secondly, whenever a person is given the choice between the Word of God and anything else, one should always choose the Word of God. We should do likewise and I hope that our church shall always choose the Word of God.

Oh yes, the individual. Herein lies a problem, for it is interesting how easy it is for us to think that God's will is always in harmony with my will. It is quite natural for us to place our will at the top and subject all other authorities under it, even the

authority of God's Word. You see, when we place God's Word over our individual selves, we choose God's Word rather than to insist on our own "preferences and prejudices." The Anabaptists did this. They chose obedience to the Word of God rather than personal comfort, food, preference, freedom, citizenship, and even life itself. This principle can be worked out harmoniously within the church structure, if the church operates within the sphere of Christian yieldedness and discipleship to Christ.

The belief that the Word of God is expressed in the real world by living in obedience to the commands of God will separate us from the nominal church attendee of our day, and certainly will separate us from anything one could call worldly.

In Romans 12, this is expressed very well. In verses 1-2, it says; "I beseech you therefore by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what

is that good, and acceptable, and perfect, will of God."


Selwyn Hughes puts it well when he says, "Just as you have brains to enter the kingdom of knowledge, and aesthetic nature the kingdom of beauty, a musical sensitivity to enter the kingdom of music, and emotional nature to enter the kingdom of love, so you have the spiritual birth to enter the kingdom of God."

In John 3, Jesus explains this to Nicodemus. He declares to him what happens when one is born of the Spirit, in that there will be a change of direction in the person's actions (obedience), which is fueled by the change in direction of the wind (the new birth by the Holy Spirit).

Here are several more Scriptures that speak of this concept:

Philippians 2:5, "Let this mind be in you, which was also in Christ Jesus:"

Philippians 2:13, "For it is God which worketh in you both to will and to do of his good pleasure."

So we conclude this: **It is the work of God upon the inner man to produce heartfelt obedience to the Word of God in the present, real world.** 

Conceit is a form of "I" strain that doctors cannot cure

The Spring Freeze

Mary Anna Petersheim, Humboldt, IL

In the middle of March, the weather became very warm—up in the 70's. This caused spring flowers and trees to burst forth with new life a few weeks early. People got excited and instead of looking at their calendars, some went out and planted things we usually plant in April.

To everyone's disappointment, in the first week of April, the temperature dropped well below freezing and stayed cold long enough that what had come forth in new life looked pretty sad.

Two weeks after the freeze, I was touring our lawn and garden. The asparagus patch still looked dead. Going on to the tea patch and the rhubarb row, I was encouraged when I saw new life coming again. Some flowers looked dead and wilted, and others were again springing forth with new life.

It got me to thinking. Isn't this how

sin works? It seems Satan is busy striking churches today with jealousy, hatred, bitterness, lying, gossip, stealing, lust, and unforgiveness. The list could go on. Unrepented sins are like hard freezes. They do great damage.

Do we remain frozen or do we turn to Jesus and burst forth with new life? In order for plants to revive after a freeze they need warm weather again. Our fallen sisters and brothers need the warmth of the church to help them repent and start coming to life so they can grow and bloom for Jesus. Our warmth should include prayer and compassion.

Those who choose to remain frozen are not revived. May we daily beware of damaging frostbite in our relationships in the body of Christ and may we stay close to the warmth and protection of the Lord Jesus, our Savior!



Just a Minute!

Author unknown

I have only just a minute,
With just sixty seconds in it;
Forced upon me—can't refuse it,
Didn't seek it, didn't choose it.

I must suffer if I lose it;
Give account if I abuse it;
Just a tiny, little minute—
But eternity is in it.



marriages

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

Graber-Miller

Bro. Donovan, son of Raymond and Laura Graber, Amboy, IN, and Sis. Elana, daughter of Harold Dean and Ruth Miller, Honey Grove, PA, at First Baptist Church for Shade Mountain Christian Fellowship on May 19, 2007, by Marvin Beachy.

Graber-Villalobos

Bro. Justin, son of Merv and Betty Graber, Lyndon, KS, and Sis. Carolyn, daughter of Carlos and Rosanna Villalobos, Covington, TX, at First Baptist Church for Osceola Christian Fellowship on May 5, 2007, by Dan Miller.

Hostetler-Kauffman

Bro. Arlin, son of Ervin and Mary Hostetler, Belleville, PA, and Sis. Elsie, daughter of Leroy and Irene Kauffman, Belleville, PA, at Pleasant View A.M. Church on June 2, 2007, by David Peachey.

O'Neill-Nissley

Bro. David, son of Sean and Judy O'Neill, Charlottesville, VA, and Sis. Bertha, daughter of John and Susanna Nissley, Catlett, VA, at Pine Grove Mennonite Church on Jan. 6, 2007, by Eli A. Yoder.

Overholt-Miller

Bro. John, son of Rudy and Elsie Overholt, Melvern, KS, and Sis. Rebecca, daughter of Freeman and Ida Miller, Osage, KS, at Lyndon Amish Mennonite Church on June 8, 2007, by Rudy Overholt.

Stoll-Coblentz

Bro. Quinton, son of Ed and Ruby Stoll, Advance, MO, and Sis. Debra, daughter of Vernon and Susan Coblentz, Millwood, KY, at Church of Joy for Cedar Springs A.M. Church on June 1, 2007, by Jim Yoder.

Stoltzfus-King

Bro. Paul, son of Dan and Hannah Stoltzfus, East Waterford, PA, and Sis. Naomi, daughter of Jonas and Sadie King, Honey Grove, PA, at Cedar Grove Church for Shade Mountain Christian Fellowship on June 9, 2007, by Leroy Lapp.

Yoder-Bontrager

Bro. Melvin, son of Jonas and Malinda Yoder, Loveland, CO, and Sis. Amber, daughter of Willis and Esther Bontrager, Sullivan, IL, at New Life Tabernacle for Pleasant View Mennonite on June 2, 2007, by Jerry Yoder.

Yoder-Holofchak

Bro. Jesse, son of Elmer and Pauline Yoder, Paris, TN, and Sis. Sarah Holofchak, Paris, TN, daughter of Rick and Jolene Hickman, MO, at Fairview Baptist for Calvary Fellowship on June 15, 2007, by Henry Nissley.

Yoder-Yoder

Bro. Rodney, son of Glenn and Pauline Yoder, Grantsville, MD, and Sis. Lorraine, daughter of Jerry and Ruth Yoder, Salisbury, PA, at Bittering Mennonite Church for Mt View Mennonite on May 26, 2007, by Jerry Yoder, father of the bride.

cradle roll

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

Beachy, Dwayne and Kristina (Peter-sheim), Stanardsville, VA, third child, first son, Cameron Douglas, May 28, 2007.

Beachy, Jason and Cynthia (Lapp), Kinzers, PA, first child and dau., Mauren Elizabeth, May 25, 2007.

Beachy, Ken and Diane (Hostetler), Laurelville, OH, eleventh child, seventh son, Robert Cameron, May 8, 2007.

Gerber, Timothy and Mary Beth (Wagler), Gadshill, ON, fifth child, third dau., Kristina Joy, May 6, 2007.

Helmuth, Ernest and Danelle (Helmuth), Whiteville, TN, second child, first son, (one daughter deceased), Jared Lee, June 14, 2007.

Helmuth, Myron and Laura (Zehr), Hicksville, OH, second child and son, Chandler Myles, March 20, 2007.

Hershberger, Joseph and Leanna (Miller), Nickerson, KS, fourth child, third dau., Destinee Hope, May 25, 2007.

Hershberger, Paul and Cynthia (Miller), Partridge, KS, fourth child and dau., Katrina Joelle, June 20, 2007.

Hostetler, John and Rosemary (Yoder), Arthur, IL, second child and son, Justin Lavon, May 30, 2007.

Kauffman, Mark and Rosanna (Raber), Millersburg, OH, third child, second dau., Bethany Esther, Feb. 2, 2007.

Kauffman, Ray and Iretta (Beachy), Whiteville, TN, second and third children, (one previous daughter), boy and girl, John David (born Dec. 26, 2003) and Priscilla Marie (born June 29, 2002), adopted June 19, 2007.

King, Leon and Loretta (Schlabach), Montezuma, GA, second child, first dau., Sherry Dawn, June 11, 2007.

Kuepfer, Jeffery and Rhoda (Wagler), Lucknow, ON, sixth child, fourth son, Kendrick Lavon, May 9, 2007.

Miller, Ken and Virginia (Raber), Eden Valley, MN, fifth child, third dau., Jacquelyn Rachele, June 5, 2007.

Miller, Loren and Mandy (Miller), Eden Valley, MN, first child and son, Brendon Joseph, June 8, 2007.

Miller, Raymond and Wilma (Peachey), Shipshewana, IN, third child, second son, Micah Wyatt, April 14, 2007.

Overholt, Lawrence and Beth Anne (Blank), Osage, KS, sixth child, fifth dau., Serena Beth, May 21, 2007.

Peachy, Richard and Twila (Miller), Lewisburg, PA, third child, first dau., Andrea Ruth, May 16, 2007.

Petersheim, Philip and Marla (Yoder), Meyersdale, PA, fifth child, third dau., Shauna Gwenn, May 21, 2007.

Schrock, Eli and Carol (Miller), Grove City, MN, fifth child and dau., Danica Cheyanne, July 3, 2006.

Stoltzfus, Chester and Regina (Yoder), Wytheville, VA, sixth child, fifth son, (one deceased), Jordan Bradley, June 20, 2007.

Troyer, Harold and Larissa (Zaikova), Belleville, PA, first child and son, Dario Miguel, May 11, 2007.

Yoder, Paul and Wilma (Kauffman), Colon, MI, fifth child, fourth son, Austin Corey, Feb. 4, 2007.

Yoder, Victor and Marlene (Summy), Belvidere, TN, sixth child, fifth son, Julian Andrew, June 11, 2007.

ordinations

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

Bro. Elmer Glick, 57, was ordained to the office of bishop on June 3, 2007, at Slanesville Community Mennonite

Church, Slanesville, WV. Glenn Yoder gave preordination messages.

The charge was given by John U. Glick, assisted by Jonathan S. Stoltzfus and Glenn Yoder. Bro. Daniel Stoltzfus was also in the lot.

Bro. Milt Kinsinger, 33, Hartselle, AL, was called by voice of the church and ordained to the office of minister at Emmanuel Mennonite Church on June 10, 2007. Preordination messages were brought by Irvin Yoder, Montezuma, GA.

The charge was given by Millard Yoder, assisted by Eli Kauffman (GA) and Denver Yoder, Sr.

Bro. Marion Miller, 42, Quaker City, OH, and **Bro. Jonathan Raber**, 37, were ordained as ministers in a double ordination on May 13, 2007, at Antrim Mennonite Church, Antrim, OH. Preordination messages were brought by Ivan Beachy, Free Union, VA.

The charges were given by Edwin Weaver, assisted by Ivan Beachy and Homer Zook. Also in the lot were Ronnie Miller and Titus Lapp.

Bro. Stanley Nisly, 38, Altamont, KS, was called by voice of the church and ordained to the office of minister on June 10, 2007, at Cornerstone Mennonite Church, Oswego, KS. Preordination messages were given over a period of preparatory time by David Yoder, Ronald Miller, and Oren Yoder.

The charge was given by David Yoder, assisted by Oren Yoder and Ronald Miller.

Beachy, Elmer N., 76, Salisbury, PA, died suddenly in a traffic accident June 6, 2007. He was born Feb. 20, 1931, near Salisbury, PA, son of the late Noah M. and Elizabeth (Tice) Beachy.

He was an active member of Mountain View Mennonite Church. His participation included teaching Sunday School, singing with Mountain Anthems Chorus and an active participation in the Fellowship of Concerned Mennonites and in the study of Bible themes, especially prophecy.

On August 29, 1952, he was married to Lena Yoder. She survives. Other survivors include: six daughters, Esther (Leon) Hershberger, Wooster, OH; Rhoda (Dale) Curtis, Grantsville, MD; Orpha (Edward) Petersheim, Oakland, MD; Edith (Thomas) Miller, McConnelsville, OH; Kathleen Beachy, Salisbury, PA; Brenda (Brian) Yoder, Grantsville, MD; and one son, Jason Beachy, Greencastle, PA.

Also surviving are 20 grandchildren, and five great grandchildren; one brother Ernest, Salisbury; and five sisters: Grace (Menno) Beachy, Salisbury; Alma Beachy, Alice (Lewis) Tice; Miriam (Olen) Schrock; and Ruth (Robert) Miller, all of Grantsville, MD.

A funeral service was held June 9, with Jerry Yoder, Henry Tice, and Menno Yoder serving. Paul Emerson conducted the committal at the interment in the Mt. View Cemetery.

Kline, Paul, 64, died of a brain tumor in Wooster Community Hospital April 15, 2007. He was born June 12, 1942, at Fredericksburg, Ohio, son of David E. and Mary Anne (Schlabach) Kline.

He was a member of Peniel Christian Fellowship.

On June 11, 1966, he was married to Marie Mast. She survives. To this union were born four children: Matthew (Lois) Kline, Sugarcreek; Tim, Ann, and Tonya of the home. Other survivors include three brothers: Jerry and David of Fredericksburg; and Vernon of Shreve; two sisters: Ada, Michigan; and Barbara, Dundee, OH.

A funeral service was held at Peniel on April 18, with Nathan Yoder serving. Burial was in the church cemetery.

Sommers, Henry A, 83, Uniontown, OH, died on May 14, 2007. He was born in Hartville, OH, on April 18, 1924, to the late Allen B. and Elizabeth (Miller) Sommers.

He was a member of Pleasant View A.M. Church.

On June 9, 1955, he was married to Susan H. Troyer. She survives. Other survivors include daughter, Alma Kay Hershberger; sons: Henry Sommers, Jr.; and Archie Ray Sommers, both of Uniontown, sister Susan (Daniel) Summy, VA.

He was preceded in death by infant son, Levi; son-in-law, Wayne Hershberger, an infant brother and sister; brothers:

Wallace, Ervin, Joseph, Daniel, and Allen Sommers and sisters: Fannie Byler and Katie Ann Sommers.

A funeral service was held May 17 with Homer Zook officiating. Burial was in the Pleasant View Cemetery.

Wagler, Norman B., 72, of Wellesley, ON, died May 8, 2007. He was born July 18, 1934, son of the late Amos and Emma (Brenneman) Wagler.

He was a member of Cedar Grove A.M. Church, Wellesley.

On Sept 7, 1960, he was married to Esther Gerber. She died May 12, 2004. Survivors include six children: David (Rosanna) Wagler, Wellesley; Nancy (Paul) Jantzi, Milverton; Anne (Larry) Albrecht, Newton; John (Jeneve) Wagler, Wellesley; Mary Elaine Wagler, Newton; and Stanley (Ethel) Wagler, Listowel. Other survivors include a brother, Daniel (Mary) Wagler, Stratford; sisters, Marie (Earl) Bender, Cross Hill; Vera Dyck, Bancroft; Edna (Elmer) Ropp, Brunner; Esther (Roy) Scheerer, Millbank; Deborah (Joseph) Zehr, Millbank; and Florence (Anders) Bergsma, Rosedale, B.C.

Preceding him in death were three sons in infancy, one brother Omar Wagler in 2004; one sister Eileen Wagler in 1997; two grandsons, Brandon Wagler in 2001 and Jared Jantzi in 2004, sister-in-law Shirley Gerber in 1994 and brother-in-law John Dyck .

A funeral service was held May 11, at Cedar Grove A.M. with Arthur Gerber, Laverne Ropp and Larry Ropp serving. Burial was in the Cedar Grove Cemetery.

Yoder, Henry Eli, 87, died May 23, 2007, in a hospital at Cumberland, MD. He was born at Salisbury, PA, Nov. 9, 1919, son of the late Eli and Amanda (Hershberger) Yoder.

He was a faithful and diligent member of Mt. View Mennonite Church, Salisbury, PA.

Henry was founder and president of Yoders, Inc. and served in many community and church offices, including the Christian school board for many years, as grader and penpal of inmates for various prison ministries, sharing his wife's appreciation of nature and music and a keen enjoyment of spreading the Good News.

On May 25, 1947, he was married to Mary Elizabeth Beachy. She died on April 1, 2004, so they lived together in matrimony for 57 years.

Surviving are two sons: Joseph (Amanda) Yoder, Scottdale, PA; Eli Moses (Karen) Yoder, Grantsville, MD; two daughters: Rachel Yoder, Grantsville, MD; and Joanna "Jan" (Glenn Howard) Schrock, Salisbury, PA. Other survivors include nine grandchildren; brothers: Paul, Grantsville, MD; and John, Salisbury, PA; sisters: Edna (Mrs. Claude Beachy), Paoli, IN; and Lena (Mrs. Elmer Beachy), Salisbury, PA; and sister-in-law, Lena Yoder.

Preceding him in death were a brother, Ernest; and two sisters, Elizabeth and Mabel.

Funeral services were held May 27, with Jerry Yoder, Menno Yoder, Phil Maust and Henry Tice serving. Burial was in the Mt. View Cemetery.

The Day of the Risen Christ,” an article by Keith L. Brooks, in *Sword and Trumpet*, Oct., 2006, discussed why we worship on the first day of the week instead on the Old Testament Jewish Sabbath.

The Sabbath is given major emphasis by the Seventh Day Adventists. This has at times also touched persons in our circles. The following points have been gleaned from the article:

—The ministry of Christ on earth was under the Old Testament dispensation. Jesus said nothing about keeping the “Sabbath-keeping” commandment. Some of the things He did on the Sabbath angered the Jews. His earthly ministry was carried out pre-Resurrection.

—Christ never addressed Sabbath-keeping but He came to fulfill the law.

—The OT Sabbath was instituted to commemorate a finished creation. (Exodus 20:8-11) Christians began observing the first day of the week to commemorate a finished redemption.

—Traditional Jews and Christians, side by side, observed different days. The former recognized only a dead Jesus. The latter celebrated a risen Lord and Savior.

—Jesus met with the believers in His resurrected body on the first day of the week, with no hint of disapproval.

—Contrary to some teaching, it was not the Roman emperor, Constantine, who made the switch from the Jewish Sabbath to Sunday.

—The article gives six dated references by early church leaders, all pre-Constantine, who wrote in support of keeping the Lord’s Day. Ignatius of Antioch, a disciple of John, wrote in 101, A.D.: “Those who were concerned with old things have come to newness of confidence, no longer keeping Sabbaths, but living according to the Lord’s Day... Let us no more Sabbathize.” See also Revelation 1:10, “I was in the Spirit on the Lord’s day....”

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Wesley Brown is a federal judge in Wichita, KS. He was appointed “for life or good behavior, whichever he lost first.” This quote from him appeared in *The Hutchinson News*, 6-10-07. His appointment came 45 years ago. He was born June 22, 1907.

Here are several quotes from Judge Brown:

“I still look up to all the people around me.”

“Humility is vital in my profession; I think I still learn more every day

than most people do because I have to.”

“I enjoy being useful. I am able to do that by being surrounded by bright, intelligent and helpful lawyers and staff.”

This story is of special interest to those of us who have graduated from the middle-aged crowd. Apparently judges, unlike many pastors, do not face mandatory retirement at age 65. Obviously, few pastors or judges live to be 100, let alone being physically and mentally able to serve. This story reminds us again that people do age at different rates. To standardize retirement age seems to reflect the illusion that we can improve on our Creator’s wisdom in the matter. It is an interesting expression of legalism.

It is only right to recognize that potential ministerial retirees may not be the first to notice when they should defer to younger leadership. An unwillingness to receive helpful counsel can complicate the matter. Good relationships on the leadership team create a climate in which appropriate and timely transitions can occur. Failure in this area is not a kindness to the church.

Perhaps ministers in their prime years would do well to write a memo to themselves to be reviewed at appropriate times.

Since aging is inevitable, barring an early death, perhaps an ordination charge should include an appropriate reference to this consideration.



Why is it that the need for Christian counseling has increased so much in recent times? Surely persons with unresolved spiritual and emotional needs are entitled to whatever help they need.

Those who are engaged in counseling ministries seem to have more than enough to do. Sincere Christians do not always agree on how counselees can best be helped. The question is: How does one measure successful counseling? Could we not agree on the following ideals?

—The counselor should be able to distinguish between sin and sickness. At times they are closely related.

—Psychology is a philosophy and a theory rather than a science. Sigmund Freud and others associated with its founding were not Christian believers. An unquestioned acceptance of psychology surely compromises Christian fundamentals.

—It seems regrettable that Christians with particular needs need to go away from the local body of believers to get help. Ideally, another member of the body should be able to help.

—A kind brother sent me a book that I found credible and convincing. The title may be a bit of a turnoff: *Why Christians Can't Trust Psychology*, by a pastor, Ed Bulkley. It is a fervent appeal to recognize the value of the Word of God in meeting people's needs. (2 Peter 1:3,4; 2 Timothy 3:16,17) I believe that psychology is essentially humanistic and is, therefore, unable to meet spiritual needs.

This subject seems to be getting considerable attention from different perspectives. May those with serious concerns have a corresponding portion of charity and goodwill. I believe they might be surprised at how many people share their concerns.

All of us should be humble enough to hear another person's view and concern. To concern ourselves with *what is right* rather than *who is right* will be helpful in meeting the needs among us.



A tribute to Elmer N. Beachy, (1931-2007):

I was in Akron, PA, on June 7 when Mary called me to tell me that our dear friend, Elmer Beachy was instantly killed in a highway accident on June 6. The funeral was to be on Saturday, June 10. The news was a real shock.

I was able to arrange to ride to the funeral with Floyd and Marilyn

Stoltzfus and several other brethren. The service was very meaningful. Three ministers from the home congregation participated. A grandson gave a touching tribute. The speakers were unanimous that Brother Elmer had lived his Christian life with whole-hearted integrity.

Bro. Elmer had the humility to evaluate his own journey critically. He expressed regret that the soundness of some of his counsel was not borne out by the passing of time. He was committed to serving the Lord faithfully in the present with an eye to the eternal future.

One of the speakers mentioned that the furnishings in the Beachy home reflected economy and simplicity. Accumulation of material wealth was obviously not high a priority. Following the service, a brother who was in a position to know, reported that Bro. Elmer was a generous giver.

He loved the church. In matters of preference or opinion, he was flexible. But in matters where the message of Scripture was clear, faithfulness was not negotiable. So it was a tremendous blessing and encouragement to hear brethren who knew him better than I did to affirm his life and vision. May the truths that were so precious to him live on in the lives of those he loved.

—DLM 

Ministers' Meeting Messages—2007

This is a condensation of a message given at the annual Ministers' Meetings, April 3-5, 2007, at Yoder Mennonite Church, in rural Hutchinson, KS. The set of eight tapes or CD's with 10 messages (plus three sermon responses and a men's and women's sessions on tape) is available from SON Recordings, 10100 Piper Lane, Bristow, VA, 20136, for \$45, postpaid.

3. Lessons for the Minister and his Wife in Family Relations

—Ronald Miller, Oswego, KS

While someone whose family is grown could bring a more seasoned perspective to this, I shall attempt to speak as one who is mid-stream. My wife and I have six children, ranging in age from 14 to 2. Furthermore, I am the only ordained person in the outreach church we attend, having moved there from this community nearly four years ago. With our many responsibilities, it feels like we're mid-stream; sometimes it feels like we are navigating rapids. When I spoke about this with a local pastor recently, he said, "I've got news for you, Brother. It just speeds up."

We speak about these things in idealistic terms and that's good. We should be reaching out beyond where

we are now, for ways to improve. Even though it's idealistic, it's also attainable. There's little reason to reach for that which is unattainable.

I have six young children. "The jury is still out;" the results aren't finished. Many of you are here whose children are grown. We can all think of situations where, from our perspective, children experienced a positive home situation. Yet, the results were mixed. We can also think of a home that we identified as having significant needs and the results were mixed. My challenge to you and me is faithfulness. This is not meant to make anyone feel guilty who should not. I also want to recognize here that the best parenting in the world does not somehow "trump" or overrule the free will of man. If the perfect environment would guarantee the perfect result, Eve would not have done what she did. Our children are not really ours. We are stewards, responsible to God for how we parent them. We leave the final results and analyses with the Lord.

In Ephesians 5:21-33, we note a classic passage on this topic. Is it not true, men, and pastors particularly, that we have many different responsibilities? We have the responsibilities of family, of

bread-winning, and of ministry. Our leadership model seems to combine the second and third one. We ministers don't earn a salary. There are some good things about that. Each leadership model brings its positives and its negatives. I'm not asking for a change, but this is part of what complicates things for some of us. The simple matter of putting bread on the table needs some attention. How do we prioritize these responsibilities? That's where it gets really difficult.

Do we just look at the order in which these responsibilities were laid on us and assume that tells us how to prioritize? For me, I had a job before I was married. I got married before I was ordained. That's a logical order there, right? No, it's not.

Should we prioritize, then, on the basis of what is most important? How do you do that? What is most important? I think I could make a solid scriptural case with the premise that our families are the most important. But the New Testament speaks more of the church going into eternity than of the family doing so. So we could make a solid case for that premise. We all know that we are to be responsible in the work place, so how do we decide?

Perhaps we should prioritize on the basis of what is most urgent.

That's sometimes hard to decide, too. I have heard it said we shouldn't worry about what's urgent, just what's important. Let's say my neighbor is taking his son fishing in the hope of building a better relationship with his son. If, as he goes past my house on fire, I hope he shelves the important for the urgent. I hope he helps me out. While urgency can't be the last word, it does play a role in our choices. We must cultivate a flexibility that allows us to respond appropriately to urgent situations.

Even that is not the definitive thing. One evening, when I was five years old, my dad was involved in ministry at the prison. They were having a Bible study with the inmates. He was not able to stay for the whole time, but met several of our family on the way to the doctor, because a horse had kicked me in the head. Yes, ministry was important to him, but a situation arose that seemed more urgent. So he excused himself. Let's have that kind of flexibility.

I'm not very good at multi-tasking. Women seem to do better at that. What I focus on tends to be what I'm best at. This past month at work was hectic. I really don't like working that many hours, but there were very many things that needed to be done.

In our discussion of prioritization of duties, let's not forget Mary and

Martha. When Martha complained to Jesus that she was doing all the work and Mary wasn't helping her. Jesus said, "Martha, Martha, thou art careful and troubled about many things. But one thing is needful and Mary hath chosen that good part which shall not be taken away from her. Thou art cumbered about many things, but she hath chosen that good part, which shall not be taken away from her" (Luke 10:38-42). What were those things? "These things" constituted service—doing, working, serving. But "that good part" was sitting and listening.

We are continually confronted with choices. Will we choose "things" or "that good part?"

As we choose "that good part," "things" tend to find their place and we find our way. If our attitude is sitting and listening, it will help us to prioritize our duties.

I haven't answered the question of how to prioritize. I'm not fond of compartmentalizing my life. I said we have the varied responsibilities of family, of ministry and of bread-winning. In fact, Ken Nisly, who is unit leader at Hillcrest Home, said something I really appreciated about this: "We don't like to encourage people to go *into* service [at Hillcrest], because it gives the connotation that it's something you go *into and out of*."

The question is not, "Shall we live as children of the King, but where shall we focus our energies in the greater scheme of things that God has called us to?" We wear different "hats": the hat of vocation, the hat of family, the hat of church, and the hat of husband and father—all under the umbrella of ministry. We should not over-compartmentalize our lives. If you cannot do your vocation as a ministry, I would invite you to consider an alternative occupation. Let us view what God has called us to as part of His plan for our ministry.

I propose that we focus on things that need to be done by turn. That means we must sometimes exclude interruptions. Is that alright? If our families realize that must happen, they are more patient. For example, we can tell our children, "Dad's going to a minister's meeting; he'll be gone for a while." Sometimes Mom and Dad are unavailable. (I simply have not found a way to give first priority to every responsibility I have.) Thus, I propose that it's alright to focus on work when we're at work. It's alright to focus on preaching when we're studying. It's alright to focus on the brotherhood when we're with them.

It's alright to focus on family, too. We don't do as well at some of these things as we'd like to, but we've started a plan to do something as a family

right after those times when I'm gone. We want it to be something that communicates to them that we are a family. It seems to say, "It's true that we were apart, but now we're together again and that's important to us." It might be a picnic or going shopping together or any of a number of things. In January when I got back, it had snowed a lot on Saturday night and we called off church. I must admit that one thing I didn't feel like doing the next morning was going out and building snowmen. But that's what we did. Find ways to communicate when you're with your family that makes their interests important.

How do I decide what to focus on? I don't know. I believe our omniscient God anticipated every decision we have to make. He could have communicated beforehand in John 37:14, "When _____ happens, you're supposed to do _____." He hasn't done that. I believe the lines are intentionally fuzzy. Some of us would prefer to have a neat little check list, where it's "thus and so." No questions. No problem. It's all laid out and we don't have to ask. The Lord in His goodness has said, "I want you to ask. I want a relationship with you. I put you in situations where you don't know what to do, so that you come to Me."

How are we to relate to our children? Ephesians 6:4 says, "And

ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." One translation says, "Don't exasperate your children." Don't raise expectations you're not planning to fulfill. Don't frustrate them. Don't give them reason to foster resentment. Nurture and admonition, according to Strong suggests education, training, disciplinary correction, chastening, chastisement, instruction, calling attention, mild rebuke or warning. I see at least two elements: *Nurture* is more positive. It is that which meets nutritional minimums so that growth can occur. *Admonition* might refer more to snipping away what doesn't facilitate growth. These two words make us feel quite inadequate, at times.

Pastor's children have certain needs. Let us try to address those. They need to know that they matter. They also need the security of knowing that life does not revolve around them, and that someone else is in charge. They need to realize that not everyone dances when they snap their fingers. They should not be asked to shoulder inside information pertaining to church matters. Of course, older children can handle more information than younger ones can. The young ones don't need to know church business, because it

tends to build walls and jeopardize relationships with their friends. Our children need to be spared of unnecessary information.

Our children should also be freed from inappropriate or heightened expectations as minister's children. This applies to conduct, appearance, and witness. Surely all of us would like to have model families. We wish we had children who never embarrassed us. We wish we had children who never made decisions that reflected poorly on our parenting. May I entreat you to appeal to them on the basis of their accountability to the Father, rather than because they're a preacher's son or daughter?

Much of this depends on our point of view. If we see our role as quite exclusive, or prestigious, or important, our children will struggle with resentment at needing to measure up to "Dad's idea of what they should be." As I was growing up, I do not remember Mom or Dad ever saying, "I think you'd better be careful. I don't think preacher's children ought to do that."

Yes, our children need correction, but they also need affirmation that has as its goal effectively "passing the baton." A certain U. S. women's Olympic relay team invested an enormous amount of disciplined preparation and practice. As my

memory goes, this team was a heavy favorite to win the race. This team fully expected to show up and do what they had practiced for, so the prize would be theirs. But, something happened. In the passing of the baton from one to the other, it was fumbled and it clattered harmlessly to the pavement. All that preparation and effort was for naught. They lost. Naturally, they were very disappointed. We are in a relay race of sorts. We are interested, I trust, in passing the baton of faith on to the next generation.

A successful transfer involves several things: A good hand off and a good reception. I'm glad that in this race it's not who finishes first who gets the prize. It's whoever runs well.

Our greatest job as parents is not so much in perfect parenting, as it is in pointing our children to the Father. Nobody here has done such a good job that they don't wish they had done some things differently. We don't want to hide behind that, but it becomes a real challenge for us to say, "Son or daughter, we're going to disappoint you and fail you sometimes, but let me let you in on something: There is Someone who won't."

One of the things we pray is that the Lord would bring situations into our children's lives that build faith. We remember that faith is usually

built around some adversity. The Lord has been faithful. Our house is heated by hot water. One day the fan, which I had replaced not long before, quit working. I don't consider myself particularly gifted in things mechanical, so I wondered what to do. First, I checked for electricity. It was there. The fan was nearly new, but it didn't work. I was thinking we'd have to call in a serviceman, but on a spur of the moment decision, I decided, "We ought to pray about this." The Lord who can heal people can heal wood stoves, fan motors or whatever. So the family gathered around in the garage and prayed, "Lord, we don't know what's wrong, but we believe You do. If it pleases You, help us figure out what's going on." A short time later we noticed that the one wire going to the thermostat was loose. Did that build faith? I think so. Then I ask myself, *Why have I walked around many such opportunities without turning to the Father, because I haven't had the faith to ask?*

A seven-year-old child had a problem with bed-wetting. The parents tried a number of different solutions. The mother more often than the father would get the child up at night. That seemed to help. The child was such a sound sleeper, that she might collapse on her way to the bathroom. If she wasn't urged to

move on, she would be quite content to sleep the rest of the night on the floor. The parents were perplexed. Finally they decided to give the problem to the Lord. The parents talked to the child. Then the father said, "Let's pray. I'll pray; then I'll help you pray that the Lord would get you up. Then you tell this to the Lord, 'If You do that, I'll do my part.'" That solved the problem. The Lord gets her up at night. Amazing! Do you think that child thinks that God answers prayer? Let's be interested and careful that we cooperate with the Lord in building faith in our children. Of course, we dare not pray in such a way that we think the Lord is some kind of puppet which we control.

Husband, understand your wife. Discern her needs with wisdom. One of the benefits of living together for a lifetime is that the partners continue to get to know each other better. Those who have been married for five years know better how to dwell with their wife than they could on their wedding day. If not, the marriage is not very healthy.

Should a minister tell his wife everything? If the husband is dwelling with her according to knowledge, that will guide him. If she has said she doesn't want to know everything he knows, that could indicate that he would show her greater respect if

he refrained. In general, I believe a minister should tell his wife “pretty much everything.” My wife and I are a team. Generally, what I know, she knows. You may know of situations where that much sharing of information constitutes emotional overload. That’s where it’s better to dwell with her “according to knowledge.”


Love her as Christ loved the church. In this matter of headship, we have a perfect head. Our wives do not. They are asked to submit to an imperfect head—their husbands. We submit to a perfect Christ.

Honor her as the weaker vessel. Earn her support by taking her into every area of your life. Be genuine and consistent. Be open and communicative about your ministry. Provide encouragement and meaningful spiritual ministry. The women are to be teachers of good things. The older women are to teach the young women to be sober, to love their husbands, and to love their children. Give her the opportunity to open her heart to you. I’m trying to grow in this, too. My wife sometimes asks, “What’s going on inside?” I suggest that you ask your wives if they would appreciate

for you to minister to them. Walk with them, allow them to struggle with you through decisions, and provide spiritual leadership.

Qualifications for the minister’s wife are mentioned in Scripture, too. I believe your embracing of your husband’s responsibilities and role has much to do with your children’s attitudes toward their father’s ministry. Your ability to stand by him goes a long way in your children’s acceptance of his role and ministry. Wives, stand with your husband in public. Express your solidarity in public, but critique him in private. We men need that.

When it’s difficult to trust your husband, don’t forget that you are to trust a sovereign God, who can even salvage your husband’s mistakes and make something good out of them. The conduct of the wife has a strong spiritual influence on the husband, as well as the family. Children are pretty sharp. They tend to detect rifts and disagreements between their parents.

May the Lord grant us the grace to walk with Him. May He teach us to prioritize as He would have us to and the wisdom to respond appropriately to His nudges. 

THERE IS NOTHING SO KINGLY AS KINDNESS

and nothing so royal as truth



Afghanistan

Floyd Stoltzfus

Reuben and Mary Ann Yoder (former director of Faith Mission Home, VA) are presently serving under Christian Aid Ministries in Pakistan. Before that, they had overlapped with their son Darrell, who served in Afghanistan for several months to oversee a spring water development project. The plan consisted of channeling spring water to make it more accessible to remote, needy villages.

(From *Data of Afghanistan: "Operation World, 2001 Edition,"* I glean, with permission, the following overview:)

The economy of Afghanistan was shattered by 22 years of war. It brought most of the population to ruin and destitution. An estimated one million people lost their lives and four million children were orphaned. When the countryside was bombed, half the housing, most of the irrigation systems, and a high percentage of the livestock was destroyed. During the Taliban regime, the country imposed the strictest interpretation of Islam in the world. The economy was devastated.

Afghanistan is one of the least

reached countries in the world. More than 97% of the population is Muslim. The number of Afghan Christians is estimated at 1,000 to 3,000. The population in 2000 A.D. was 22,720,000. Though there is no visible church in Afghanistan, the number of Afghan believers is increasing in urban and some remote areas.

Because of fear and suspicion, many believers find it difficult to meet in groups. Pray for this country and especially the 70 people groups who have not been reached with the Gospel. We bless the Yoders, who are faithfully serving in this high risk part of the world. Remember them in your intercessions to our omnipresent Heavenly Father.

Being and Doing

—*Reuben Yoder*

A mix of jet lag, the 3:30 a.m. Muslim prayer call, and my personal struggle with the dynamics of sharing Jesus Christ with a people whose language I do not understand had me wide awake. I realize that while these people are very forgiving toward us Americans as we fumble with their

culture, the process of conveying a saving faith in Jesus Christ can be hindered. As I pondered and listened, this is what God said:

“In the beginning was the **Word**, and the Word was with God, and the **word was God**. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. **In him was life**; and the life was the **light of men**. And the **light shineth in the darkness**; and the **darkness comprehended it not**. And the **Word was made flesh and dwelt among us**, and we **beheld his glory**, the glory as of the only begotten of the father, full of grace and truth. And of his **fullness have we received**, and grace for grace” (John 1:1-5; 14, 16). “**Now then we are ambassadors for Christ**, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God” (2 Corinthians 5:20). “He that spared not his own son, but delivered him up for us all, how shall he not with him also **freely give us all things?**” (Romans 8:32). “But we have this **treasure in earthen vessels**, that the excellency of the power may be of God, and not of us. Always bearing about **in the body** the dying of the Lord Jesus, **that the life also of Jesus might be manifest in our body**” 2 Corinthians 4:7, 10).


This message was not new, but

forceful and clear. We are called to **BE** holy, pure, virtuous, faithful, godly, temperate, loving, gentle, good, meek, followers of God, examples of the believers, servants, ambassadors, transformed, living sacrifices, obedient, and the **total embodiment of truth and GOD WILL DO THE TALKING**. We are called first to Himself and then to His service. Relationship and service—who we are and what we do—are inseparable. There are few individual demonstrations of greater effectiveness to a hostile world than the daily flow of the Holy Spirit from deep within the yielded life unto the glory of God. While the forcefulness of God’s message to me was in *being*, I want to be balanced with consistent words. Let us remember, however, that what we really are usually counts more than where we set the volume.

Our purpose in Afghanistan under Christian Aid Ministries is to develop water systems for remote villages. Our goal is that this service may open doors to bring the light of the Gospel so Living Water can flow to a culture deeply entrenched in Islam and battered by war and natural calamity.

Reassurances of God’s call and presence are especially meaningful as we are alerted to a special security watch issued by German

military personnel requesting “non-movement” for all NGO’s (non-government organization personnel) and foreigners in the Taloqan area the day following the death of the

chief commander of the Taliban. Beyond this stop sign, we continue to move and function with vigilance, sensitivity, and the blessing of God on our lives. 

helpers at home

The Older Years, a Season of Joy

Mary June Glick

In Acts 20:24, Paul expresses the desire to finish his course with joy. As we grow older, we still desire to enjoy life and to bless others. Does this desire always depend on our attitude or how we lived our younger years? I used to believe so, but as I grow older, I am more aware of the fact that there are circumstances out of our control, especially forms of senility where the same people who were once kind, loving, and mature later go through stages of anger and childish behavior beyond their control.

I speak to those of us who have our normal mental faculties and can reason and think clearly. I believe the first requisite for joy in our older years is faith in Jesus Christ, who is our joy and gives us hope for the future. We also need to determine in our hearts that we will rejoice and enjoy life. I am convinced that joy is

a CHOICE. We choose to be joyful, to live life to the fullest. Last month I referred to accepting change. It is important that, as we grow older, we accept the fact that life has changed and will continue to do so. Our bodies keep aging; our families move on with their lives; and things change in the church and community.

Are we going to sit around and bemoan these changes and wish for the past or are we going to accept change as inevitable and full of possibility and potential for growth? Will we reach for new horizons and broaden our knowledge of life and the people in the world around us?

Let us explore some practical ideas about enjoying life in our older years.

1. Admit that you are growing older.

You have earned your gray hair. Accept your physical limitations but

don't let them rule your life. I realize there can be two extremes—where we either constantly dwell on our physical problems *or* we try to do more than we are capable of doing.

We need to find a balance. Changes in our health can be frightening; we don't feel well; our energy level is low; we don't see or hear as well; or walking is more difficult. We don't want to complain, but it is okay to have someone with whom we can share our experiences and express how we feel. It is also very important to go on with life—to find things to do, to be cheerful, to thank God for what we have and can do.

2. **Learn new things.**

Learning something new helps keep our minds sharp. There are many things available to us women today in the form of hobbies and service. Some of these include scrap booking, sewing, quilting, reading, cooking, computers, making cards, gardening, and so on. I have learned to use the computer and make my own cards and other things. I also enjoy taking pictures of flowers, butterflies, and birds and using them on the computer. There are so many things I like to do that I can't imagine ever getting bored!

One word of caution: Let us use our creativity for God's glory and to bless others. Let us be careful because

harmless hobbies can become very expensive. Let us find ways to be careful stewards.


3. **Enjoy life!**

Enjoy, enjoy, enjoy! I cannot over-emphasize the fact that God intends for us to enjoy what we're doing. I realize that there are difficult times in everybody's life and we are not always going to be happy and laughing, but I believe even in those difficult times we can find joy. We can find joy in a sunset, the song of birds, in other beauty of God's wonderful creation. We find joy in the family—our children and grandchildren, in other people. We enjoy travel to new areas, or just go for a drive on a Sunday afternoon. We enjoy our home and the many blessings God has given.

4. **Teach the younger women.**

(Titus 2:4)

Be available and interested in their lives and their families. Help out where you can. This will vary, of course. For some it may be helping a younger woman with her cleaning or gardening or canning, or it may mean taking a meal when there's a new baby or caring for the older children. God may even ask you to teach a women's Sunday School class— will you be available?

“They shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isaiah 35:10b). 

Caring Hands

Anita Yoder

YoDi'l is a young boy who lives in Haiti. He used to live down the hill from the Christian Aid Ministries' (CAM) compound. There a small path led to their one-room hut under a lone tree. The simple structure was obviously the work of a carpenter without good tools or materials.

Young YoDi'l lived with his mother. He made friends with Isaiah and Javan, the sons of Rick and Janet Brubaker, who served with CAM. Isaiah and Javan visited in YoDi'l's home. They saw the dirt floor. They saw that his bed was only some rags piled in a corner.

One week it rained and rained--and rained some more. "YoDi'l and his mom have to stand in their house right now. They have no chairs and no bed. Their house must be all muddy," Isaiah and Javan kept repeating as they rain continued. As a family, they talked about YoDi'l's situation. What could they do? All that rain was surely making a stream that ran right through YoDi'l's house!

Together, the Brubaker family decided to go bed hunting. No mattress would do, because it would only

become filthy from the earthen floor and might even become a place for pesky rodents. They decided that a simple bed frame with bedding from their warehouse would solve the problem.


After a bouncy 30-minute ride, they came to a town called Cabaret. They noticed a lot of discarded things piled beside the road. They wondered if they could find something useful there. Amazingly, they found something that could be used for a bed. But it wasn't just for the taking. The owners wanted to sell it. After haggling over the price, the owner settled for \$25.

What a buy! They felt satisfied. They would give it to YoDi'l and his mother. When they got back, YoDi'l was waiting for them. He got a great big smile when they told him the bed frame was for him. The bed frame, a quilt, and a sheet were welcome additions to YoDi'l's poor house. Now when it rained, he could at least sleep off the floor.

After a time, YoDi'l told the boys that the bed had been taken away. Isaiah and Javan felt bad that their gift had been stolen. But a few days later,

much to their relief, YoDi'l reported that the bed had mysteriously come back. Some time later, YoDi'l and his mother moved to town, so the boys didn't see him any more.

Loving, caring hands made the

quilt and provided the funds that Isaiah and Javan's family gave to YoDi'l. Let us ask God to make our hands loving and caring so that we may also benefit others. 

youth messages

Dear Youth,

On a scale of 1-10, how would you rate your relationship with your parents and those who are "over you in the Lord?" Would you like that rating to improve?

There are many factors that contribute to poor relationships with authorities. Perhaps you have been unjustly hurt by the very people that God intended to be your role models. If so, that is sad. Perhaps your authorities are uncomfortable

communicating on a heart level with those who are under them. This is also very sad.

But, you still have options. There are hundreds of youth who have not become victims of such situations, but have allowed God to fill those sore spots and empty spots.

Read further to see what some youth believe about how you can take initiative in building relationships with those who "have the rule over you" (Heb13: 7, 17) —EE

This Month's QUESTION

Youth sometimes wish they had a closer relationship with their parents and ministers. If those in authority neglect close relationships how can youth begin building a relationship, even though it seems "backwards" for them to do the initiating?

r e s p o n s e f r o m o u r r e a d e r s ...

A relationship is a two-way street, so I think youth are partially responsible for their relationships with their authorities. Don't be afraid to initiate the relationship, and they will probably respond to you. If you feel frustrated

with the lack of communication, talk to them. Perhaps a good way to do this is to write a letter. Tell them how you appreciate them and want to get to know them better. Raise questions and tell them exactly how you feel but edit it

heavily to make sure no bitter attitudes come through. You will never regret any efforts you make in building that relationship. A close connection with your authority will not only clear the air between the two of you and bring you closer together but will also be one step in strengthening your church or family.

—Julia Miller, Newcomerstown, OH

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Here are some of my suggestions:

1. Tell them what you think would be helpful in your relationship
2. Pray for them
3. Commend them for something they did that we think will help to build relationships.
4. Do your part to encourage them in their own life.
5. Even if our requests/ideas may be turned down or thought little of, we still need to pursue the improvement of the relationship

—Kevin King, Kinzers, PA

• • • • •

Too often the reason we do not have a relationship with our authority stems back to us. We have neglected to show the respect and submission that we should. Once we begin to submit to their authority, then we can start to build a relationship. (I know that sometimes our authority is not relational, but the same things

apply then.) We need to involve them in our lives. Show them that you respect their authority and do not just respect them as authority. Our ministers like to be involved in our personal lives. Volunteer to take them shopping, hunting, car shopping. Involve them in the fun of your lives too. Relationships take two. Prove to them that you are willing to take the first step.

—Katrina Gingerich, Plain City, OH

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First of all we need to lose the mindset that it is backwards for youth to initiate relationships with those in authority over them. We think, “They are older; they are the ones who should be coming to us.” In reality, it is just as much our problem as it is theirs if there is a lack of meaningful relationships with our parents and authorities in our lives.

Why do we struggle with relating to these people? I believe the chief cause of this strain in our relationships is unresolved conflicts.

Ask yourself: “Are there things that my parents or authorities have done, or neglected to do, that is causing friction in this relationship?” “Are there things that I have done or neglected to do that is causing friction in this relationship?” I

have discovered that many times when communication is shallow or strained with those above us, it is because of unresolved conflicts.

So how can we successfully bridge these gaps in communication between us? We must face our conflicts. We must take steps to heal the wounds in our relationships. We must not run; we must not attack; we must confront. The first step to facing conflict is to remove any “beam” in our own eyes that may be blocking a proper view of the situation (Matthew 7:5). Once we have asked forgiveness for any wrongdoing on our part, we must subsequently forgive the other party (Matthew 18:21,22). Furthermore, regardless of whether the other party ever responds to proper approaching techniques or not, we must still forgive them. We will never experience freedom from tension and insignificance in our relationships unless we are willing to lay down the offenses we have been dealt, and to release our offenders out of the cages of bitterness and captivity that we have been guarding.

Of course, living in freedom from these conflicts is much easier said than done because of the age-old adversary, Satan. We know he is the ultimate enemy of peace. He knows if we can enjoy healthy communication with those in authority over us we

become lethal forces against his purposes. This is why Ephesians 6:12 says, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” The key is that we do not view conflicts as battles between fellow believers, but rather as direct warfare between righteousness and evil.

With God’s help we can all overcome this major roadblock to effective communication, but we must seize the initiative, clear our wrongs, and release the past. Let us follow the words of I Peter 4:8: “And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.” If we will only have fervent, genuine, unconditional love for one another as we work to remedy unresolved conflicts between us, we can conquer any communication obstacle we will ever face.

—Tyler Hochstetler, Aroda, VA



If those in authority neglect building close relationships, we as youth can begin building a relationship, even though it seems “backwards” for us to do the initiating. The first step in initiating a relationship with someone in authority is to humbly submit to that person. If you are rebelling

against him or her, you don't stand a very good chance of forming a close relationship.

The next step in building a relationship with your authority is to show interest in his or her personal life. I've heard that some positions of authority can be very lonely, and I'm sure any authority figure could use a listening ear.

And finally, it's difficult to form a close relationship with anyone if you aren't willing to share your personal journey—your struggles and your triumphs. But when you do share about yourself, you need to find a balance between whining about your misfortunes and gloating about your God-given talents. Be honest, but don't exaggerate.

If your authority doesn't respond to your initiation, don't give up. Keep praying for that person and ask God for further direction.

—Heidi Kuepfer, Hutchinson, KS




One way to start building a relationship is to open up to your parents/authority with what you're struggling with in your life... when you start opening up and asking for advice on how to get through these struggles, your parents and/or authority, (ministers, etc.) usually start opening up about a similar experience they've gone through, and then proceed to tell you the consequences or blessings that they have received by making the right or wrong decisions. I've done this with my parents many times. It helps build trust. I always try to keep an open mind to what my parents have to say, and if I have any questions concerning their advice, I bring it up immediately.

I realize every situation is different, but opening up to my parents has helped build my relationship with them. God bless each of you!

—Austin Lapp, Dundee, NY

Next Month's
QUESTION

God invites everyone into a relationship with Himself. Those who accept that invitation are also called to follow Him and to serve Him. What are some specific ways that youth are "called to the kingdom for such a time as this?"

Please respond by August 20. 

THOUGHT GEMS

The truth may hurt but a lie brings agony

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To be angry with a weak man is a sign that
you are not strong yourself

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Generally speaking, duty is what we expect of others

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If you think a seatbelt is uncomfortable, you've
never tried a stretcher

• • • • •

Many people could live within their incomes if they were
as careful all year round spending their money as
they are right after a vacation

• • • • •

One cannot keep people from having a bad opinion about
us, but we can keep them from being right about it

• • • • •

The three greatest sins of today are indifference to,
neglect of and disrespect for the Word of God

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