



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

Galatians 6:14

NOVEMBER 2010

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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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FAITH

Darlene Miller, Linn, MO

Can faith be summed up neatly in a smartly-packaged phrase?
Laid out to learn in academic style?
Is faith acquired knowledge and belief in what is true,
passed down as proven fact in ordered file?

While certainly, believing is a vital part of faith,
true faith cannot be trapped inside your head.
Unless the faith you claim to have brings changes in your life,
the Bible says your faith is really DEAD!

Look for example to those men of whom the Bible speaks,
whose faithful lives are shining for us still.
Their names are now recorded in the Hebrews Hall of Faith—
By faith they followed God and did His will!

Imagine if old Noah, when he heard the voice of God,
though he believed the message to be true,
had sat down in his easy chair and waited to be saved,
and had not done what God told him to do...

Do you suppose if he had said, "I really do believe
that God will send a mighty flood our way.
But if we just believe in Him our family will be spared."
Would there have been deliverance that day?

It takes real faith to follow when you cannot see the way;
To build an ark when you don't understand...
For faith is more than feeling, or believing that God is real.
True faith gets up and follows His command!

*"Thou believest that there is one God; thou doest well:
the devils also believe, and tremble,
But wilt thou know, O vain man, that faith without works is dead?"*
(James 2:19,20).

*"For as the body without the spirit is dead,
so faith without works is dead also"* (James 2:26).



Guest Editorial

My Cup Runneth Over

A Study of Psalm 23:5

Harold S. Martin

O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation; let us come before his presence with thanksgiving” (Psalm 95:1,2).

The psalmist adds reasons in the next verses for coming to worship with thanksgiving:

- for the Lord is a great God, and a great King above all gods (v. 3).

- the sea is his; and he made it, and his hands formed the dry land (v. 5).

- in his hand are the deep places of the earth; the strength of the hills is his also (v. 4).

Other nations sing to their pagan gods. Here David invites us to praise the true and living God (v. 3)! The Lord God Jehovah is the God of the deep places of the earth; and also He is the strength of the hills. We worship the God of the *valleys* (the deep places), as well as the God of the *mountain tops* (the strength of the hills). The seas are His; He made them; and His hands formed the dry land. The seas are His; they are in His hands. That was true in

the days of Moses and on August 29, 2005, when the waters of the Gulf of Mexico washed up on the shores of Mississippi and Louisiana. [Hurricane Katrina]

God rules over the waves of the sea. He also made the dry land, which includes the fertile fields and the wastelands. David says, *Come then—let’s honor the Lord as we worship Him with thanksgiving!*

An old proverb says, “I complained because I had no shoes until I met a man who had no feet.” One writer says, *“Today the attitude of many Europeans and North Americans is, ‘I was satisfied with my two pairs of shoes until I met a man who had four. So I hunted for another job with more pay.’”*

William Stidger tells how he wrote a brief letter to his boyhood school teacher—to thank her for giving him a love for poetry and a love for good literature. Weeks later the lady teacher wrote back to him. She said: *“I want to let you know how much your letter meant to me. I am an old lady now, in my eighties, living alone*

in a small apartment. I taught school for 50 years, yet in all that time, yours is the first letter of appreciation I have ever received. Thank you—thank you so much.”

Let us be grateful. In this thanksgiving season, all of us might pray the brief prayer of the English poet George Herbert: “*Lord, Thou hast given so much to me! Give me one thing more—a grateful heart!*”

One of the most beautiful verses found in the 23rd Psalm is verse 5: “*Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; **my cup runneth over.***” Let us think more about “the cup that runs over.”

Our cups should run over in light of the many evidences of God’s love for us.

Jesus spoke about the shepherd who left the 99 sheep safely in the fold and then scoured the mountainside to find *the one sheep* that went astray. It shows that each human being is loved and sought out with unchanging love.

God’s love is seen in the good circumstances of life day after day. James 1:17 says that “*every good gift and every perfect gift is from above, and cometh down from the Father of light.*” That includes the big things—food to eat, reasonable health, good crops, the rain and the sunshine. It also includes the little things: the rustle of falling leaves, the smell of

wood smoke, the kiss of a child, the ticking of an old clock, the patter of raindrops on the roof. God’s love is seen in the many blessings that come our way each day.

We are to count it all joy when trials come our way, because God uses trials to develop within us the qualities of perseverance and a well-rounded character. The Lord is not asking us to rejoice because a family member is stricken with cancer or because we lost our job or because we have an illness that brings constant pain. But we can rejoice because God has assured us that, in His love, He controls every circumstance of life—and all this will work out for our good.

Day after day we hear about wars and rumors of wars—about a world that’s full of chaos and confusion and strife. We must remember that God still sits on the throne of heaven!

Our cups should run over in light of the blessing of God’s comforting presence.

He said, “*Thy rod and thy staff they comfort me... Yea though I walk through the valley of the shadow of death I will fear no evil, for thou art with me*” (Psalm 23:4).

All of us experience valleys and shadows in life. The home of Mary, Martha, and Lazarus was a home to which Jesus loved to go. Then Lazarus died. The presence of Jesus *did not exempt them* from sorrow. When

Lazarus died, Jesus did not show up for several days. When He did arrive, Martha said that if Jesus had been there, her brother would not have died. (John 11:21). Jesus raised Lazarus from the dead which assures us of our resurrection.

There was a dynamic young couple in one of our churches. He was a song leader and lover of music. At the prime of life, the young man's wife died of cancer. The funeral was on Thursday. The following Sunday was his time to lead singing. Some advised him to get a substitute for that Sunday morning. They said, "You know—music can tear at your soul." But he insisted on doing his duty and on the next Lord's Day he stood before the assembly, and with radiance and great faith he led the congregation in the old hymn: "What a friend we have in Jesus." That hymn of comfort was born in Joseph Scriven's personal sorrow, who had lost his fiancé in sudden death. Jesus makes a difference when people embrace Him, even in sorrow. He will never leave us nor forsake us.

Our cups should run over in light of the firm assurance of a home in Heaven.

The psalmist continues, "*Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.*" When we think of our saved loved ones who have gone on to the eternal world, we

should think of them in the presence of Jesus, resting safely in His tender care.

A Christian wife and mother who lost her husband, tells of her experience with death. She says, "For years Ben would go off to work—and almost every day *I would wait at the window* for his return. When I saw him pull into the driveway in the evening, I would rush out to meet him and embrace him, and then arm in arm we would often go into the house together. We did that for many years." She says, "I used to *wait for him to come home*—now he's in Heaven *waiting for me to come home!*" **To the Christian, Heaven is very real.**

At this Thanksgiving time our cups should run over with gratitude for the evidences of God's continuing love, His ongoing presence, and for the firm assurance of a lasting home in heaven.

Matthew Henry, who knew the deceitfulness of the human heart, and who wrote the well-known Bible commentary some 400 years ago, was one day attacked by robbers, *who took everything he had.* Later, he wrote in his diary: "*I want to be thankful because I was never robbed before; also because even though they took my money, they didn't take my life, because, although they took all I had, it wasn't much; and because it was I who was robbed, and not I who*

did the robbing.”

Gypsy Smith was a down-to-earth preacher in earlier times. At a testimony meeting during one of his revivals in a rather rough section of the city, some rose to their feet and gave glowing testimonies. *One said, “I’ve spent 20 years in prison, but God saved me; I thank Him.”*

Another said, “I’ve been a drunkard for most of my adult life, but I think God that He delivered me from drinking booze.”

Still another said, “I’ve made counterfeit money and got into trouble with the law, and the Lord reached down and saved me.”

Gypsy concluded the meeting with his testimony: “I was only a 12-year-old boy when I gave my

heart to Christ; I didn’t understand everything and still don’t; I was immature, but God did more for this Gypsy boy than He did for all of you men together—he saved me *before* I got to where you did!”

Such gratitude applies to those who have committed their lives to the Lord Jesus Christ. But if you are like the majority in our society today, you may be thinking, “I want to be king of my castle, I want to run my own life.” If that is the case, you need to live your life in dread and fear for one of these days Jesus will come to receive His church. Where will you be when God calls His children home?

[Condensed from Bible Helps Booklet No. 390. Used by permission.]



reader response

Re: The TOV Bible, August, 2010
I greatly enjoy and appreciate the sound teaching of *Calvary Messenger*. As an avid reader, this article was especially touching to me.

I heartily share the burden of the writer. We have more versions of the Bible, study helps, devotional books, and other writings than any previous generation had. Yet, at the same time, with all of these versions that many claim are easier to understand we see many basic, fundamental doctrines of the Scriptures that our parents and grandparents so ardently labored

for, fading in the shadows. Easily understood truth should constitute ready obedience.

Take for example the head covering, non-conformed attire, separation from the world with the pilgrim and stranger concept—how can such plain clear teaching in the Scripture be laid aside and readily adapt to the styles and fashions of the world, without any guilt or condemnation in our spirit? Yes, even with these new versions that many claim are easier to be understood?

Rise up, O fathers, ministers, and

all fellow Christians. Make the paths straight. Let us never be apologetic to hold forth the Word of Life.

Yes, there is truly a famine in the land, not for bread and water, but a famine for simple dedicated obedience to the pure Word of God. (Amos 8:11-12)

A fellow pilgrim, committed to the Gospel,

Denver Yoder, Somerset, OH

• • • • •

Re: Hats, Sept., 2010

Dear Editor,

I appreciated that you printed Bro. Jake Byers' comments favorable to wearing the plain hat for brethren. As an old man, I will share an observation: When I was younger some brethren and churches discontinued wearing the plain hat. Today there is no evidence of separation in dress in either men or women. Other churches have remnants of nonconformity, but do not wear the plain hat. If we learn from history it is only a matter of time until all nonconformity in dress is discarded. The plain hat is just one aspect of a separated lifestyle.

Lehman Martin, Altamont, TN

• • • • •

Dear Mr. Miller,

In reference to Jake Byers' letter, it seems to me that the main scriptures regarding hats were not mentioned: 1 Corinthians 11:4 and 7. The in

between verses (5 and 6) say that it is a shame for women not to be covered, and therefore we make sure that our women always have their prayer caps on (at least in public.) But verse 7 says that "a man *indeed* ought *not* to cover his head." Yet this verse is ignored in spite of its directness and clarity.

A woman's covering is called a prayer cap: a woman may pray whenever the Holy Spirit moves her. This cap is required of our sisters because Scripture requires it. Is verse 4 for the men directly requiring his head to be *uncovered* in order to pray ignored in favor of Anabaptist tradition? As a recent pilgrim to join Anabaptism, please help me understand this inconsistency.

Kenneth Betz, East Islip, NY

• • • • •

Re: Youth Message, Am I Truly Anabaptist? Sept., 2010.

Dear Editor,

...Kelsie Hoover...what an outstanding young lady she is. Her parents need to thank God for a daughter like her. [Her mother recently died. -PLM] The ministers in her church should thank God for a member like her...I have seldom read an article that was so much needed and overdue. And a young girl had to do it! Where are the mothers, fathers and ministers?

I see symptoms that she described almost daily. Girls with their hair dragged and twisted across their faces

and head in every way imaginable. Body-hugging dresses...jackets that are three sizes too small replacing modest capes, and like Kelsie noted all kinds of designer signatures splashed across them to try to fool anyone who might think the wearers are of Anabaptist posterity. And, of course, no one dressed like that wants to be seen wearing a sufficient head covering, so as Kelsie said, little lace doilies are somehow applied to a spot on the back of the head to make them as inconspicuous as possible. After all, a decent head covering would not go well with plucked eyebrows and

painted faces....Horrors! Suppose we should miss a call or text message!

One must indeed wonder how these young folks would respond to persecution. It seems obvious that they have no desire to be identified with Anabaptism, much less die for it. If they were arrested for being Christians, would there be enough evidence to convict them?

Thank you, Kelsie, for writing this long overdue, wake-up call. But where, oh where, are our ministers, fathers, and mothers?

John Paul Raber, Millersburg, OH



the bottom line

When Stolen Goods Are Recovered

Aaron Lapp, Kinzers, PA

Last week my pickup was suddenly gone. It is not unusual for my pickup to be used “in a pinch” by either of my two sons. We are in the midst of our corn silage harvest. My sons and I each drive a pickup .3 mile to the farm that is the center of our farming operation. Five other workers work at various times to make up our crew. On Tuesday evening, I returned to the farm and discovered my pickup was missing. *Oh well*, I thought, *Eugene is using it since his pickup is at the service garage*; so I just walked home.

By Friday, however, I realized that it must be *stolen*. Last year Son Curtis’

pickup was stolen when he left the key in overnight. During corn silage harvest, we are very busy working from sunrise to past sundown. I was in denial about my missing pickup and too embarrassed to report it to the police. The longer it went, the harder it was to report it.

Finally, on Saturday evening, a farmer in the area called Eugene and inquired about when he plans to come for this pickup. One of our workers had used it to go several miles to get one of our tractors at his farm.

It was *so* good to have my pickup back! The “stolen” was recovered, the lost was found, “my wheels”

were returned.

While driving my pickup today, I had a sensation in my spirit of how God might feel when a sinner repents and turns to Him for salvation from sin. It feels so good to have my rusty, old S-10 Chevy back again—bald tires, dents, and bale rope holding up the bumper, notwithstanding!


We really belong to God since He created us. But Satan comes to steal, kill, and destroy God's property. Satan has hijacked the human race. "There is none righteous (before God), no not one" (Rom. 3:10). "All we like sheep have gone astray, we have turned, (comma needed after "turned") everyone to his own [selfish, rebellious, perverted, carnal] way."

Think of yourself as having been stolen by Satan, either past or present; (in the past, if we are currently saved; in the present, if we are not).

Jesus said we are like sheep. Sheep are natured to wander off, but they aren't natured to return on their own. Someone needs to go look for them.

Jesus goes out even to the rough canyons of perversion and immorality, to the dead-ended ruts of religious mud paths, and the trackless deserts of selfishness and greed to seek stolen sheep.

When a church member backslides into the byway of perdition, we should appeal to him on that same day, and not wait until next week, or next month, or next year. The longer it goes, the less urgent it can seem.

The Bottom Line is that God most certainly rejoices over every sinner who repents. When the bells of heaven ring to announce that the stolen is recovered, even the angels break out in jubilation. 

ANNOUNCEMENT

Calvary Bible School Annual Cleaning is scheduled from Tuesday—Thursday, Nov. 16-18, 2010. Workers of all ages, including youth groups are welcome. Lodging and meals will be provided. To help with planning, please let us know by Nov. 5, 2010, how many are coming in your group. We appreciate your support of Calvary Bible School.

Contact: Paul A. and Barbara Miller
330-473-8840 mobile phone
pamiller@emypeople.net e-mail

Paul A. Miller - Calvary Bible School Board 

ANNOUNCEMENT

Fifth Annual Conservative Anabaptist School Board Institute

Mark you calendars for March 4th and 5th, 2011. This term's institute is scheduled to be held at Loogootee, Indiana, sponsored by the Zion Christian School and Mt. Olive Mennonite Church. This meeting is planned for ministers, school board members and principals—anyone involved with the overall planning and operation of our Christian day schools.

Some of the scheduled main addresses include:

Faith for Finances

Who are we? The influence of history books and teachers.

Modern to Post-modern: How do we cope?

Identifying the elements of good a capella singing

(Exercising discerning oversight).

*Does curriculum matter? Is the right ladder leaning
against the right wall?*

Some of the sectional topics planned are:

The minister's long-term influence on school success.

Growing together with your faculty (principals).

What to look for when visiting a classroom?

Supporting without pushing (wives).

Cultivating healthy relationships.

Orienting and supporting the first year teacher.

Supportive communication with the teacher.

Programs will be mailed in early January. If you have any questions or comments on the program, contact someone on the planning committee.

Allen Beiler - 540-337-4106

Edwin Eby - 717-597-8654

Lee Lehman - 717-263-9710

Jonas Sauder - 717-285-3495

Community contact person is Anthony Lengacher - 812-617-0973



Our “Tender Shoot”

Lori Miggiani, Partridge, KS

How can we summarize the life of a young boy,
Who brought us all such incredible joy?

Twelve years ago we were blessed with a son,
Our child was Seth, the second-born one.

Full of life, energy, and creativity—a real “spark plug” you might say,
Had projects galore—from big to small—each and every day.

Loved the outdoors, to work and to play,
And prepare his go-kart plans at the end of the day.

He loved Papa and claimed to be “Papa’s right-hand man.”
Followed him everywhere—definitely a fan!

Enjoyed Mama’s cooking and knowing she was near,
They loved each other—that explains my tear.

His siblings remember him as a wonderful brother.
Willing to help and share his things with another.

Following the Lord was his desire.
And of serving Him he did not tire.

The call came on a warm, sunny day.
“There’s been a bad accident,” they regretfully say.

“A tractor ran over your beloved son,”
“How can this be? A Sunday School picnic should be fun.”

The angels arrived to carry him away,
While my mother-heart sobbed, “Why can’t he stay?”

“My son, my son, we need you here.”
The tears are endless, our hearts do tear.

We miss you so!
Oh, where did you go?

Each day we look and can't find you,
Relatives and friends feel the sadness, too.

How long must we wait till we see you again?
Days, months, years...just when?

Our hearts cry out to you up above,
Our dear son, we send you all our love.

“Dear Jesus, please watch over your little lamb and keep him safe, we pray,
Until we find ourselves together again in the land of endless day.”

[This tribute to Seth was written by his mother. Wolfgang and Lori Miggiani's son, Seth Timothy, tragically died on Sept. 5, 2010. His obituary appears in this issue.]



Character Development in Children

From Herald of Truth, August, 1866

“Children, obey your parents in the Lord: for this is right”

(Ephesians 6:1).

From your children’s earliest infancy, inculcate the necessity of instant obedience. Unite firmness with gentleness. Let your children always understand that you mean what you say. Never promise them something unless you are quite sure that you can give them what you say. If you tell a little child to do something, show him how to do it, and see that it is done.


Always punish your children for willful disobedience, but never punish them in anger. Never let them perceive that they vex you or make you lose your command. If they give way to petulance or an ill temper, you need to subdue their anger and show them the impropriety of their

conduct. Remember, a little present punishment when the occasion arises is much more effectual than the threatening of a greater punishment should the fault be renewed.

Never give your children anything because they cry for it. Teach them that the only way to appear good is to be good.

Accustom them to make their little recitals with perfect truth. Never allow talebearing.

Teach them that self-denial rather than self-indulgence will prove in the end to be the most blessed road to travel.

“The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame” (Proverbs 29:15). 

ANNOUNCEMENT

The 2011 Annual Beachy Ministers’ Meeting will be hosted by the supporting congregations of Lancaster County, PA, on April 5-7, 2011, Lord willing, at Ridgeview Mennonite Church. Committee chairmen and mission representatives who need time slots in the business sessions or anyone needing display tables and booth space, please contact Bro. Ben A. Stoltzfus at benasto@aol.com or 610-587-2689. Thank you.

Paul A. Miller PH: 330-473-8840



Maintaining our Beachy Values

A Satire

Jared Shetler, Hutchinson, KS

Satire is not meant to be taken at face value. It is a form of writing that says what it does not mean, using humor to communicate. It entertains as it instructs. -PLM

Through my extensive tenure as a Beachy, I have been observing our habits and lifestyle. It's an interesting and educational pastime. My area of expertise is observing Beachy youth. As I reflect on my observations, one particular aspect of our youth life stands out above the rest. This is the area of volleyball. Volleyball plays an essential role in Beachy juvenile existence. As I observe this trend, the benefits encourage me immensely. Still, a burden grows within me. Couldn't we as Beachy youth put more time and effort into increasing our volleyball skills?

Talent in volleyball is vital for good social life. It is a known fact that volleyball played excellently enhances relationships. I have been favorably impressed by some youth groups that I have observed who make volleyball games their primary events. Attending these events, I sensed a general aura of competition and rivalry among the youth that

somehow seemed very wholesome. I noticed a bonding and rapport among the players, particularly among those on the same team. When their team won, I saw pure joy radiating from their young faces. And the losers were always brought closer together through their experience.

Sadly, I have also seen the other side of the spectrum, where youth groups try to insert other activities, such as Bible studies, or even getting together just to "hang out" and enjoy each other's company. Frankly, these sorts of things make me uneasy. I acknowledge that the Bible is good and valid, but I'm not sure youth should be getting together on their own to study it. After all, what is church for?


Also, volleyball has been a key component in starting some wonderful cross-gender relationships. I can't think of a more wholesome way for young men and women to get acquainted. I get nearly

teary-eyed when I see that beautiful chemistry of a good setter-hitter combination.

As I observe and contemplate volleyball, some beautiful life lessons and metaphors jump out at me. Think about this: In volleyball, we try to avoid touching the net. But sometimes, we mess up and touch the net. When this happens, the other team calls “Net!” on us. We must then admit that, yes, we were in the net, and we have to give the ball over to the other team. In the same way, as we go through life, we need to try to avoid sin. But sometimes we fail. Then the Holy Spirit convicts us of our sin. We then have to confess our sin and face the consequences.

We all know what it looks like when a girl gives a guy a perfect set and he spikes it nearly straight down, just inside the other side of net. This action is a type of marriage and the headship order. In a marriage, the man and woman have different roles.

The man is to lead out and the woman is to submit to and support him. Similarly, the guy in this scenario is the one who does the spiking and the girl sets him. In marriage, both roles are equally important, and when they work together correctly, they are stronger than when alone. The hitter may seem to the unobservant eye to be the important player, but what could he do without his loyal setter? Alone they may be good, but together, they can make a deadly combination.

My hope is that Beachy youth will continue to cultivate their volleyball skills. The way we handle this issue could determine the future of our churches. I urge you to keep your priorities in proper perspective, keeping volleyball high on the list. I’m sure you will find it to be an enhancement to your relationships and social life. And who knows, perhaps you will even pick up a life partner along the way. 

***Love is the glue that cements friendship;
jealousy keeps it from sticking.***

marriages

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

Burkholder-Miller

Bro. Tony, son of Wade and Miriam Burkholder, Nappanee, IN, and Sis. Joyce, daughter of Monroe and Emma Miller, Farmville, VA, at Fair Haven A.M. Church, on August 21, 2010, by Wilbur Yoder.

Eash-Kurtz

Bro. Lyndon, son of Lonnie and Leona Eash, Lexington, IN, and Sis. Melody, daughter of Joe and Sylvia Kurtz, Mannsville, NY, at Croghan Mennonite Church for Northern Light Christian Fellowship, on August 27, 2010, by Wilmer Peachey.

Glick-Stoltzfus

Bro. Laverne, son of John and Barbara Glick, Gap, PA, and Sis. Julie, daughter of Paul and Miriam Stoltzfus, Lewisburg, PA, on July 10, 2010, by Roy Longenecker.

Helmuth-Upchurch

Bro. Anthony Lavon, son of Raymond and Esther Helmuth, Whiteville, TN, and Sis. Amber Rebekah, daughter of Bruce and Becky Upchurch, Mason, TN, on Aug. 6, 2010, at House of Faith by Lavern Eash.

Hochstetler-Miller

Bro. Linford, son of Jerry and Grace Hochstetler, Goshen, IN, and Sis. Mary, daughter of Delbert and Darlene Miller,

Clarkson, KY, at Siloam Fellowship for Woodlawn A.M. Church on August 6, 2010, by Steve Miller.

Kurtz-Stoltzfus

Bro. Mark Jeremy, son of Enos and Lucy Kurtz, Belleville, NY, and Sis. Marla Jean, daughter of Ben B. and Lois Stoltzfus, Honey Brook, PA, at Pequea A.M. Church on June 19, 2010, by Ben A. Stoltzfus.

Lapp-Fisher

Bro. Javan, son of Mervin and Ina Ruth Lapp, Gordonville, PA, and Sis. Rosina, daughter of Joseph and Faith Marie Fisher, Gordonville, PA, at Weavertown A.M. Church, on Aug. 21, 2010, by John U. Lapp.

Schmidt-Jantzi

Bro. Walter, son of David and Norma Schmidt, Wellesley, ON, and Sis. Miriam, daughter of Paul and Nancy Jantzi, Milverton, ON, at Faith Mennonite for Fellowship Haven, on August 21, 2010, by Laverne Ropp.

Smucker-Stoltzfus

Bro. Matthew, son of Dan and Anna Smucker, Narvon, PA, and Sis. Kathleen, daughter of Steve and Anna Stoltzfus, Gap, PA, at the bride's home for Bethel Christian Fellowship on June 12, 2010, by Lonnie Beachy.

Sommers-Hochstetler

Bro. Titus, son of John and Caroline Sommers, Huntsville, AR, and Sis. Rosetta, daughter of Perry and Mary Hochstetler, Huntsville, AR, at First Assembly of God for Lighthouse of Faith on August 28, 2010, by Elmer Gingerich.

Wagler-Wagler

Bro. Randall, son of Mahlon, Jr. and Dorothy Wagler, Odon, IN, and Sis. Emily, daughter of Dale and Rose Wagler, Montgomery, IN, at Bethel Mennonite Church for Mt. Olive Mennonite Church, on August 1, 2010, by Homer Zook.

Zook-Boyer

Bro. Michael Ray, son of Melvin and Jean Zook, Elverson, PA, and Sis. Sarah Marie, daughter of Craig and Flora Boyer, Lott, TX, on July 17, 2010, by Walter Beachy.

cradle roll

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

Beiler, Marcus and Joanna (Kurtz), Paradise, PA, third child, first dau., Kylea Ann, Sept. 22, 2010.

Beiler, Michael and Darlene (Zook), Ronks, PA, second child, first dau., Anjalia Grace, Sept. 28, 2010.

Byler, Joel and Veronica (Weaver), Lexington, IN, first child and son, Silas Benjamin, Aug. 29, 2010.

Byler, Lavern Ray and Cheryl Elaine (Yoder), Whiteville, TN, first child and son, Donovan Blake, July 27, 2010.

Fisher, Nathan and Ruthie (Fisher), E. Waterford, PA, third child, second son, Diedrick Levi, Sept. 26, 2010.

Fisher, Sam and Rosetta (King), Ronks, PA, fourth living child and son, (one son and daughter deceased), Spencer Marc, Aug. 28, 2010.

Gerber, Timothy and Mary Beth (Wagler), Gadshill, ON, seventh child, fifth dau., Kaitlyn Rochelle, August 18, 2010.

Hostetler, Michael and Ellen (Kauffman), Belleville, PA, second child and son, Durrell Lynn, Aug. 22, 2010.

Kanagy, Kenneth and Susanna (Stoltzfus), Blackville, SC, first child and son, Trevor Lee, Sept. 14, 2010.

King, Allan and Liz (Schwartz), East Waterford, PA, first child and son, Wyatt Austin, Aug. 14, 2010.

King, Mark and Marian (Stoltzfus), Morgantown, PA, first child and son, Kendall Riley, Sept. 18, 2010.

Krahn, Peter and Anna (Fehr), Wingham, ON, fifth child, fourth son, Nathan, Sept. 11, 2010.

Kuepfer, Jeff and Rhoda (Wagler), Lucknow, ON, eighth child, fifth son, Randall Timothy, August 1, 2010.

Martin, Jonathan and Lavonna (Yoder), Free Union, VA, third child and son, Tristen Jon, June 5, 2010.

Ropp, Matthew and Sheila (Erb), Milverton, ON, third child and son, Patrick Stephen, Sept. 16, 2010.

Rutt, Curtis and Donna (Kauffman), New Holland, PA, fourth child, first dau., Jana Rose, Aug. 30, 2010.

Stoltzfoos, Dwight and Brenda (Petersheim), Gap, PA, third child, second dau., Aleah Grace, Sept. 23, 2010.

Stoltzfus, Chet and Lena (Zook), fifth child, third son, (one deceased), Jedidiah Asher, Sept. 8, 2010.

Zook, Emanuel and Lin (Stoltzfus), Narvon, PA, eighth child, fourth son (one deceased), Jadon Isaac, July 19, 2010.

o b i t u a r i e s

Beachy, Grace, 87, of Salisbury, PA, died August 8, 2010. She was born July 17, 1923, daughter of the late Noah and Elizabeth J. (Tice) Beachy.

She was a faithful and active member of Mountain View Mennonite Church. She was a fervent prayer warrior and while she could, prayed for her family every day. Her presence is missed even as her life and complete healing are celebrated.

On Oct. 24, 1948, she was married to Menno Beachy, who survives. Also

surviving are a son, James Beachy, married to Catherine Yoder, Centreville, VA; three daughters: Ellen Wegman, married to Tom, Salisbury; Joyce Maust, married to James, Harrisonburg, VA; Thelma Lanteigne, married to Michael, Grantsville, MD; five grandchildren, eight great grandchildren; a brother, Ernest Beachy, Salisbury; four sisters: Alma Beachy; Alice Tice, married to Lewis; Miriam Schrock, married to Olen; and Ruth Miller, married to Robert, all of Grantsville.

The funeral was held at Mountain View Mennonite Church on August 12, with Merlin Beachy, Menno Yoder and Kevin Beachy serving, with David Kauffman conducting the committal at the burial in the church cemetery.

Burkholder, Richard Willard, 73, of Odum, GA, died at Wayne Memorial Hospital after an apparent heart attack, on August 18, 2010. He was born April 1, 1937, at Nappanee, IN, son of the late David "D.O." and Amanda (Stutzman) Burkholder.

He was a member of Lake Grace Mennonite Church, Jesup, GA.

On Feb. 29, 1964, he was married to Anne Stoltzfus, who survives. Children surviving: Robin (Char) Burkholder, Sarasota, FL; Renita (Rodney) Potter, Dundee, NY; Richard W. (Beth) Burkholder II, Lancaster, OH; Reinhart (Ruth) Burkholder, Milford, IN; Rochelle (Hans) Weaver, Screven, GA; Ronald Burkholder, Odum, GA; seven grandsons; nine granddaughters; two brothers:

Levi, Goshen, IN; David, Morgantown, PA; four sisters: Melinda Miller, Guys Mills, IL; Mary Belle Yoder, Foxworth, MS; Iva Nisly, Partridge, KS; and Lilly Stoltzfus, Morgantown, PA.

Preceding him in death were two brothers: Walter and Paul and three sisters: Leona Kilmer, Mabel Mast, and Tillie Halteman.

The funeral was held on Aug. 21, with Gene Miller, David Burkholder and Melvin Yoder serving. Robert Yoder conducted the committal at Lake Grace Mennonite Cemetery.

Eicher, Daniel, 87, of Grabill, IN, died at his residence July 22, 2010. He was born August 1, 1922, son of the late Noah and Christina (Schwartz) Eicher.

He was a faithful member of Fellowship Haven Church, Woodburn, IN.

On Oct. 26, 1944, he was married to Marie Graber, who survives. Also surviving are children: Janetia (Willard) Hochstetler, Hicksville, OH; Eugene (Margaret) Eicher, Grabill; Marietta (Melvin) Roes, Gadshill, ON; Samson (Wilma) Eicher, Butler, IN; Timothy (Judy) Eicher, Grabill; Suetta (Harvey) Graber, and Tom Eicher, Grabill; 25 grandchildren, four step grandchildren, 33 great grandchildren; 17 step great grandchildren; siblings Menno Eicher, Michael Eicher, Simon Eicher, Rosa Witmer, and Raymond Eicher.

He was preceded in death by a daughter, Phyllis; grandchildren: Joshua Hochstetler and Darin Eicher; siblings: Joe Eicher, Barbara Eicher, Noah Eicher,

Lydia Delagrang, Andrew Eicher, and David Eicher.

The funeral was held on July 26 at Cuba Mennonite Church with Howard Eichorn and Joshua Yoder serving. Homer Zook served in the committal at the Fellowship Haven Cemetery.

Lambright, Levi, 90, of Goshen, IN, died April 1, 2010. He was born July 10, 1919, son of the late Joe and Barbara (Hochstetler) Lambright.

He was a member of Woodlawn A.M. Church, Goshen.


On Nov. 11, 1943, he married Susan Yoder. She survives. Also surviving are a daughter, Martha (John) Hummel, Running Springs, CA; a son, Leroy (Barbara) Lambright, Topeka; six grandchildren; four step grandchildren; six great grandchildren; four sisters, Celesta Mast, Kalona, IA; Lydia Mae Miller, Topeka; Sarah Yoder, LaGrange; and Katie (Bob) Biggs, Florida, and a brother, William (Clara) Lambright, Atlanta, GA.

He was preceded in death by two sisters, Alma Stambaugh and Suzie (Cletus) Yoder.

The funeral was held on April 5, with Steve Miller, Glen Miller and Elmer Miller serving. Burial was in the Woodlawn Cemetery.

Miggiani, Seth Timothy, 12, died in a tractor accident in rural Partridge, KS, Sept. 5, 2010. He was born May 26, 1998, in Wichita, KS, the son of Wolfgang (M.D.) and Lori Miggiani, of Partridge, KS.

Surviving are his parents, his brothers: Sebastian, Ezra and Nehemiah; sisters: Bethlehem, AnnaMiriam, Hadassah, and Magdalena; grandparents Victor Miggiani, Hamburg, NY; Ursula Burgess, Blasdel, NY; Melvin and Linda Martin, Clinton, NY; and great grandmother, Janice Pfohl, Oneida, NY.

The funeral brought a great outpouring of community sympathy and support and was held on Sept. 10 at his parents' church, Cedar Crest A.M. Church with Johnny Bergen, Seminole, TX, Leland Nisly and Paul Miller serving. Stan Smith, Ingalls, KS, conducted the committal at West Center Cemetery. 

observations

Center Church had a double ordination on August 22. The preparation for such a solemn event was a blessed reminder that the Lord is still building His church. When we are actively involved in worship, fellowship and decision-making, the local body becomes a part of our lives. In that sense, it is not wrong to think of and refer to the local fellowship as *our* church or *my* church. But it is also very important for members, including leaders, to remember that ownership ultimately belongs to the One who purchased it with His own blood. (Acts 20:28b) The Lord does not relinquish ownership--even to divinely-appointed human beings.

The oversight entrusted to fallible leaders is essentially stewardship of oversight in which the steward is accountable to the owner. This awareness should cause leaders to be very humble and diligent. It should also be a helpful safeguard against leaders becoming self-centered and

overbearing. (1 Peter 5:1-3)



Oversight as noted in Acts 20 includes taking heed unto ourselves and to all the flock. It includes feeding the flock. Well-fed Christians are less vulnerable to harmful diet options and enemy attack.

Paul's farewell address to the Ephesian elders is a solemn warning that the enemy wants to attack the body from without ("grievous wolves") and from within ("men arise, speaking perverse things to draw away disciples after them.")

The bright side of all this is that the Lord loves the church. He wants only what will cause the church to flourish and grow. He has made full provision for this to happen. He is able and eager to bless believers who follow Him with honest, self-denying hearts.



The manner in which ministers are usually chosen in our fellowships seems strange to many throughout

the larger professing Christian community. The use of the lot is not a divine command. But this method was used in the choosing between Joseph Barsabas and Matthias in Acts 1:23-26. We assume that both of these men were qualified. This is often the case in our circles, too. The lot should be used to determine whom the Lord is choosing among those who are apparently qualified. There are circumstances in which the Lord leads in such a way that His will becomes clear without the use of the lot. But to allow the Lord to make the final determination in many cases is a healthy exercise of trust and resignation. It is an acknowledgement that the Lord sees the big picture and knows what is best for us. Proverbs 16:33 and 18:18 both support the idea that the lot can be helpful where God's will is not otherwise apparent.

According to *The Mennonite Encyclopedia*, Vol. 3, pages 399, 400, the practice of using the lot goes back to Swiss Anabaptists but apparently was not practiced by Dutch Mennonites. The General Conference Mennonites located at Moundridge, KS, (who have Swiss background) used the lot at least once after they came to Kansas from Russia in 1874.

In my lifetime, there has been a major shift toward formally trained and salaried ministers in what was

earlier called the Old Mennonites. We generally favor a preparation of personal study above extensive formal preparation. A team of leaders who are at least partially self-supporting allows for freedom of expression that in some cases may be compromised when there is salary involved. Usually untrained ministers do have access to study helps that are products of the academic community.

It would be wrong for us to assume that persons with formal training are somehow damaged and suspect. No doubt, there are many such who are servants with hearts of true integrity. But loss of appreciation for sound doctrine seems to attract "teachers who have itching ears" (2 Timothy 4:24). Structures need not be friendly to such intrusive dynamics.



The Pastoral Epistles and the entire New Testament assume that church leadership is male. This certainly does not mean that the fairer gender is inferior. In fact, there are many ways in which the woman has greater sensitivity and refinement than the man. The differing roles are first expressed by God Himself. "I will make him an help meet for him."

When men do not take their leadership role seriously and diligently in the home or the church, it can cause anxiety for women. The feminist movement seems to me to have had significant influence

in some circles which formerly patterned their structure after the New Testament model.

What should be the role of the minister's wife? When the brother is ordained the sister will likely kneel beside him and receive a prayer of blessing for her new role as a minister's wife. Her role of support and understanding can be an invaluable asset to her husband's ministry. To what extent should the "weaker vessel" be involved as the team struggles with various problems of pastoral concern? Apparently, in some cases, it is assumed that her support role makes it suitable that sisters be regularly present when the team of pastors meets to discuss necessary church business.

Others feel that such presence goes beyond their support role. It may overload the sometimes more easily stirred emotional circuits of the sisters and hinder free, productive discussion of sensitive issues. A concerned brother suggested that this be addressed in this column.

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Mennonite Weekly Review, (9-6-10), has an article about Sunday School that caused me to turn to the *Mennonite Encyclopedia*. Harold Bender wrote in 1958, reviewing the history and also identifying ways in which the church has benefited from Sunday School:

Sunday School did not start in

Anabaptist circles. Originally, it was an effort to reach pre-school children who were seen as living in spiritual and material poverty. It was begun in England as a lay movement rather than from leadership initiative.

As it gradually found its way into the larger church, there was significant opposition. By 1910, the Mennonite Church had officially endorsed Sunday School. Some influential leaders considered it urgently needed.

Bender says that the following bodies never accepted Sunday School: Old Order Amish, Old Order Mennonite, Reformed Mennonite, Stauffer Mennonite, Old Colony and Sommerfelder Mennonites. This is generally true, but there are exceptions: Amishman Daniel E. Mast (1848-1930) lived in Holmes County, Ohio. He was concerned and had a vision for several things, including Sunday School because of needs he saw in the church. Opposition and disinterest caused him to move to Reno County, Kansas, in 1886 with eight motherless children. The youngest (only several weeks old) was left to be raised by a childless couple, friends of newly-widowed Mast.

Daniel Mast was active in getting Sunday School started before the turn of the century at Partridge, Kansas. I believe Sunday School started about the same time in Johnson County,

Iowa. Presently there are several Amish Sunday Schools, probably many more than I know about.

Bender lists nine major contributions in which Sunday School played an important part:

It helped hold young people for the church.

It has greatly increased Bible knowledge.

It has elevated the level of spiritual life.

It has raised the level of moral life, especially through teaching temperance. (an apparent reference to liquor)

It contributed to new life in the church.

It developed lay leadership.

It was largely responsible for the missionary movement.

It was a factor in the Great Awakening of the Mennonite Church, 1890-1910.

It fostered new vision in the Mennonite church.

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The article in MWR mentioned above is written by Mennonite Publishing Network staff raises the question: *Is Sunday School becoming a thing of the past?*

A growing number of churches are dealing with declining enrollment, sporadic attendance, and the challenge of finding teachers. Some parents are quoted as saying that attending SS seems harder and harder to do.

Other quotes: “The kids do baseball all day Saturday; I just need a down day at home sometimes.” “We can’t always be there (Sundays). We’re trying to do soccer as well as church.”

Several things are noteworthy as we look at this picture:

•The vision and benefits that are prominent in history are not apparent on the part of parents being quoted.

•Modern conveniences and labor-saving devices do not always make people less busy.

•Some things have value in their proper place, but become destructive when placed above things of eternal value.

•May we as bodies of believers be unitedly committed to providing a climate conducive to life and growth for every stage of the journey. By God’s grace, such a goal is reachable.

• • • • •

David Platt earned two master’s degrees and a doctor’s degree from New Orleans Baptist Seminary. At age 26, he was hired to lead a 4,300-member mega-church in Birmingham, AL. He became known as the youngest mega-church leader in America. He became uneasy with his role and has written a book, entitled: *Radical Taking Back Your Faith From Our American Dream.*

His uneasiness includes the mega-church’s multimillion dollar buildings, involving building costs

that dwarf charitable budgets. Such churches have become like corporations, competing for market share by offering social centers, child care programs, first class entertainment, and comfortable consumer Christianity.

Platt also sees the American dream as being essentially materialistic and at odds with the call of Christ. He calls on readers to cap their lifestyle, and give away income in excess of what is needed to live comfortably. (From a column: "A Gospel of Wealth," David Brooks, *The Hutchinson News*, 9-10-10.)

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The following thoughts are gleaned

from *The Furrow*, "Capsule Sermons," Sept/Oct, 2010.

- Tact is a knack of making a point without making an enemy.
- It's wise to *under* promise and *over* deliver.
- What should not be heard by little ears should not be said by big mouths.
- You cannot be happy and envious at the same time.
- Be content with what you have, but never with what you are.
- You cannot unsay a cruel word.
- The real measure of your life is what you'd be worth if you lost all your money.

—DLM



Minister's Meeting Messages — 2010

This is a condensation of the fourth message given at the annual ministers' meetings held at Fair Haven Church, Goshen, IN, on April 6-8, 2010. The complete set of eight CD's may be ordered from Victory Music Services, 5520 Harrison St., Apt. 4, North Highlands, CA, 95660 (phone: 443-480-1489), for \$50, postpaid.

4. The Pastor's Home

Bill Yoder, Sarasota, FL

1 Timothy 3:15, ends with, "That thou mayest know how thou oughtest to behave thyself in the house of God." We need to find out how to behave ourselves as pastors.

1 Timothy 3:4 and 5 says the pastor is to be, "One that ruleth well his

own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" Other Scriptures we could look at are 1 Timothy 4:12, 13; Eph. 5:25; and 1 Peter 2:18. These contain important commands from the Word of God.

We chose our work out of either

necessity or desire. We make a choice to get married and to have a family. Then we were chosen by God through the church to be servant leaders. Does God really know what He's doing? Does He really know all that we have to do? If the answer is *yes*, then He knows we can accomplish His will with this load. This is exciting: God saw every one of you capable to handle this work.

He wants you to be personally faithful and pure. He wants you to be a good employee or a business owner; a good husband and father; and a good servant-leader in the local body. He knows you can do all of it. I look at it this way: If God knew that it wouldn't work, He would have used a different plan. He's not scratching His head wondering how we're going to handle this.

The thing that brings the greatest fulfillment in life is the thing we give the greatest effort. We must check our hearts and our thinking patterns: *Why is this bringing fulfillment?* Is it because of status, or a heart to reach out to people? Do we find the greatest fulfillment in our families or our businesses? We can have a right or wrong motive for every thing we do.

Let us ask this question: Can we afford to fail in any of the responsibilities God has given us? If we fail in our work, we could become a burden to those around us. If we fail in church, it will hinder our ability to lead. If we fail in the home, that

will hinder us. Not only that, but such failure results in souls being lost whom God has given into our care. Yet God will not give us more than we can handle. We accomplish whatever we deem important.

What about yourself? God made you and has a will for you. We have our limits. We were not given new bodies or new levels of energy when we were ordained. We still need food, exercise, rest, and spiritual nourishment. We needed them before and we need them now. In this we become a bigger target for Satan. We need to take greater care on how we behave ourselves. We struggle differently, but if there's an area with which you had been struggling as a lay person, I encourage you to deal with it. We need to get rid of our vices. Like King David, when we fail and are not victorious, we tend to be hard on others. Or we may avoid subjects in our messages if it's something we're failing in. We need to take care of our situations of need.

Transparency is not sharing all the "dirty laundry." Our people know that we're human. They don't like when we don't admit it. I need an hour or so a day (totaling several hours a week) by myself (outside of daily Bible reading) spending time alone with God. It helps me clear my thinking.

Consider also the wife of your youth: You, as an ordained leader, are still required to love and cherish

her. Nothing has changed there. God hasn't said, "Now that you're ordained, you can spend less time over here." She is still your helper. Before you were ordained, she was to be chaste, a keeper at home, good and obedient to you. When we neglect something, it tends to wear out faster. It is the same with us husbands in loving our wives. With the wife we committed ourselves to, the less attention we give to her needs, the more quickly she wears out. If you give her the attention she needs, you will reap many benefits. My wife is a permanent fixture with me "till death do us part."

Your children will also benefit. Our children are for a time and a season, with attention given to teaching and training. Our family is about half way through the growing up years. Time demands change as time passes. How do you weave the added responsibility of your ministry into your already busy life? We must remember that God knows our abilities and our limits. He expects us to be good stewards of our time and all that He's entrusted to us.

Soon after I was ordained, a brother said to me that we must learn to delegate some things. In business, there are some things we cannot delegate: the vision or the direction of the company. An employee can't delegate the work he's been hired to do. There are, however, things that can be delegated. In the home, we

cannot delegate our role as husband. We can't delegate fatherhood. No one else can take our place as father.

Many things can and should be delegated. When we delegate, we find it frees up some time for this new work. In church, we can't delegate all preaching. A deacon must pay attention to his work of visitation. The bishop should not try to do it all himself. We cannot delegate the vision and the direction of the church. But we can equip others to carry on the work so that the load is distributed to others. The goal is the perfecting of the saints for the work of the ministry.

If a young man in your church comes for help with a sin issue, you step him through it and he's accountable to you; you work with him and he finds victory. Then when another comes to you with a similar problem, you send him to the one you disciplined for help. Yes, you should follow up to see that it's happening. When brothers can start helping each other that's "equipping" and that's better than trying to do it all ourselves. We can't always afford to go "at the drop of a hat." Furthermore, if we don't control our time, others will.

To have a home that is pleasing to God is not a requirement that came upon you at ordination. One qualification of ministers is to rule their households well. One step for a happy home is that the husband

and wife enjoy a fulfilled marriage. Husband, love your wife. Wife, honor your husband. Fathers, provoke not your children to wrath. Mothers, be chaste, be keepers at home. The whole focus is to accomplish God's will in our personal lives, in our homes, in our churches and in our work.

I would encourage you wives and mothers to look at your responsibility as a blessing from God. Mary, the mother of Jesus, surrendered herself to the work God had for her. In the same way, realize that God has called you to be the wife, the helper in this situation. It's in your hands to be that helper or hinderer. How can you help? Things that encourage a man are praying for him and telling him so. He needs wisdom, especially when he's preparing a message or facing a tough assignment, such as addressing an erring brother. Brother, keep your wife informed about the things you struggle with.

I have never been comfortable sending a child away because I must study. That sends a signal to the child about what you consider most important. A mother can help by coming along and picking up the child, saying, "Let's do this or that." Father, you can later take opportunity to give that child attention he/she needs. Mother, don't say, "You stay out of there, because Daddy is trying to study!"

Wife, don't criticize your husband's messages or his delivery. Each of

us has his own way of teaching and preaching. God does His work through His Word. Give encouragement.

Never complain to your children that Dad's leaving again for church work. Rather bless him. If Dad needs to leave and will come home after they've gone to bed, give him a kiss and hug before he leaves. This lets the children know that you're working with your husband and not against him. When you do that, Hubby will want to come home as soon as possible.

Men, when you were courting your wife-to-be, you wanted to please her. I believe sometimes we are so accomplishment-oriented that when we get something accomplished, we think we're done. We forget that our wife's desires remain, her needs change and our duty is to continue knowing her and figuring out what pleases her and makes her life enjoyable. At her husband's ordination, she also gets additional responsibility. Extra hospitality and other duties come up for her.

Scripture tells us that husbands should know their wives "that their prayers be not hindered." Have you ever tried preaching a message on the home when your own marriage isn't in good shape? If that is the case, I hope we don't do it to preach at our wives. We should also try to equip our wives for the extra work that comes with our call. She might need

a dishwasher.

Wives, my hat is off to those mothers who are missing this week here, because they needed to stay at home with children while Hubby came here to take in these meetings. The wife is a key part in making a ministry effective. We've probably all seen cases where it seemed that the wife hindered her husband's ministry. Never discuss sensitive church issues in front of your children.

Wives, your calling is to be helpers. You're the manager, as it were, in business terms, in the home. You can sense the heartbeat of your children much better than your husbands can. My wife has sometimes said, "I think it's time the boys have a day of fishing or a day of garage sale-ing." She judged by their responses at home (and I had been too busy to notice) that such a plan would be good. That's one thing we husbands need from our wives--those necessary clues.


Even after ordination, we still need to be family. Let's not forget that there are probably people in our church that don't have good homes. Include your children in your church work and in your business, where feasible. If you fathers need to be gone for a while, make an effort to give the family special attention when you get home. Plan something special to show them they are special to you.

At the family altar, pray for each other audibly. Let your children hear you thank God for your wife, their

mother by name. Thank God for bringing you together as husband and wife. Thank God for your children by name. Thank God for giving you the opportunity of taking care of them. If you do that, they realize that when they are gone, they likely will be named in the family's prayers. Pray that they will grow up serving God. When one is absent, pray for their safety. Even if the marriage is struggling, it's not hypocritical to ask God to bless your partner.

Don't make your children behave a certain way just because they are preacher's children. That is not saying they can live loosely or whatever. Having a godly home is essential, but if the children want to do something don't tell them, "Well, because I'm the preacher, you can't go."

Be consistent. Practice what you preach. Do an inventory on your messages. Are there any subjects that you're avoiding? Is it right to just avoid it? Not really! Take care of it and be able to preach biblically. If you're living a double standard, you will provoke your children. It is very confusing to them if Dad is unfriendly at home with his family and friendly in church.

If we suddenly were relieved of our ministry, where would we invest the energy we now invest in ministry? Would we give it to family, business, leisure, or where would we invest it? That would be guided by what we consider most important in life. 

Going the Second Mile

Lavina Gingerich, Mt. View, AR

Our elderly friend, Nelda, felt plenty of apprehensions concerning a total knee replacement surgery at age 84. Having had one knee done earlier, she knew all about the painful therapy that would be required. She also felt uneasy because of other health issues she was experiencing.


The surgery was successful but the pain excruciating at times, yet she was given good hospital care. Then, after several days in a private room where things seemed ideal, she was moved to a different floor. Here she experienced close quarters with a roommate older than herself, a lady suffering with a broken hip and whose mind was failing.

The roommate's constant call, "Help!" was mostly disregarded after a while since she didn't seem to know what she wanted when a nurse came to her aid. Needless to say, neither of these ladies got much sleep that first night. At one point, when the

roommate tried to climb out of bed, Nelda pressed her own call button to alert the nurses. They answered promptly.

The following day hospital personnel apologized to Nelda and assured her that she would be moved to a more comfortable room where she could rest better. It seemed like a well-deserved plan! However, dear Nelda's quick response was, "Oh, no, I will only need to be here several more days, and maybe I can be of help to this lady again."

I have been pondering it ever since Nelda humbly shared her experience with me. First of all, it didn't seem to occur to her that she had done anything unusual at all.

Then I wondered how many people in our churches would respond in such a Christ-like manner in a situation where patients usually see themselves deserving some rights. But mostly, I wondered, *Would I have gone the "second mile"?* 

Sympathy comes from listening with your heart.

Perils of The Roads

A Cause for Prayer in El Salvador

Mary Ellen Beachy, Dundee, OH

El Salvador is densely populated. There are crowds of people walking along the roads. And then there are cattle, which roam the country, which are not confined to fenced pasture. There are also many dogs that eat, sleep, and cavort on the roads.

The dirt road that went past the mission house in Las Delicias, where our family lived for two months was full of potholes, ripples and bumps—typical of many roads in that country.

One warm evening our family and Abel's family were invited to Casitas, an hour away, for an evening of food and fellowship with Joseph and Connie's family.

It was always interesting to watch the countryside and the people. The dogs gave me many a fright because I don't even like to see a dog get hit. I learned it was best to glance away, and amazingly, Mark never hit one of those slow-moving canines.

The temperamental air conditioning on the mission van was not working that evening until Mark hit a good-sized pothole and that shook the cold air into action, much to my delight.

As we rounded a curve, we saw a large, black cow on our side of the road. I thought it was a huge bull, but the boys claimed it was only a big cow. Mark tooted the horn loudly, but that cow stood firm, never moving an inch. Mark swerved and we missed side-swiping the cow, by an inch or so. Marcellus said he wanted to reach out and touch it, but it was too close!

We kept on going, not knowing that a much worse fright was up ahead. Rounding another curve, we saw an old semi, one with a flat nose, coming right toward us on our side of the road. Mark braked so hard the tires squealed. The semi slowly moved out of our lane and to our great relief we passed safely on.

“Oh Lord, thank you for protecting us. These roads frighten me; Lord, please watch over us.” I breathed.

Prayer and trust in God definitely helped me cope with driving in El Salvador. I thought too of the saying, “In the will of God is the safest place to be.”

Finally, we reached the main road which was a good black-topped highway with shoulders. This highway seemed extra full of traffic, with many semis whizzing along at reckless speeds. What would we see next?

The road wound up and around a mountain. Up ahead, we saw an impatient trucker pull out of his lane and pass the vehicle ahead of him, even though they were just coming into a sharp curve. Sure enough, soon we saw a red car coming from the opposite direction. That driver swerved to the shoulder and everyone flew safely on.

We also saw a cow lumber across that busy highway, and it too made it safely to the other side.

I breathed a sigh of relief when we reached Joseph and Connie’s house safely. Later in the evening, I was relating the frights we had experienced on the dangerous, dusty road that day.

Connie said, “When we first came

to El Salvador, I was so fearful when we were on the road. I thought we would not be here long and would soon be in glory. But one gets used to it. My husband says I am doing much better now.”

The men who live in El Salvador said, “You have to learn to drive like the El Salvador people do; it is much safer.” I hoped that did not mean we would have to learn to pass on curves.

The missionaries all have a story to tell about what has happened to them on the roads—some things more serious than we experienced that evening. They have hit cattle. Worse yet, one couple had a head-on collision with a bus, which was coming along on their side of the road. Each had swerved the same way, once, twice, thrice, both trying to avoid a collision, but they met and crashed—and survived!

Worse yet, they have encountered robbers—armed men--on the roads. They have even been shot at when then they accelerated instead of stopping.

More than once the missionaries have actually hit a drunk man, or a careless person on the roads. All of these things wreak havoc on one’s nerves, especially the women. And yet, who has ever given up and gone

back home because of the perils of the roads?

The least and likely the best we can do for these brave men and women of God who continue on in El Salvador is to lift them up in prayer to our Father, asking Him to strengthen them and give them wisdom and trust in His great power

and protection—a power much greater than all the perils on the dangerous, dusty drives in scenic El Salvador.

When you next meet a missionary from there, an interesting conversation starter might be, “*Tell me how God has protected you on the roads in El Salvador.*”



junior messages

Spring, 110, A.D.

Rosalind Groff, age 14, Russellville, KY

Alexander whistled merrily as he made his way home from school. Everything looked fresh and new in the warm sunshine. The trees, dressed in their lacy gowns, danced in the breeze and the bright new flowers lifted their heads to receive the sun’s caress.

Suddenly a certain tree along the roadside caught his attention. It was smaller than the others and its buds were a different color. He wandered over and began examining them closely. He liked to look at things inside and out. Very little went by him unnoticed; he had to know why everything was the way it was. His teachers found his curiosity

exasperating and sometimes lost their patience. His parents were no better. His mother told him just to accept things the way they are and his father hated to be bothered with questions after a long day at work. The best thing Alexander found to do was to just go and try to figure things out for himself.

That’s what he was doing now. His ears were hearing a new sound. A man was running down the cobblestone street, crying, “Come to the Coliseum! Come and see! The royal emperor has invited one and all! Come and see! Come and See!”

Alexander looked up. He had never been in the Coliseum but he

had heard thrilling stories. Now was his chance; he would get inside the Coliseum and see for himself! With a determined look on his face, he started out.

In a short time, he arrived at the Coliseum, but much too early. Not to be discouraged, however, he sat down in the shadows and soon fell asleep. When he awoke, darkness was falling. A long line of people stood waiting for entrance. Alexander waited until a huge, burly man stood at the entrance then he quietly slipped inside, his slight frame being able to slip between the man and the doorway.

Thrilled with actually being inside the Coliseum, he quickly found a secluded spot behind a pillar and folded his arms to wait. Soon the crowd began to roar. It got louder and louder. Clamping his hands over his ears, Alexander leaned forward eagerly, straining to see who was coming into the arena. But, to his disappointment, it was not a man bearing a dagger and shield, but a lone, white-robed figure.

The crowd roared, then fell silent. The white-robed man lifted up his hands and began to speak. "Friends, I pray God will not lay this sin against you. It is not too late. Repent of your sin. God is a God of love and..."

Alexander watched transfixed.

A gate along the side of the arena opened and a huge roaring lion leaped out and dashed toward the man! As the lion drew closer, the man showed no fear. Then as the lion leaped on him, Alexander faintly heard him say, "Lord, receive my spirit." The man closed his eyes and sank to the floor.

Alexander sat there dazed, barely conscious of the crowd as it exploded in noise that shook the building, cheering and booing. *How could that man do it? How could he face the lion without showing any fear and what had he meant when he said, "God is a loving God."?* The gods his mother and father and teachers told him about were gods whose anger and displeasure could be ignited by the smallest misdeed. Their subjects lived in terror of them and what would happen if they displeased them. No one had ever told Alexander that they might love him.

His mind reeling, Alexander stumbled back out the door. "Where have you been?" his mother asked sharply. "Your father has been waiting for his supper. You know how he hates to be kept waiting."

Alexander said nothing. He dropped his head and went to wash his face and hands. Supper was a quiet ordeal. Alexander sat, barely picking at his food. His father glowered at

him, but did not ask questions. After a while, Alexander gave up and asked to be allowed to go to his room. His father consented with a nod and went on eating.

In his room, Alexander felt no better. He tossed and turned, trying to get what he had seen out of his mind. Finally, exhausted, he fell into a troubled sleep.

School the next day was even worse. He couldn't concentrate. He did his lessons all wrong, his teachers scolded him, and by the end of the day, he was exhausted.

On his way home he racked his brain trying to think of someone—anyone—who could answer some of his questions and give him peace of mind. His mother and father were out of the question. They were against any other gods than the ones they worshipped.

Suddenly, he remembered the fruit seller he had gone to with his mother several weeks earlier. When his mother had given the man his money, he had said, "God bless you." Not a certain god—just God—like the man at the Coliseum. Maybe he would have the answer to his questions.

He stopped and thought a minute. "Yes, that was the answer!" His mind made up, he turned around and ran back toward the market. He found

the fruit seller's stand and seeing no customers there, quickly walked up to him. "Excuse me, sir," he began, "My name is Alexander. I need to ask you some questions."

"Certainly, son," answered the man, "My name is Timothy. I would be glad to answer any questions I can. Just come this way. My brother can care for the stand for a while, so we can talk undisturbed."

After they were comfortably settled, Timothy spoke. "Now Alexander, start from the beginning and tell me everything."


Alexander did just that. Everything came tumbling out like a dam bursting inside him. He told about hearing the messenger, sneaking into the Coliseum, what he had seen and heard there, and how he had struggled with all his questions. How can someone face death without apparent signs of fear? Why did the man not fight back? What God was the man talking about and how could a God love him, a Roman boy?

After he finished, Timothy sat in silence a minute or two, then spoke. "You have never heard about a loving God, have you? My God is the true God, the same One the man in the Coliseum talked about. Let me tell you more about Him and I think you will understand."

After he had finished, Alexander

did understand. He found the answers to his questions. There is only one God. He is loving, kind, merciful, and willing to accept him into His family, if only Alexander asks.

Alexander did that—right there behind the fruit seller’s stand. With Timothy he became a child of God, whom the martyr had been so fond of.

As Alexander made his way home in the warm sunshine, he almost skipped. He felt so happy, so free. He had a God who was his father and who would love him even if no one else did. He could almost hear his mother and father’s response when he told them. But no matter what they did, nothing would change his decision. He was a child of the True God. 

youth messages

Waking Up to Reality

A few months ago, a young lady was telling my wife and me about her interaction with a single mother. Concerned that her acquaintance would remarry and compound her problems, our friend began praying for the right opportunity to encourage the mother to remain single while her first husband is still living. The opportunity came naturally over lunch one day. When our friend asked the young mother if she was familiar with God’s thoughts on remarriage, the mother sighed and replied, “Yes, I know; but anymore everyone is getting remarried.”

Have you ever looked around at

society and wondered, “What must people be thinking?” The average child watches 8000 murders on TV before he finishes elementary school. Forty percent of children who enter the world today do not have wedded parents. Only five percent of Americans are virgins when they marry. Forty-one percent of first time marriages do not survive. Of marriages that do survive, only a few are lived in godly harmony. Have you ever thought, “What are they thinking? Certainly there are people in their community who could give them good advice. At the least, they could study their Bibles!”

The reality is that our society is

well aware of the above statistics but few care enough to change their habits or their lifestyle. But, before we judge too harshly, consider that many of us are experiencing negative consequences of various kinds that are the results of our habits and lifestyles. We don't like to change our ways any more than they do. *(Think about changes suggested by your parents, ministers, or employers.)*

Many of us avoid studying the lives of people who are experiencing fewer negative consequences than we are. Why? Because studying the lives of more faithful Christians often convicts us, and we hate to admit that our habits and customs are causing us difficulties. When we compare ourselves with others, our tendency is to compare "down" rather than "up". This causes us to conclude that we are doing quite well. Paul says making such comparisons is not wise.

So what are some consequences we may be experiencing?

Some of us are inviting health problems because of how we eat. We may later deal with clogged arteries, obesity, or diabetes. In spite of the statistics, very few of us change our eating habits until our health has significantly deteriorated. By then it is often too late to reverse the consequences.

Some of us are experiencing the

consequences of pleasure addiction, work addiction, or intemperate social networking. We may not have time for our families, community service, Bible study, or meditation. In spite of the negative consequences, too few of us search our heart and change our pursuits.

Some of us are reaping the harvest of "soft choices". We may avoid work such as gardening, house cleaning, or property maintenance simply because we are lazy. I clearly remember the comment of an older minister, one whom I considered to be quite industrious. He said, "All my life I've tried to convince myself that I'm not lazy!" Might he be speaking for some more of us? If laziness is the reason behind our avoidance of certain kinds of work, we will also avoid spiritual disciplines such as studying the Bible, witnessing, and nurturing vibrant relationships. How do soft choices affect the Kingdom? There always seems to be a shortage of devout, capable, and responsible people to serve the church and its ministries.

Some of us are grappling with the repercussions of poor planning. This could result from our own negligence or the thoughtlessness of others. Unwise financial investments, novice leadership, hurried courtships, and impulse spending are just a few

examples of problems that can propagate trouble for decades. It is not that the Scriptures and the church have been silent on these subjects; our problems come from being short-sighted, impatient, or too proud to learn from others.

Some of our homes and churches are suffering from mental, emotional, and relational troubles. Irrational fears, obsessions, and fragile relationships are a continual drain on the local body of believers. Many of us have limited understanding in helping each other effectively tackle these difficulties. Changing the culture that propagates these distresses can appear overwhelming. It is easy for us to retreat from this battle rather than collectively engaging our enemy.

This is just a sampling of the consequences we may be experiencing in our homes and communities. Families and churches that are not burdened down with our particular set of problems may think, “What are these people thinking? Why don’t they get advice from people who could help them? They could at least study their Bibles!”

Just like our society, we too can become so accustomed to our consequences that we have no more incentive to change our habits and ways of thinking than our neighbors

do. As a youth, you may be thinking, “I get what you’re saying, but what am I supposed to do about it? I’m not the one who allowed these and many other problems to become entrenched in our communities.”

Let’s ponder another reality. Many youth have high ideals. They look at a problem and have the audacity to say, “This is not right! This needs to be changed!” (Thank God for youth who wake us up from our sleep!) But, people of any generation who allowed problems to become entrenched in their culture, were young once too. They also had ideals and aspirations. But when it was their turn to do something about them, they settled for a path of less resistance. This is the other reality.

So the question for you and me is, “When I face pressure to take the downhill path, which one do I take? Do I take the shorter path, the smoother path – the one that requires the least effort? If I do, I am contributing to the entrenchment of problems that the generation after me will need to uproot.

Any time you hear of Christians uprooting a problem that has plagued them for years, you can nearly always trace the story back to courageous, humble individuals who patiently and persistently promoted the will and mind of Christ. Adults

that are noticeably conforming to the image of Christ encourage younger Christians to live out their godly ideals. Do you know of grownups who humble themselves and uproot attitudes and habits that hinder them from becoming spiritual giants? If you do, you are very privileged. Follow these brothers and sisters as they follow Christ.

Recently I read a news article which reported that for every woman who commits suicide there are four men. At first glance this seems bizarre since women are much more likely to struggle with depression. The article said that the reason for this imbalance has to do with the way men and women typically handle their problems. Women are more likely to seek support and counsel in times of difficulty but men resist getting advice. The article mentioned that men typically avoid stopping to ask directions while traveling, even when it would be in their best interest. Can you imagine the difference in our communities,

if all our men, young and old, were willing to “stop and ask directions” about life?

Perhaps you’ve thought of a habit, an attitude, or maybe an overall lifestyle that is producing negative consequences in your life. If so, I suspect there are people within driving distance of your house who have struggled and dealt with something similar. These folks can give you good support and counsel. Counsel, though, is only as valuable as we make it. Like the single mother considering remarriage, we too may postpone the more courageous decision to follow Christ wholeheartedly.

In summary, “What am I doing with reality? Am I avoiding it, or facing it and embracing it? Will I be an example to others of someone who climbs the steeper path?” After all, our relatives and neighbors will only be inspired to greater discipleship, if they see Christianity doing for us what we say it can do for them.

-EE



Next Month's
QUESTION

How have adults been a good example to you in uprooting attitudes or habits that hindered them from becoming spiritual giants? [growing strong spiritually?]

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Periodicals

THOUGHT GEMS

Exaggeration so closely resembles falsehood that it's hard to tell
the difference.

• • • • •

A good reducing exercise is a slow side-to-side movement of the head when
the second helping is offered.

• • • • •

The hardest thing about facts is facing them.

• • • • •

Christian progress is like riding a bicycle; when you stop going forward,
you lose balance.

• • • • •

A fanatic sticks to "his guns" whether he has ammunition or not.

• • • • •

Saying it with flowers doesn't mean throwing bouquets to yourself.

• • • • •

We should take our promises to God as seriously as our promises to the bank.

• • • • •

If you quit nursing a grudge, it will die.

• • • • •

Happiness eludes him whose conscience is not free.

• • • • •

The heart that beats for others is happiest.