



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

Galatians 6:14

AUGUST 2011

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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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A Man for God

Violet Yoder, Danville, AL

Way back in days of old,
Is the story of a boy, I am told.
God was looking for a man
One who would serve Him as best he can.

God wanted one that was pure and true,
Who did the things he was told to do.
One who was unselfish and kind, indeed,
A man who helped out those in need.

So God sent him off to school
To shape him into a good and useful tool.
He chiseled and carved and cut off the old,
And gave him grace to forgive though into slavery sold.

God found a man—Joseph was his name.
Amid God's time of work, a better man became.
An example of truth, and character worthwhile.
Staying true to God through all of his trial.



Look Again!

Let's be careful! If we are careless or hasty, we expose ourselves and others to great danger and loss. When someone drives heedlessly out onto an intersection and causes an accident, police officers have known to ask, "Did you look both ways?" One officer grilled an unfortunate driver thus, "Did you look both ways—*twice*?" Good idea! Unless we take that extra look, we may drive right into the path of fast-moving traffic and crash.

It is not *always* wise to take lots of time making a decision. Sometimes, indecisive hesitation is actually dangerous. A guide was once showing young people (most of whom had a rural background) around in a big city. He emphasized the importance of moving quickly. "There are two kinds of people in this city," he said, with a significant pause—"the *quick* and the *dead*." In other words, *Look well—then move!*

In life, **not all that glitters is gold**. That's why looking carefully again—and *yet again*—is wise in many of life's situations. Consider the following scenarios:

- An investor offers you very high financial returns on his investments. He seems to know the way to wealth

that exceeds ordinary expectations. **Look again**, where do the profits he predicts come from? Does this plan correspond with seeking "first the Kingdom of God"? Do persons of experience and Christian values see it as a good idea? If it seems too good to be true, it probably is.

- A salesman stops in with a wonderful new product. He asks you to buy today. He rushes you with a limited-time offer. If you wait, he says, you will miss significant benefits. **Look again**, if it's a worthwhile offer, it should not bring undue pressure on you, financial or otherwise. After all, if you miss certain benefits by taking extra time, that's better than looking back with regret, wishing you had taken more time to think things through.

- Several dissatisfied church members leave your church and form a new fellowship, citing a desire for increased evangelistic impact. When they assessed your church, they acknowledged essential agreement in doctrine. But as they noted other weaknesses in the brotherhood, they decided "to start over." Now they invite you to join them. **Look again**, my friend. Almost anyone can find fault. Did they seek God's direction

with open minds? Do the changes they are making lay foundation for long-term improvement or do they obscure other hazards? We all know that *building well* requires more effort and skill than does *demolition*. Look again and be a builder!

•A beautiful young woman visits her relatives in a church setting. A young man notices her and asks her friends if she has a boy friend. She is unattached! He makes contact with her father and gets his okay to arrange a date with her. He finds her so thrilling that he's sure he's found the girl of his dreams! **Look again**, young man. She hasn't earned her looks. Physical beauty is skin deep. Beauty of character wears much better than does outward attractiveness in the challenges of marriage. If God wants her to be yours, He will keep her for you. Furthermore, if you learn patience now, it will make you a better husband.

•A new young man appears in the youth group. He is handsome, self-assured, and well-informed. Soon he informs a father of his interest in his daughter, who is much younger than he. The parents give their consent. The girl is flattered with his attention. She says, "How lucky can I get?" **Look again**, young lady. If he's a good choice, you can afford to take time. In fact, you may need your father's help again. Dad may need to explain to Prince Charming that he thinks you

need more time to discern the will of God. This will provide the memory of a response made carefully—not desperately.

No, we mustn't take undue time before turning onto a busy highway, but for other important decisions in life it is better to take time and seek counsel. Some people seem to avoid asking for such input, but I do much better by consulting with trusted friends. I believe that first asking the Lord through patient and prevailing prayer is important in ascertaining God's will. After I pray, seek counsel, and decide what to do, it is up to me to move ahead and take responsibility for the decision.

Good decisions take time. Caution is wise. Benjamin Franklin is credited with this saying: "Haste makes waste." He may have been speaking primarily about carelessness in work habits, which is certainly true. If we finish fast but do poor work, when shall we take time to do it right?

Haste may have other undesirable aftereffects besides waste—such as *guilt* and *regret*. Our best option is to find God's treasures in his Word. If we realize that we made a bad choice through independence or haste, God is gracious and eager to forgive. Some unpleasant consequences of bad decisions may remain, but that need not stop us. God is eager to forgive. He wants us to come to Him in the grace of Jesus and find out what He

would have us do after messing up.

It might seem that we learn more from failure than we do from success, but let's not forget that God really gets glory from humble, teachable caution that gets it right *instead of* botching it. Praise the Lord—He doesn't want us to fail! He wants us to get it right the first time. Wonderful blessings are in store for all who seek God's will and do it!

God's wisdom is found in the following precious nuggets from Proverbs (all NIV): **“Hold on to instruction, do not let it go; guard it well, for it is your life”** (4:5);

“Instruct a wise man and he will be wiser still, teach a righteous man and he will love you” (9:9); **“Commit to the Lord whatever you do, and your plans will succeed”** (16:3); **“The plans of the diligent lead to profit as surely as haste leads to poverty”** (21:5); **“A prudent man sees danger and takes refuge, but the simple keep going and suffer for it”** (22:3, note also 27:12); and **“He who works his land will have abundant food, but the one who chases fantasies will have his fill of poverty”** (28:19).

—PLM 

News and Views from Israel

June 26, 2011

*Donnavon Graber, Christian Aid Ministries
Jerusalem, Israel*

You could hardly guess what the consequences of giving your little boy a haircut might be in some contexts. Within our Amish-Mennonite culture, we know very well the message that “small” things send to those around us. For the insider, the presence or absence, (of tying or not tying), as well as the color of covering strings send a clear, identifying message, differentiating between various

Mennonite and/or Amish groups. The outsider is incredulous that such little things signal huge divides and cultural differences among us.

We had trimmed our son's hair for the first time not long before he was at the hospital for a minor operation. Two nurses, one religious Jewish and the other secular, were walking by Hanoch in the hall. The secular nurse made a pleasant remark about our little boy, causing the religious one

to indignantly correct her with the fact that it was a little girl! I matter-of-factly stated that he indeed was a little boy. With that statement, the religious nurse began staring unashamedly at our little family. The fact that my wife was dressed modestly and covered, originally caused her to consider us religious Jews. Now, she immediately looked for the *kippa* on my head. Finding it missing (its presence would have labeled me Jewish), she desperately tried to find a category into which to place us. Nothing fit, so curious questions eventually followed.

The more religious Jews do not cut their sons' hair at all until they are three years old, yet have no specific prohibition against cutting the hair of little girls. When a three year old boy's hair is finally cut, they still do not cut the hair growing from the sideburn and surrounding area. That hair grows freely for the entirety of their lives. Along with much rabbinic discussion and debate, this practice is taken from Leviticus 19:27, "*Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.*" The "corners of the head" is understood to mean the sideburn area, so this hair is allowed to grow long to make it clear that they are not transgressing this commandment.

I have actually been informed that

my *kippa* has fallen off my head, since this would logically explain why my wife was covered and I was not. At other times, we are quickly understood to be Christians by more perceptive individuals, although because of our veiling style the ladies are often taken to belong to an order of nuns. (Certain orders of nuns even wear cape dresses!) But, now this stereotype is blown away by my pregnant wife (nuns certainly should not be pregnant) accompanied by a toddler, so the stares intensify. When single ladies have visited, they have even been spat at by little Jewish boys, as there is a segment of orthodox Jews who are instructed to do this in the presence of Christian "idolators."

On a recent Friday night as we were getting into the van, breaking Shabbat, a religious Jew began rebuking us. His wife quietly told him we were Christians (apparently trying to get him to give us a break.) We try to avoid the appearance of "evil" and avoid offense when possible, but are not always able to do so. All this is simply to say, appearances—including cutting your son's hair—have consequences. May our lives somehow radiate the presence of our Lord!

According to Jewish law, the sideburn hair cannot be removed by razor, tweezers, or other means

although it is permissible to trim its length with a scissors. Since electric shavers operate with the same principle as scissors (as opposed to a knife or razor) it has been ruled permissible to remove beard hair in this way (but not sideburn hair).

So why did God command His people not to pluck or shave their sideburn hair? Did He intend His command to be applied like many Jewish communities do today with their attention-grabbing side curls? Did He want them to avoid a certain heathen practice? Did He want them to carry around a reminder of something?

Most commentators say that God commanded this in order to avoid the common practice in ancient times of shaving this area as a mark of idol worship. Of course, a consequence of not shaving this hair would not have been distinctive in and of itself. Earlier in the same chapter, verse 9, it says, “*When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.*” This command was God’s social insurance so that the poor would always have something to eat. There is a lot of discussion within rabbinic law as to how much exactly of the field corners had to

be left unharvested to fulfill this commandment. In Hebrew, it is the same word for “corner” as this verse and the “corner” of the head in verse 27. Therefore, by allowing the “corners” of his head to grow without cutting them could additionally be understood as a constant reminder to the religious Jews to be generous to the poor and needy.

• • • • •

Two memories with a common thread stand out in my mind—the common thread of wanting to be accepted and to fit into our surroundings:


USA: I was incredulous at my first sighting of such an apparatus. There it was, a pullover T-shirt, that had been cut down the front with buttons added. Apparently, this young man’s church required button-down shirts, but he wanted to fit in according to his understanding of what being “cool” meant.

Israel: Riding in the Egged bus, I had to look twice. He was a religious Jew that one would almost think was not religious by first appearances. Upon closer examination, you could see his long side-curls pulled up behind his ears and apparently tied together on top of his head under his *kippa*. Later, I discovered this actually is not so uncommon. Apparently, he was trying to minimize his

distinctiveness.

Maybe in both of these incidents I misjudged. Regardless, within man there is something that doesn't like to be viewed as strange, weird, or odd. We don't like it ourselves when people look at us strangely. But we are called to be conformed to Jesus Christ and that makes us a peculiar people in most environments as we march to the beat of a different

drummer. Maybe the question should be turned on its head and the Hollywood majority should be the ones to consider who is weird when compared to the ultimate and glorious Reality!

[We are inviting Bro. Donnavon Graber to share occasional reports and news items from their field of service. This is taken from a letter of his to The Budget. —PLM] 


God's Recipe

Vance Havner

As a little boy I enjoyed watching my mother make bread or cake. When she had assembled the ingredients, they did not look too appetizing. Who wants to eat flour or baking powder? But when she had mixed everything in proper proportions and put them in the oven, we awaited the outcome with joy.

Sometimes the happenings in our

lives are not enjoyable when they come separately one by one. But when God has completed the recipe and put it through the baking, we have "Romans 8:28 Cake" and the taste is good, even though some of the ingredients at one time made us weep.

(From *The Vance Havner Quote Book*, compiled by Dennis J. Hester, Baker Book House, Grand Rapids, MI, 1991, page 101.) 

What costs nothing, may be worth that.

Minister's Meeting Messages — 2011

This is a condensation of a message given at the annual ministers' meetings held at Ridgeview Mennonite Church, New Holland, PA, on April 5-7, 2011. the complete set of CD's may be ordered from Victory Music Services, P.O. Box 1498, North Highlands, CA, 95660. (Phone: 443-480-1489), for \$50, postpaid.

3. Early Anabaptist Views of the Church

Marcus Kauffman, Chesapeake, VA

This is something of a history lesson, but an important, scriptural lesson. From 1 Peter 2:4-12, 21, we find several key points of Anabaptist doctrine: Their view of the church, "Ye are a chosen generation, a royal priesthood," exalted the church above human organization. They spoke of following Christ, "walking in His steps." They accepted the call to suffer, that we "should follow in his steps." Living the sanctified life, "abstain from fleshly lusts which war against the soul."

Many things happened in the years from 313 A.D. and 1525 A.D. It was during the latter years of this time that the Anabaptists concluded the established church was not fulfilling God's design. In three different geographical areas, reformers came to similar conclusions. They believed

that God wanted to bring the church back to the foundations Jesus had laid. The Swiss reformation in Zurich was started by Zwingli and carried further by some who were his early students. Some ten years later, Menno Simons came onto the scene. Menno lived in the Netherlands. In Germany, another group arose, from which most of the Hutterite Brethren came.

We can't say that one man started Anabaptism. It was the joint effort of a number of different people becoming born again Christians and finding what God says in His Word rather than taking what had been handed to them. They became orthodox and fundamental in their beliefs formed from the Word of God. Zwingli is credited with calling these people "Anabaptists." He used the term derogatorily. They didn't particularly want to be called that. They preferred to be called "The Brethren," largely because they viewed the church as a brotherhood.

The Catholic church continued to believe in the triune God. They also believed outside of some external aid on their behalf, they were lost. God was above all; He spoke down through the pope (with Peter being the first pope), who was infallible when he spoke in his office. God's message flowed on down to the cardinals, bishops and priests and to the common people. In probably the third century the emblems of communion were declared the actual body and blood of Christ (this interpretation was called *transubstantiation*) and in this way communicants were to receive life from God.

Constantine became a Christian in 312 A.D. after he saw a vision, while in battle, of a flaming cross. He had that emblem imprinted on the shields of his soldiers with the words, "In this go forth to conquer." Up to that point, Christianity had been illegal in the Roman Empire. In 313, he made Christianity legal. He himself chaired the Council of Nicea in 325, A.D. In 378 A.D., under Theodosius, Christianity became the state religion. In 407 A.D., infant baptism was made compulsory.

Thus it was that heathen people were brought into the church who remained heathen. To receive the spiritual life from God, one was to take the sacraments. In the 1500's, the Anabaptists viewed the church

as fallen, even though no one could say exactly how it fell.

There were various people throughout history who saw this coming on. They wanted to reverse the trends within the Catholic church. The Monatists, the Novatians, Donatists, and later, the Waldensians, were all underground and persecuted. They were not always correct in theology, but they all seem to have had a desire to return to the original model of the apostolic church. In the 1400's, John Huss led the Bohemian Brethren. These never broke from the church, but comprised groups within the church who desired revitalizing and reform for the church. John Wycliffe in England, leader of the Lollards, led a similar effort in England.

Some major problems persisted because that when Christianity was made the state religion, there were Christians who went to war against other people who also called themselves Christians. The Anabaptists asked, "How can it be that Christians actually kill one another?" Carrying the sword was against Christ's teaching. Taking an oath of allegiance in government positions also violated Christ's teaching.

The easiest way to get people into the church was to baptize them when they were babies. Thus their numbers grew. This was not baptism on a

person's confession of faith. You had to be baptized or you were in disfavor with the state. That is called today "growing the church."

Luther and Calvin defended transubstantiation. Zwingli didn't. He said, "That's not true. The bread and the cup are only emblems of the sacrificial atonement of Christ." Other things were happening. People began to look at the church as a building. Church buildings were big because everybody was expected to go to church. The churches were often ornate and elaborate.

Where were the saints? Their images were embedded in beautiful stained glass after they had passed on. Or they made a statue and put a form of someone on a pedestal. In the case of Peter, they put a statue of him where people could walk by and kiss his feet. The toes have been replaced several times because they were basically "kissed off."

What was wrong with that? No specific change of life came to these people. But we see a people who were driven by hunger and thirst. They filled their hunger with *form* that made them feel better. There were outward forms of religion, but true inner life was missing.

These were major points that Anabaptists saw as evidence that this church was fallen: The warring and fighting, the formalism, and the hierarchy. Eventually, only the

professional clergy could read the Latin Vulgate and tell the common people what to believe. If people did not agree with the hierarchy, they were persecuted.

Another need that Anabaptists identified was the absence of brotherhood accountability. People were living as sinners and no one seemed to care. Greed and self-centeredness were evident in the clergy and in the people. The Swiss Brethren tried to get Zwingli to go further with his reforms. He tried to correct some of the problems, but the Brethren said the change must be more basic. "We must go back to the Bible," they said in effect. So they developed a different approach.

They said we are members one of another. They said that the flow of God comes from God revealing Himself through His Word, with the Holy Spirit revealing Himself and calling and drawing us to Himself, illuminating our hearts and minds so that when we see our need of God, and respond in faith to Christ as Savior, we are born again. This life comes from God, through His Word, through Jesus Christ, into a person, who thus becomes a Christian. In the church then, there is also a relationship with each other. We are members one of another. There is mutual caring for one another. The Hutterites carried this to the extent that they had all things common,

as the early church did [for a time]. They wished the Swiss Brethren would follow their example.

Where was the church? They did not look for a building, as such. They looked at each other. “Ye are the bride of Christ.” Where were the saints? They weren’t hanging on the walls or on statues. The people themselves were the saints--the sanctified ones.

Luther seems to have given up. He felt that leaders can’t make people live holy lives. “By faith are ye saved.” While he didn’t say, “Go ahead and live like you want to,” he despaired of getting people to change their lives. The Anabaptists, however, spoke of and believed in the sanctifying work of the new birth and life of God. While they did not call it sinless perfection, nor an eradication of the old man, it was a sanctified life. The buzz word of some those reformers was *Nachfolge Christi* (living like Christ). Discipleship. Obedience.

Another major difference was their embrace of a two-kingdom concept: the Kingdom of God versus the kingdoms of this world. They said, Christ is the head of the church. Secular powers have no reason to interfere in the leadership of this church. They saw that Christians should not live after the standards of this world, but they also acknowledged that we cannot expect the world to live by the standards of Christians.

Another concept they emphasized was *Gelassenheit*, which means joyfully resigning myself to the lordship of Christ. I joyfully serve Him because He has done so much for me.

For baptism, they took Peter’s definition, “The answer of a good conscience toward God.” Therefore, they rejected infant baptism, and that was the issue that caused the break from the established church. When that band of some 30 men gathered in Zurich on January 21, 1525, they looked at each other and said, in effect, “That’s all we can do; we’ve tried our best. There is no further chance to bring Mr. Zwingli as our leader to a true understanding of the Scripture. If it’s going to be done, we must do it.” So on that fateful night, they were re-baptized, which severed their ties from what they perceived as a fallen church. Thus they undertook to establish the true Church of Jesus Christ on that winter night.

They also believed in the priesthood of believers. No longer were they required to have priests to reach God. Peter said, “Ye are a royal priesthood.” Every believer is a priest.

They had a zeal for mission service. They took the Great Commission very seriously. A few years later, they got together and mapped out Europe, to decide who would go where to evangelize what area. They were serious about it. It was

not something they felt they had to do, but something they wanted to do. The love of Christ constrained them to do it. They knew that by being baptized they were signing their own doom. They could expect martyrdom, yet they were willing to do it.

How can we take up and perpetuate that faith? Let us not fit our understanding of Scripture around our experience. Let us commit our lives to the obedience of Scripture

wherever it takes us. Let us start with the Bible and our experience will follow. The Gospels were a big part of Anabaptist teaching. I encourage us to preach more from the Gospels. The Kingdom of God is now and the Sermon on the Mount is for now. The two-kingdom concept is still foreign to most professing Christians. Let us be missionary-minded. If we commit ourselves to the Word of God like they did, we will not be famous, but God will be honored.



NOTICE

Present plans are to do two four-week CASP projects early in 2012. Both the earlier projects in 2010 and 2011 were blessed experiences. The Lord provided dedicated volunteers and staff. One of the ways in which we are trying to make improvement is to avoid a last minute crunch to find enough volunteers. The 2011 volunteers were invited to offer suggestions for improvement. Without exception they expressed their willingness to recommend CASP participation to their peers.

The number of volunteers needed is relatively small. The time commitment is rather brief. We would welcome a rush of early volunteers. Interested persons may call:

Elmer J. Miller
574-642-3056

David L. Miller
620-567-2376



marriages

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

Bontrager-Byers

Bro. Anthony Kyle, son of Glen and Margaret Bontrager, Stanardsville, VA, and Sis. Jessica Sue, daughter of Rodger and Ruth Byers, Free Union, VA, at Bethel Baptist Church for Faith Mission Fellowship on June 10, 2011, by Ivan Beachy.

Bontrager-Yoder

Bro. Darrel, son of Steve and Joyce Bontrager, Kokomo, IN, and Sis. Karen, daughter of Merle and Irene Yoder, Hutchinson, KS, at Maranatha Mennonite Church for Center A.M. Church, on June 4, 2011, by David M. Yoder.

Burkholder-Eash

Bro. Adrian, son of Gary and Lil Burkholder, Rochester, IN, and Sis. Rachel, daughter of Jonnie and Freda Eash, Plain City, OH, at United Bethel Mennonite Church on May 21, 2011, by Elmer Stoltzfus.

Farmwald-Miller

Bro. Owen Farmwald, widower, Monticello, KY, and Sis. Vesta (Ropp) Miller, widow, Berlin, OH, at Maranatha Fellowship Church, May 27, 2011, by Paul Leroy Miller.

Mast-Schlabach

Bro. Ryan, son of Herman, IN, and Miriam Mast, Free Union, VA, and Sis. Keturah, daughter of Eugene and Rosa Schlabach, Free Union, VA, at The Covenant Church, Charlottesville, VA, for Faith Mission Fellowship, on April 16, 2011, by Ivan Beachy.

Miller-Sommers

Bro. Joseph Allen, son of Delbert and Darlene Miller, Clarkson, KY, and Sis. Karinda Joy, daughter of Eli and Barbara Sommers, Taylorsville, NC, at First Baptist Church for Dayspring Christian Fellowship, on May 14, 2011, by Manfred McGrath.

Nissley-Coblentz

Bro. Joshua David, son of John and Mary Nissley, Catlett, VA, and Sis. Mar-Jean Joy, daughter of John and Barbara Coblentz, Guys Mills, PA, at Plainview Gospel Church on June 18, 2011, by Ervin Miller.

Rhodes-Yoder

Bro. Jerald, son of Luke and Arlene Rhodes, Newberry, IN, and Sis. Violet, daughter of Millard and Mary Yoder, Danville, AL, at Hartselle Camp Meeting,

Hartselle, Al, for Emmanuel Mennonite Church on May 20, 2011, by Millard Yoder.

Stoltzfus-Stoltzfus

Bro. Kyle Eugene, son of Naaman and Marian Stoltzfus, Coatesville, PA, and Sis. Anne Ranae, daughter of Wilmer and Emma Stoltzfus, Groffdale, PA, at Ridgeview Mennonite for Mine Road A.M. Church on June 11, 2011, by Alvin Stoltzfus.

Stoltzfus-Troyer

Bro. Daryl, son of Omar and Nancy Stoltzfus, Advance, MO, and Sis. Megan, daughter of Melvin and Lois Troyer, Advance, MO, at First General Baptist Church, Bloomfield, MO, for Crowley Ridge Mennonite Church, on May 27, 2011, by Jim Yoder.

Stutzman-Miller

Bro. Jonathan, son of Richard and Verna Kay Stutzman, Worthington, IN, and Sis. Irene, daughter of Crist and Linda Miller, Townville, PA, at Plainview Gospel Church, on May 28, 2011, by Ervin Miller.

Weaver-Mast

Bro. Dylan, son of Joe and Fern Weaver, Blackville, SC, and Sis. Renae, daughter of Russell and Regina Mast, Plain City, OH, at United Bethel Mennonite for Bethesda A.M. Church on May 28, 2011, by Elmer Stoltzfus.

Weaver-Yoder

Bro. Jonas, son of Marlin and Martha Weaver, Safford, AL, and Sis. Bernice, daughter of David and Faith Yoder, Oskaloosa, KS, at McClouth Baptist Church for Ebenezer Mennonite Church on June 17, 2011, by Rudy Overholt.

cradle roll

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

Beachy, Ervin and Elizabeth (Zook), Mifflinburg, PA, third child and dau., Hadassah Suzanne, April 20, 2011.

Beachy, Gabriel and Dawn (Hurst), Cedar Creek, TX, sixth child, third son, Zachary Mark, June 29, 2011.

Beiler, Conrad and Lydia (Stoltzfus), Cross Hill, SC, third child and son, Cole-son Jariah, May 24, 2011,

Beiler, Matthew Lamar and Yvonne (Swarey), Paradise, PA, fourth child, third dau., Lanita Joy, June 17, 2011.

Gingerich, Vernon and Rosalyn (Yoder), Wytheville, VA, ninth child, third son, Japheth Duane, June 13, 2011.

Graber, Maurice and Lois (Miller), Bastrop, TX, fourth child, second son, Cody Lynn, June 30, 2011.

Farmwald, John and Katherine (Miller), Crossville, TN, third child and dau., Carrie Ranae, June 15, 2011.

Helmuth, Evangel and Rachel (Miller), Antrim, OH, fourth child, first dau., Harmony Rachel, May 25, 2011.

Hochstetler, Wendell and Sheri (Beiler), Abbeville, SC, fifth child, third dau., Sheila Dianne, May 31, 2011.

Hostetler, Michael and Melody (Yoder), Aroda, VA, first child and dau., Jennika Renae, March 10, 2011.

Kauffman, Phineas and Martha (Beiler), Wytheville, VA, fifth child, second son, Preston Jarell, June 21, 2011.

Lapp, Edward and Rita (Miller), Antrim, OH, fourth child, first son, Samuel Edison, May 23, 2011.

Martin, Joel and Kelsey (Hobbs), Mifflin, PA, first child and dau., Yoanna Charis, June 19, 2011.

Mast, Steve and Heidi (Yoder), Advance, MO, sixth child, fourth dau., Abigail Faith, April 20, 2011.

Miller, Delmar and Rhoda (Mast), Owenton, KY, seventh child, sixth son, Kenneth Allen, May 17, 2011.

Correction: **Miller**, Justin and Michelle (Yoder), Lamoni, IA, first child and son, Blaine Ryan, Jan. 7, 2011.

Nisly, Wayne and Sharon (Brenneman), Hartselle, AL, sixth child, fourth son, Jonathan Mark, May 31, 2011.

Weirich, Caleb and Sheryl (Hochstetler), Aroda, VA, second child and dau., Kalissa Faith, May 25, 2011.

Yoder, Joshua and Mary Ann (Yoder), Owenton, KY, fifth child, second dau., Grace RoseAnn, May 1, 2011.

Yoder, Marlin and Esther (Kanagy), Holmesville, OH, fourth child, second son, Lavonn Michael, May 5, 2011.

Yoder, Paul and Ann (Stoltzfus), Harrison, AR, eighth child, fifth son, Jayden Daniel, May 30, 2011.

Yutzey, Jason and Julie Ann (Miller), Grove City, MN, third child, second dau., Annaliese Rosemary, June 7, 2011.

*He who begins too much
accomplishes only a little.*

ordinations

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

Bro. Arlen Lapp, 44, was chosen by lot and ordained to the office of deacon at Cayo Christian Fellowship, Cayo, Belize, C.A., on June 5, 2011. The ordination charge was given by Orlando Matute, local, assisted by Lester Gingerich, FL, and Virgil Kanagy, SC. Also in the lot were Joaquin Navarro and Luis Contreras.

Bro. Ivan Miller, 35, of Russellville, OH, was ordained as deacon at Still Waters Mennonite Church, Georgetown, OH, on March 13, 2011. Preordination messages were given by Earl Peachey, Mattawana, PA. The charge was given by Leon Troyer, assisted by Duane Troyer, Earl Peachey, and Paul Weaver. Sam Yoder was also in the lot.

obituaries

Beachy, Ada Emma, 85, of Huntland, TN, died peacefully at home on May 19, 2011. She was born Jan. 18, 1926, in Sugarcreek, OH, daughter of the late John D. and Mary Ann (Miller) Mullet.

She was a member of Belvidere Mennonite Church.

On Nov. 13, 1947, she was married to Roman S. Beachy. She often extended hospitality to visitors and cheerfully and faithfully supported her husband's ministry as deacon. She was a loving mother to her six sons and one daughter: David (Miriam Yoder) Beachy, Strasburg, OH; James (Mary Ann Weaver) Beachy, Dover, OH; Ivan (Elsie Kauffman) Beachy, Free Union, VA; Roman Merle (Sue Barkman) Beachy, Kenya, East Africa; Stephen (Susan Yoder), Elora, TN; Gabriel (Sheila Ropp) Beachy, Wellman, IA; Tryphena Ruth (Kenneth) Beachy, Belvidere, TN. Also surviving are 32 grandchildren, and

29 great grandchildren. Also surviving is one sister, Elsie Marie (Sol) Yoder, Montezuma, GA, and two sisters-in-law, Amanda Mullet and Anna Mullet, both of Sugarcreek, OH.

In October, 2009, her husband Roman died. Six sisters and three brothers also preceded her in death.

The funeral was held at Belvidere Mennonite Church on May 26, with Alfred Beachy, Reuben Kaufman, Bennie Byler, and Daniel Bontrager serving. Burial was in the church cemetery.

Beiler, Aaron S., 74, of Cherry Tree, PA, died at home on May 27, 2011. He was born June 18, 1936, son of the late Jonas and Lizzie (Stoltzfus) Beiler.

He was a member of Hillsdale Mennonite Fellowship.

On Nov. 14, 1957, he was married to Mary King, who survives. Their children are: Melvin (Verna) Beiler, Munnsville,

NY; Daniel (Esther) Beiler, Cherry Tree, PA; Jonas (Wanda) Beiler, Kenya, Africa; David (Rose) Beiler, Lewisburg, PA; Frieda (Titus) Miller, Malta, OH; John (Linda) Beiler, Wytheville, VA; Miriam (Dale) Miller, Clarkson, KY; Martha (Phineas) Kauffman, Wytheville, VA; also surviving are 46 grandchildren, and three great grandchildren.

He is survived by brothers and sisters: Benjamin Beiler, Priscilla Fisher, Fannie Petersheim, Sarah Beiler, Jonas Beiler, Edwin Beiler, and Elizabeth Beiler.

He was preceded in death by a granddaughter, Judith Beiler.

The funeral was held on May 31, with Luke Kurtz and Sylvan Stoltzfus serving. Lynn Diller conducted the committal at the Hillsdale Mennonite Cemetery.

Bontrager, Gregory Michael, was stillborn May 26, 2011. He was the son of Greg and Trish (Schlabach) Bontrager, of Arlington, KS. A short memorial service was held at Arlington A. M. Church May 29, with Willis Nisly and David Yoder serving. This was followed by a private burial at West Center Cemetery.

In addition to his parents, survivors include a brother Joel and grandparents Eugene and Rosa Schlabach, Free Union, VA, and LaVon and Mamie Baonrager, Arlington, KS

Miller, Sarah Mae, 94, died in Goshen, IN, June 5, 2011. She was born May 9, 1917, daughter of the late Mose J. and Nancy (Fisher) Miller.

She was a member of Fair Haven A.M.

Church, Goshen.

On Dec. 12, 1939, she was married to Olen J. Miller, who died in 1993. Their five children are: Ada Arlene (Paul) Fox, Inverness, FL; Nancy (Amos) Schrock, Millersburg, IN; Edna (Dale) Nunemaker, Goshen, IN; Leonard Miller, Middlebury, IN; and Delmar (Geneva) Miller, Millersburg, IN.

Preceding her in death were five brothers: Jacob, John, Elmer K., Noah, and Alvin Miller.

The funeral was held June 8 at Fair Haven church with Wilbur Yoder and Harvey Miller serving. Burial was in Clinton Union Cemetery, Goshen.

Nisly, Angel Hope, very tiny infant daughter of Joshua and Misty (Weaver) Nisly, Hutchinson, KS, was born and died May 9, 2011. A private memorial service was held May 10 with David Yoder presiding. Grandparents are Barbara and the late John Weaver, WV, and J. Marvin and Rosa Nisly, Hutchinson, KS.

Yoder, Nelson, 76, of Hartville, OH, died May 16, 2011. He was born at Bloomfield, OH, Nov. 9, 1934, son of the late Levi S. and Elizabeth (Schrock) Yoder.

He was a member of Pleasant View Amish Mennonite Church, Hartville. He was an employee of Hartville Elevator Co. for over 39 years and was known for his friendliness and loving personality. He enjoyed his family, singing, traveling, and being involved in church and mission

work projects at home and abroad.

On April 5, 1956, he was married to Mary Jean Lapp. She survives. Other survivors are five children: Loyal (Betty) Yoder, Hartville; Miriam (Gerald) Zimmerman, Newmanstown, PA; Merlin (Glenda) Yoder, Hillsville, VA; Barbara (Dean) Miller, Harrison, AR; and James (Lucrecia) Yoder, Hartville; 17 grandchildren; two brothers, Steve and Melvin (Dena) Yoder; and three sisters:

Ada (Eli) Miller, Gertrude (Levi) Miller; and Naomi (William) Mast; and sister-in-law Mary Ann Yoder.

He was preceded in death by two brothers: Owen and Leon and two sisters: Mattie Wittmer and Sarah Miller.

The funeral was held on May 19, at the Hartville Conservative Mennonite Church with Homer Zook in charge. Burial was at the Pleasant View Cemetery.



observations

John Wesley (1662-1735) and Charles Finney (1792-1875) were both outstanding Christian ministers. Their lifetimes did not overlap. Both are remembered as having been very gifted and influential. Wesley became the founder of the Methodist Church. Finney was a Presbyterian and Congregationalist revival preacher. As far as we know neither one had ties to Anabaptists.

The Bible from which they preached is the same one that Anabaptists use. Then and now, it holds God's message of grace, salvation, and discipleship. This divinely-inspired message is still profitable for "doctrine, for reproof, for correction, [and] for instruction in righteousness" (2 Tim. 3:16, 17), which when received and taken seriously, will be noticeable in the way we live.

These two outstanding preachers

were also human. Toward the end of their respective journeys, they expressed similar regrets for things they had failed to emphasize. They could not honestly say they had declared all of God's counsel. (See Acts 20:26,27). But apparently, they were honest and humble. Their expressions of regret have been preserved. I share them here with the hope that our response to their wistfulness will help protect us from similar regrets. They wanted to be faithful stewards of the Word to which we still have access. Their testimonies follow:

John Wesley Distressed!

"I am distressed. I know not what to do. I see what I might have done once. I might have said peremptorily and expressly, 'Here I am; I and my Bible. I will not, I dare not vary from this Book either in great things or small. I have no power to dispense

with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground? Join me on this, or not at all.' With regard to dress in particular, I might have been as firm (and I now see it would have been far better,) as either the people called Quakers, or the Moravian brethren. I might have said, 'This is our manner of dress which we know is both Scriptural and rational. If you join with us, you are to dress as we do; but you need not join us unless you please.' But alas! The time is now past; and what I can do now, I cannot tell."

Charles Finney Confesses!

"The question now regards fashion, in dress, equipage, and so on. And here I will confess that I was formerly myself in error. I believed, and I taught, that the best way for Christians to pursue, was to dress so as not to be noticed, to follow the fashions and changes so as not to appear singular, and that nobody would be led to think of their being different from others in these particulars. But I have seen my error, and now wonder greatly at my former blindness. It is your duty to dress so plain as to show to the world, that you place no sort of reliance in the things of fashion, and set no value at all on them, but despise and neglect them altogether. But unless you are singular, unless you separate

yourselves from the fashions of the world, you show that you do value them. There is no way in which you can bear a proper testimony by your lives against the fashions of the world, but by dressing plain."

It occurs to me that for every minister, every parent, and every young person in our entire constituency to read these testimonies with honest hearts and teachable spirits could make a much-needed difference. These messages are offered by Christian Light Publications, Harrisonburg, VA 22802 at \$.02 per copy, postpaid. The format is an attractive card printed on both sides. (Phone: 540-434-0768)



The wealthiest 1% of Americans have a greater net worth than the bottom 90%. This is based on Federal Reserve data, reported by Nicholas Kristof, *The Hutchinson News*, 6-6-11. Commentator Kristof points out that most tax increases (presently proposed) would be borne by the 90%.



In 2009, 388 people died in traffic accidents in Kansas. More than two-thirds of those who died were not wearing seat belts, while 89% of those who escaped injury were strapped in. Hutchinson police officers recently participated in a national "Click It or Ticket" campaign. From May 28 through June 5, they issued 599

citations for seat belt violations.



In 1957, Goshen College began inter-collegiate sports. To play the national anthem at college sporting events is apparently very common. Because of nationalistic and militaristic content, this was not done at Goshen. In 2009, a national anthem task force of students, faculty, and administration was appointed to study the anthem issue. They recommended that an instrumental version of The Star Spangled Banner be played before selected sporting events. The board affirmed their proposal but asked the college for a “a year long listen, learn, and review.”

The grassroots response has been varied and very animated. Those who favored it felt it would be more friendly to an increasingly diverse supporting community. Opponents saw it as a serious compromise of their historical peace position. An official position now has been reached to no longer play the tune whose lyrics include “the rockets red glare” and “the bombs bursting in air.” (*Mennonite Weekly Review*, 6-13-11)



The size and importance of youth groups in many conservative Anabaptist congregations is not typical in the larger church community. The energy and vision of youth with strong ties to the larger

body is a tremendous asset to the local body of believers.

Sometimes youthful creativity leads them to new areas of outreach and service. Persons from Mine Road Church in Lancaster County report that a significant number of their youth are extensively involved in reaching out to needy children through boys’ and girls’ clubs. Such an outreach has high energy requirements. The needs that they encounter encourage them to continue. An interesting result is that there is also significantly less interest and time for volleyball or other youth recreation. I understand there are several churches in our constituency with similar ministries.

Let us acknowledge that every age group is important in a body of believers. To be a close-knit body that includes the energy of youth working harmoniously with other age groups is a worthy and realistic ideal.



Hebrews 13:8 reminds us that Jesus Christ is the same yesterday, today and forever. This awareness should be a helpful safeguard against the instability of being tossed about with “every wind of doctrine” (Hebrews 13:9). On the one hand, there is the possibility of resistance to needed change to the point of rigidity and stagnation, foreign to the Word and Spirit of Christ.

Another danger may be for us

an even greater threat. That is an openness to change without regard to truth that doesn't change. Twice in the New Testament (Acts 20:28 and 1 Timothy 4:16) leaders are instructed first to take heed to themselves, then to doctrine and the flock. The right response to sound doctrine brings good spiritual health to individuals and flocks. The state of perfect health is a worthy ideal, while not an achievable goal. There is always room to grow. Let us remember the importance of not compromising the changeless as we continue the journey.

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Criticism and faultfinding are not worthy ideals. Persons who major in such pastimes are not known for pleasing personalities. But for me that does not mean an unwillingness to notice and learn from negative outcomes.

Recently we attended a non-local wedding. At this urban church, the couple made their solemn promises in the presence of God and witnesses for life-long faithfulness. The presiding pastor's appropriate comments included emphasis on the permanence of Christian marriage. Why then is divorce and remarriage fairly common in that congregation?

Since there is no group guidance for dress standards, peer dynamics prevail. The shameless exposure of upper and lower body portions quite

simply failed tests of decency and modesty.

We met many people who were kind and friendly. We believe their stated view of Christ and the Holy Word is much like the views that conservative Anabaptists hold. Bear with me as I explore two possible ways that such practices develop.

- Since salvation is a condition of the heart, leaders may want to internalize all of the Christian life. Any regulation of externals might even be considered unfriendly to more basic issues.

- Bible references to separation and non-conformity must somehow be understood and practiced in modern terms.

Since the youth of any church are an important part of its present and future, good leaders will want to be very careful not to alienate or disappoint young people. When youthful authority supersedes biblical authority, the church is losing its credibility and integrity.


Obviously, there is little benefit to another group for us to analyze or criticize them. But unless we are "willingly ignorant" (2 Peter 3:5), such observations can be very helpful to *us* in these perilous times.

• • • • •

At a federal prison at Leavenworth, Kansas, some inmates who were involved in non-violent crimes are now involved in the production

of garden produce. Last year, they produced more than 80,000 pounds. Estimates for this year are up to 200,000 pounds. This food is only partly used by the prison population. The surplus is distributed free of charge to needy persons in the Kansas City area. This venture is privately funded so it is without cost

to the taxpayer. Waste food is eaten by red wiggler worms and eventually changed into rich, organic fertilizer. (A P, *The Hutchinson News*, 6-12-11)

I think there is a growing interest in the private sector to raise produce for direct consumer marketing. Some producers are doing so very successfully. —DLM 

Living Life as a Blended Family

*Sharon Lantz Shirk
LIFE Ministries, Conestoga, PA*

My fascination with step-families did not begin with my own second marriage. One thing that always caught my attention was the emotional energy and personal presence it must take to start again and to reach for HOPE again. There needs to be room for love and respect for ALL involved, in most ways not so different from any family. Yet we are quite aware that there are challenges that are special to second marriages and blending families that do take thought and consideration.

Part of this picture is the realization that the “new thing” that is happening came out of pain and loss. Another part is bringing together two different groups of people who know about pain and loss but perhaps have not

taken time or opportunity to deal with their personal struggles very well.

Learning to talk is one step toward working together as a family unit in a way that is good for everyone. What will the changes look like? What will it require of each person involved? How will it change routine and family traditions? How will we spend our holidays/vacations? Will I be willing to ask good questions and invite others to do the same, even if there are not always good answers?

Will we still be able to grieve or talk about those we love who are no longer with us? Do we need to quit remembering the good times of the past?

What will I call the new parent/person? Can I trust the man who is

now living under the same roof with us? Or how about food, will this new Mom cook and serve things very differently than we were used to? What about her personality? Will she be kind? There is a time in the life of a blended family where there are many more questions than answers and living in mystery is never an easy assignment.

In my office it's not unusual to sit with women who are looking ahead to these changes and needing to talk about what these changes will look like. By way of preparing oneself, here are a few ideas that can be considered, not necessarily in order of importance:

- Look around for others who have gone through this—you are not alone.

- Make decisions with regard to what fits for you and your new family in this new situation. Maybe it would help to ask yourself, "How would we do it differently, if no one were watching?"

- When you first get together, there is no *together* history to draw from. Making history requires time; that is what history is made of. Be intentional about building meaningful memories and spending good time together.

- For the most part, children need to continue to get direction from their OWN parent, transitioning

slowly as you ALL learn to work together.

- Know your place of safety...a place you go to when things feel unsettled. (For Mom, it might be the bedroom, the bathroom, or taking a long walk.)

- Remember that you've ALL come out of a history of pain and loss... that's one reason you are here. Be KIND to each other.

- Keep a place (memories, respect, experiences, story) in your heart for the deceased parent/spouse who is no longer with you, even while creating a new place for the new parent/spouse.

- Mutual respect goes a long way; there is a lot about each other that you still don't know. Choose to stay curious in a healthy way. This is a daily choice.

- Make time to tell (each other) your story.

- While it's easier to dwell on what's different about your families, there is usually much more that is alike than different. Be willing to explore that.

- Learning to choose what is best for everyone over your own preference will go a long way in the give-and-take of family life and in the business of growing up.

- Don't just expect your step-children to call you Mom or Dad. Their comfort level is what's important here. If they don't settle on a name for you early on, meet with

them to establish a name you are both comfortable with.

- Don't focus exclusively on the family in neglect of your marriage. Raising children is a challenge; loving someone else's children is a special challenge. Having a strong marriage will help you manage the challenge of blending your families.


- Lower your expectations. It will help you not to live in disappointment all the time. Rather than putting your energy into micro-managing everything and getting so attached to outcomes, you will find you have more space to count blessings as they happen.

- Each family needs time together (like it used to be) without including the new family. This is especially important early on and will help make more space to enjoy the whole blended family as you grow together and learn to care for each other.

We are in a second marriage (going on seven years) and it has not been easy or without challenges. We've come to love and enjoy each other's children and put lots of effort into getting them all together, even

though our nest is empty. We enjoy backyard BBQ's, camping, and family times. Carl told his grown children early on that he will not require them to call me Mom, but that he would like if their children call me Grandma. And I love that they have honored that.

Living life as a blended family is a constantly changing thing. We are learning and growing and loving it. We also know that the same God that brought us here will continue to be with us in the good work He has started. Hopefully these questions and thoughts will help stir questions and thoughts that fit your own experience. There is much more than we have room to write here. Take time to notice that what is being considered here is really not that different from what you would think through in any family. We all need kindness and understanding. We all need to know our history and have a vision for the future and we all want to love well in our present situation.

[From LIFE Ministries newsletter, March, 2011. Used by permission.] 

***An atheist has no means of
invisible support.***

Wistful Thoughts of my Daughter

Mrs. Andrew Miller, Kalona, IA

Leaving Home

(1994. She is starting school.)

I'd like to keep her home with me,
This little girl of mine.
She's growing up; her eyes are bright,
With eagerness they shine.

I will not cling with smother love.
She needs to learn and grow.
But oh! It pulls at heartstrings now!
I need to let her go.

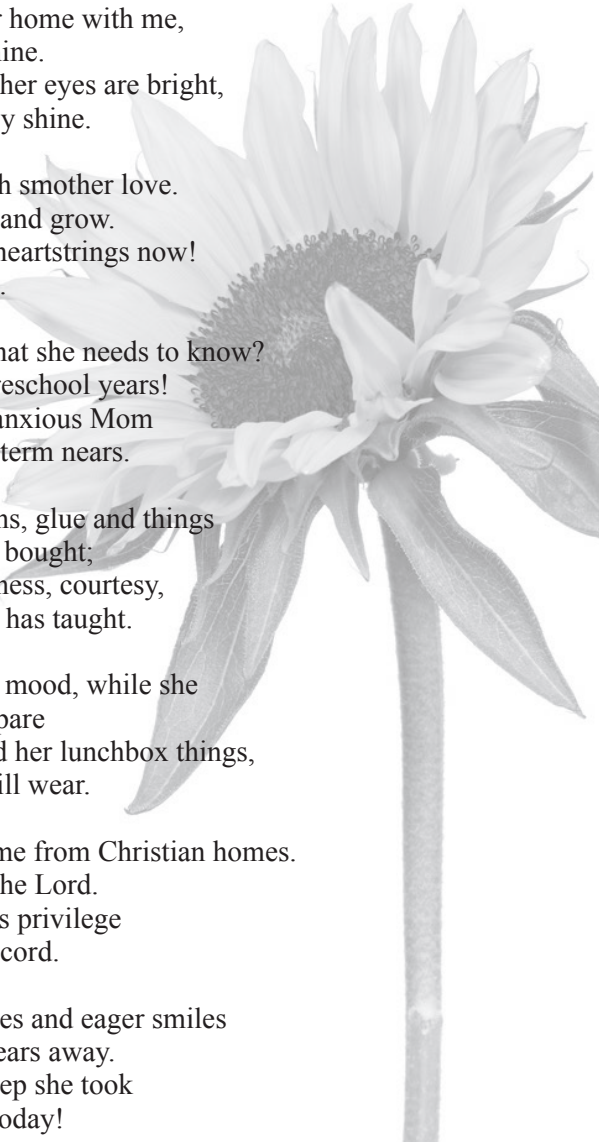
Has she learned what she needs to know?
How short these preschool years!
Excited child and anxious Mom
As her first school term nears.

The pencils, crayons, glue and things
Can at the store be bought;
But manners, kindness, courtesy,
Reflect what home has taught.

I catch some eager mood, while she
Chatters as we prepare
Her school box and her lunchbox things,
And dresses she will wear.

Her classmates come from Christian homes.
Her teacher loves the Lord.
I thank God for this privilege
And loosen up the cord.

She goes with waves and eager smiles
While I blink the tears away.
Oh, what a giant step she took
In starting school today!



Leaving the Nest

(2010. *She is leaving home to teach school.*)

I'd like to keep her home with me,
This daughter, dear, of mine.
But wings have grown, she stretches hers
With eagerness ashine.

I will not cling with smother love,
The call has come to go,
But, oh! It pulls at heartstrings now!
I must let loose, I know.

Have we prepared her well for life?
How short are twenty years!
She keenly waits but I feel sad
As time for leaving nears.

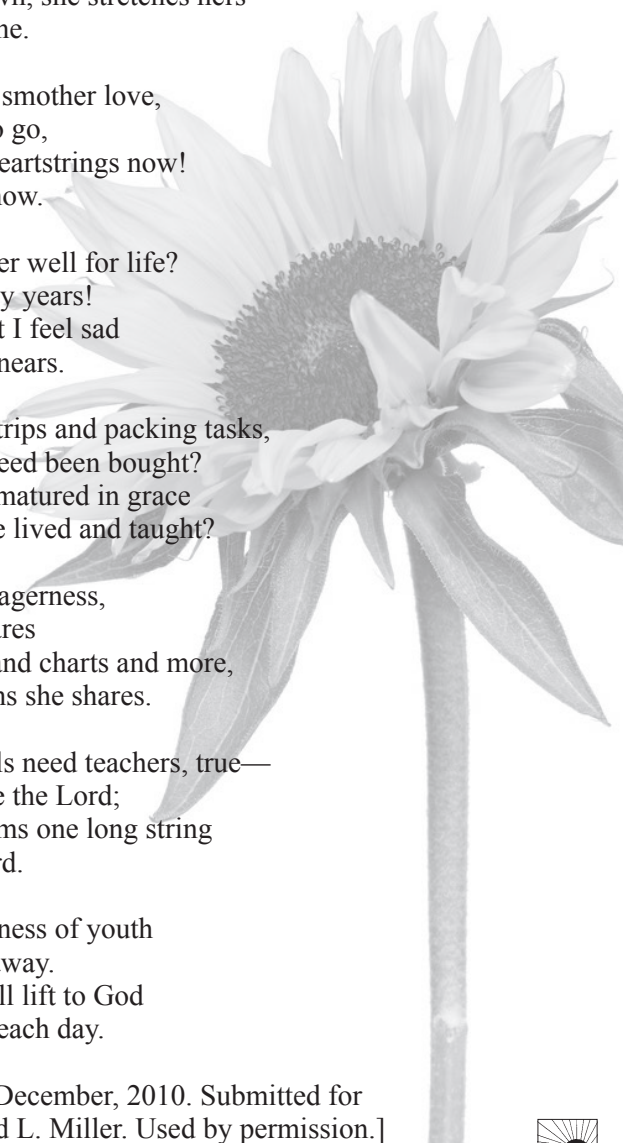
There are shopping trips and packing tasks,
Have things she'll need been bought?
But more—has she matured in grace
Through what we've lived and taught?

In part, I catch her eagerness,
We talk as she prepares
Displays for walls, and charts and more,
With teaching dreams she shares.

Oh, Christian schools need teachers, true—
They too, there, love the Lord;
Yet motherhood seems one long string
Of loosening the cord.

She goes with eagerness of youth
While I blink tears away.
Yet oft my heart shall lift to God
Her name in prayer each day.

[From *Family Life*, December, 2010. Submitted for publication by David L. Miller. Used by permission.]



A Plea for Fishing

John M. Drescher, Quakertown, PA

Now it came to pass that a group existed who called themselves fishermen. And lo, there were many fish in the waters all around. In fact, the whole area was surrounded by streams and lakes filled with fish. And the fish were hungry.

Week after week, month after month, and year after year these who called themselves fishermen met in meetings and talked about their call to fish, the abundance of fish, and how they might go about fishing. Year after year they carefully defined what fishing means, defended fishing as an occupation, and declared that fishing is always to be a primary task of fishermen.

Continually they searched for new and better methods of fishing and for new and better definitions of fishing. Further, they said, "The fishing industry exists by fishing as fire exists by burning." They loved slogans such as, "Fishing is the task of every fisherman," "Every fisherman is a fisher," and "A fisherman's outpost for every fisherman's club." They sponsored special meetings called "Fishermen's Campaigns" and "The

Month for Fishermen to Fish." They sponsored costly nationwide and worldwide congresses to discuss fishing and to promote fishing and hear about all the ways of fishing such as the new fishing equipment, fish calls, and whether any new bait was discovered.

These fishermen built large, beautiful buildings called "Fishing Headquarters." The plea was that everyone should be a fisherman and every fisherman should fish. However, they didn't fish.

In addition to meeting regularly they organized a board to send out fishermen to other places where there were many fish. All the fishermen seemed to agree that what is needed is a board which could challenge fishermen to be faithful in fishing. The board was formed by those who had the great vision and courage to speak about fishing, to define fishing, and to promote the idea of fishing in faraway streams and lakes where many other fish of different colors lived.

Also the board hired staffs and appointed committees and held many meetings to define fishing, to

defend fishing, and to decide what new streams should be thought about. But the staff and committee members did not fish.

Large, elaborate, and expensive centers were built whose original and primary purpose was to teach fishermen how to fish. Over the years courses were offered on the needs of fish, the nature of fish, where to find fish, the psychological reactions of fish, and how to approach and feed fish. Those who taught had doctorates in fishology. But the teachers did not fish. They only taught fishing. Year after year, after tedious training, many were graduated and were given fishing licenses. They were sent to do full-time fishing, some to distant waters which were filled with fish.

Some spent much study and travel to learn the history of fishing and to see faraway places where the founding fathers did great fishing in the centuries past. They lauded the faithful fishermen of years before who handed down the idea of fishing.

Further, the fishermen built large printing houses to publish fishing guides. Presses were kept busy day and night to produce materials solely devoted to fishing methods, equipment, and programs to arrange and to encourage meetings to talk about fishing. A speakers' bureau was also provided to schedule speakers on the subject of fishing.

Many who felt the call to be

fishermen responded. They were commissioned and sent to fish. But like the fishermen, back home they never fished. Like the fishermen back home they engaged in all kinds of other occupations. They built power plants to pump water for fish and tractors to plow new waterways. They made all kinds of equipment to travel here and there to look at fish hatcheries, fish slaughterhouses, and fishing boats. Some also said that they wanted to be part of the fishing party, but they felt called to furnish fishing equipment. Others felt their job was to relate to the fish in a good way so the fish would know the difference between good and bad fishermen. Others felt that simply letting the fish know they were nice, land-loving neighbors, and how loving and kind they were was enough. A few felt what was needed were swimming lessons for the fish and better fish food so that the fish would grow bigger. Some spoke of methods of purifying the water for the fish or moving fish to other waters or getting rid of the natural enemies fish have.

After one stirring meeting on "The Necessity for Fishing," one young fellow left the meeting and went fishing. The next day he reported he had caught two outstanding fish. He was honored for his excellent catch and scheduled to visit all the big meetings possible to tell how

he did it. So he quit his fishing in order to have time to tell about the experience to the other fishermen. He was also placed on the Fishermen's General Board as a person having considerable experience.

As for the rest, it could hardly be expected that those who were sent out would do much fishing because those who made up the board which sent them didn't catch fish. Those on the board to promote fishing didn't catch a fish in a year. Those who trained persons to find fish, to define fishing, to doctor fish, and to teach fish how to swim didn't fish themselves.


And almost no one in the big meeting held weekly to talk about fishing ever fished. So those who were sent out to fish did exactly as those who sent them did. They formed groups and special meetings to define fishing, to defend fishing, and to declare how important fishing was. They talked about the great need for fishing. They prayed much that many fish might be caught. They analyzed the fish and discussed what is necessary in order to catch fish. They waxed eloquent on how others fished wrongly and bemoaned the fact that fish were not processed properly when they were caught. But they did not catch fish.

However, they were still called fishermen by those that sent

them. They said everywhere it was appropriate that they were fishermen. And fish were in abundance all around. They wrote back to the board and home fishing clubs, which met each week, glowing letters about all the fishing potential. There was a little criticism sometimes that no fish were caught. But because those who criticized didn't catch fish either, the criticism was not taken too seriously.

Now it's true that many of the fishermen sacrificed and put up with all kinds of difficulties. Some lived near the water and bore the smell of dead fish every day. They received the ridicule of some who made fun of their fishermen's clubs and the fact that they claimed to be fishermen yet never fished. They wondered about those who felt it was of little use to attend the weekly meetings to talk about fishing. After all, were they not following the Master who said, "Follow me, and I will make you fishers of men"?

Imagine how hurt some were when one day a person suggested that those who don't catch fish were really not fishermen, no matter how much they claimed to be. Yet it did sound correct. Is a person a fisherman if year after year he never catches a fish? Is one following if he isn't fishing?

[From *Sword and Trumpet*, July 1976. Selected by the Missions Editor. Used by permission.] 

Bounties of Summer

Mary June Glick, Seneca, SC

Are you enjoying the bounties of summer? I am not referring to the extra work involved with the children at home from school, the busyness of preparing food for the winter, the weeds popping up in the garden, preparing for vacation, and so on. That is all included in the bounties of summer. However, I want to focus on the joys and happy memories summertime can bring to your family.

A mother has much to do with the atmosphere in the home. You determine to a certain extent whether or not your child grows up with happy memories of summer days at home with the family. If we look at life as a constant struggle and dwell on the negative aspects of life, very likely our children will do the same.

What causes the “blahs” in a woman’s life? It can be lack of motivation, no set goals, trying to do too much, boredom, feeling unappreciated—the list goes on. I suggest, first of all, you set aside a special time to spend alone with God. Ask God to change your attitude. Learn to appreciate the small things: the beauty of a sunrise, a bird’s nest,

butterflies and bees—enjoy them with a child.

Organize your work; give your children daily chores that help make life easier (and happier) for you, such as doing dishes, cleaning the house, mowing the yard, taking out trash, doing laundry, and so on. Don’t pity them because they have to work during their vacation. However, allow them some free time to play and be creative. No child should complain of being bored!

A mother is a server; give cheerfully to your family.

Tips for Enjoying the Bounties of Summer:

Work with your children.

My childhood memories include hard work. However, as I look back now, I remember the fun times we had together as we worked. I inherited my love for flower gardening by working side by side with my mother. After all, work was instituted before Adam and Eve’s sin. A job well done brings a sense of accomplishment and fulfillment. I have good memories of sitting in the yard with my siblings and my mother (and occasionally my grandmother) shelling peas, peeling peaches, and other jobs. Singing,

playing word games, and sharing hopes and dreams passes the time and the work gets done.

Take time to play.

A child is learning valuable skills as he plays. I enjoy watching small children use their imagination as they play, often imitating a parent's actual work. They develop motor skills as they run, jump or even climb. Our 6 and 7 year old granddaughters gave us quite a scare just a few days ago when we discovered them climbing nearly to the top of a large magnolia tree. Children learn sportsmanship, cooperation and discipline as they play games together. Children enjoy when we play with them. Take time to play games together with your family. You may feel busy with lots of work, but the rewards are priceless.

Build family memories.

We can build family memories in many different ways. It is not always the big things that build the fondest memories. Perhaps our children's favorite memories will include Mom's good cooking and sitting around the table together. Too many people no longer sit together at the table at mealtime. In summer time it may include grilling on the deck, a picnic by the lake or roasting hot dogs over a fire. Vacation camping trips to the mountains or a cottage at the beach are fun times for a family, however, if that is not possible because of finances, you can plan a camping trip

in your backyard or at a local state park. The motive is a time of sharing and good family fun. There are day trips you can make as a family which might include the zoo, museums, or something else your family would find interesting.

Helping Others

Summertime gives many opportunities to a family to minister to others. Vacation Bible Schools in remote areas are often looking for teachers. We have experienced many natural disasters in the past year. Volunteers are needed for cleanup and rebuilding. Summer camps need counselors, cooks, and helpers. Short-term mission work could include replacing someone on furlough, building projects, and so on. Can you imagine the joy and blessing your family would experience in helping in one of these ways rather than taking a family vacation? You could possibly take a tent or camper and enjoy family time together. Visit your VS and mission workers; get a first hand glimpse of what they are doing, then pitch in and help with a project. Your children would reap the benefit of making new friends, experiencing a different culture, and seeing another part of the world. Expect them to be more content and happy when you return. You will be blessed in ways you cannot imagine.

Create family memories this summer.



The Atheist's First Prayer

Mary Ellen Beachy, Dundee, OH

Last month's story was about a young man in Belize who prayed and God helped him find a set of keys. Today we travel by story to the Ukraine. Here we learn about a man in a dangerous and desperate situation. We find out what happens when he cries out to God for help.

The mission pastor, Bruce Jantzi, rejoiced when he saw a strong young man respond at the altar call for repentance in the Mennonite church in Kiev. He thanked God as he saw the man praying and confessing his sins. After the service, he welcomed the young man and asked why he came to church—and why he went up to the altar. “I used to be an atheist,” Boris confided. “I went up because of something that occurred this past week. Something inside me told me to come. I couldn’t stay in my seat. I was drawn to the altar. I will tell you what happened.

“I work at a collective farm. Operating a big tractor on a collective farm is my job. I was going up a big hill with my tractor. It was a long steep escarpment, a bank that sloped up and away from the river. Suddenly, my tractor began to lose power. I tried desperately to speed up the motor, but I could not. Icy fingers of

fear clutched at my heart. The same thing had happened to a friend of mine some time ago and he died in that accident.

“I realized that there was not much hope left for me. I thought of my choices. What options did I have? I did not believe in God. Yet, what else, where else could I turn? What more could I do, but cry out to God for help?

“I opened my tractor cab door, stuck my head out, and called out to God, ‘If you are there, God, if you are there, please HELP me.’

“My tractor had nearly stalled out, but when I prayed, just like that my tractor got power and roared to full throttle. I was amazed. I knew God had heard my cry. I knew God was there with me as I made it up the steep incline.

“One of my friends, coming down the hill with his tractor had seen my tractor nearly putter out. He questioned me, ‘What happened;

how did your tractor get its second breath?"

"I told my friend, 'I prayed.'

'You actually prayed?' my friend asked me. 'No way, you are lying.'

"Listen, I am serious,' I told my friend, 'I prayed. That is what happened.'

"My friend informed me that now I would have to go to church. 'If what you told me is true, God has something in store for you.'

"That is why I am in church today," Boris told the missionary. "I had never prayed before. My first prayer was when I called out of a dying tractor, 'God, if you are there, help me!'"

Boris started attending the mission church every Sunday. He hungered for God. God's Words falling on his ears was as a refreshing rain on a parched and dry ground.

One Sunday, Boris came to church with a big, nasty bump on his head. He told the pastor what had happened. "I came home from church and had nothing to do, so I decided to fix my car. I was lying on my back under the car when my wrench slipped off the bolt and gave me a hard knock on the head. I have done lots of mechanic work in my lifetime and something like this never happened to me before. I knew I should not work on Sunday. That's what I got for just going ahead."

"How do you know you should not

work on Sunday?" the pastor asked.

"I just knew," Boris stated.

A number of weeks later, Boris attended church sporting a large white bandage on his wrist. The pastor asked him what had happened. Boris acted quite embarrassed, and did not want to tell. Eventually, though, he told his story.

"I came home from church one Sunday. I now believed this was to be a day of rest. Well, my father-in-law asked me if I would cut grass for the cow. 'Cattle need to be fed on Sunday,' he said. That sounded reasonable. I went to sharpen the old scythe on the whetstone. The scythe slipped and cut my wrist. In that way, God taught me the truth about keeping the Lord's Day.

"I am now convinced that I should not work on Sunday. I am definitely certain there is a God. God heard my desperate prayer from the tractor. Today, my heart rejoices that God forgave my sins and saved my soul."

Just think:

God heard Jonah's prayer from the belly of the whale;

God heard an atheist's plea from a stalling tractor;

God heard Paul and Silas pray in a prison cell;

God hears you and me whenever we call on Him.

God is an awesome, almighty, all-powerful God!



Dear Youth,

Youth is a time for establishing high ideals. It is also a time for consecration. Consecration is simply giving yourself to God. Have you done that? If not, *NOW* is the best time to do it.

In spite of the economic recession, we still live in a time of unprecedented resources and opportunities. Should this not translate into increased effectiveness for the Kingdom? Isn't it ironic that while many Christians are looking for work, the Church of Jesus Christ is experiencing a shortage of men and women who will serve responsibly, humbly, and effectively?

I'm grateful for the youth who have taken time to courageously address this topic. If I could summarize their thoughts it might look something

like this: *Christian missions lack responsible, humble, and effective workers because relatively few Christians are preparing for a life of service by intentionally cultivating discipline, compassion, vision, and dependence on God. Secondly, many youth and adults have "entangled themselves with the affairs of this life" and are therefore unavailable.* One mission administrator says that "making payments on debts" is the primary reason people give for not being able to serve. This is so sad.

Are you preparing for a life of service? Are you benefiting from what you've already been taught? If so, you are in a good position to request and seek additional learning opportunities. —EE

This Month's
QUESTION

Christian missions frequently have a shortage of responsible, humble, and effective personnel. What are some factors that contribute to this problem, what are some things that could be done to help resolve this dilemma?

The way that parents teach their children has a big effect on their goals. The parents' vision or lack of it contributes to this problem. A materialistic vision does not see or pursue the needs of mission fields. A person's love for God and love for the world also factors in. Matthew 6:24 tells us that you cannot serve God and riches/material wealth at the same time. Another problem could be if parents were never in voluntary service, and they don't encourage their children to go into V.S. Possibly they don't want to leave home because of their business, their fear of uncertainty, and "all the great things they would miss out on." The list can vary greatly.

More teaching on Christian missions in the church could possibly help, individuals taking the Bible seriously and developing a vision for the lost. Realizing the worth of a person's soul. Seeking to find God's will for your life and being open to the Holy Spirit.

Marcellus Beachy, Dundee, OH

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I believe that Mennonites of today have lost the passion of the early churches. They have, as a whole, lost the vision. No longer do we spend our every effort on saving the lost and reaching out to those around us, but are content to live a mediocre

Christian life. We live as a peaceable people, yes, but is that really what God wants for us? I believe God wants us to step up to the challenge and BOLDLY preach in His name! Scorn, ridicule, and mockery are sure to follow, but Christ suffered so much more when He was here on earth.

I also believe the reason Christian missions are experiencing a shortage of responsible, humble and effective personnel is that youth of today are a generation that have been coddled and protected. This is not totally a bad thing, but we also need to learn to step out of our small comfort zones and be willing to view things from others' perspective. We need to be willing to accept others' culture, instead of forcing ours upon them. Most of all, we need to realize what our true calling is. It is never about us, but what will bring Christ the most glory!

Heidi Barkman, McConnellsville, OH

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Perhaps some are lacking in qualities that would enable them to serve more effectively prior to going onto the mission field. If a person is not diligent at home, he will probably take this problem with him when he goes into service, where it will stay with him until he learns diligence. Qualities lacking from a person's character can (and likely

will) be developed while in service, but a person will be a greater benefit to his service unit, if he has already demonstrated those qualities in everyday life at home.

Matt Beachy, London, OH



Sometimes people might do missions because it sounds like fun and so they go to have fun, forgetting the true reason (or maybe they never had a reason besides having fun) for being on the mission field. Perhaps they never really surrendered their lives completely to Jesus and so they try to live as a Christian in their own strength. Maybe they have no vision for God’s work. “Where there is no vision the people perish” (Proverbs 29:18).

How does one get a vision? A vision can be passed from generation to generation if parents, grandparents, or ministers are deliberate. Also if an earnest individual senses a lack of vision in his own heart, prayer and fasting, Bible reading, and engaging wholeheartedly in God’s work wherever he is are all things that will help restore vision in his heart.

A young lady from PA



Is not one reason because people weren’t responsible, humble and effective while they were at home? Some youth don’t like change or they don’t want to be different. Others go

for the attention that they will receive or for what they can get out of it for themselves, or else they go only if their cousin or good friend is going and just for the fun of going.

What can be done about it? Each person needs to take accountability for his own actions. Be open with God, church leaders, parents, and those that you are working with. Cultivate responsibility, humility, and effectiveness in the place that God has placed you NOW. These traits won’t come automatically once you go to other places.

Could we also have more teaching on service? That would help change our attitudes toward service.

“But whoso hath the Gospel of Jesus Christ, and seeth the heathen lost and dying in their sin, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?” (1 John 3:17) Paraphrased by Amy Carmichael

Sherilyn Beachy, Elora, TN



[I was invited by the Youth Editor to condense and glean thought-provoking nuggets from a longer response by Brother Smith which follows. -PLM]

I believe this problem starts in childhood for those who were raised in Christian homes. Too many parents teach their children how to succeed in business while neglecting to teach them to look for ways to

serve the Lord.

Have a current missionary take a few people under his wing for a time and teach them what he has learned.

Do we have an earthly focus that sees mostly that I would have to leave my family, church, job, home town, etc., or do we have a spiritual focus that steps out in faith believing Christ when He says that we would receive an hundred fold with persecutions and in the world to come, eternal life? (Mark 10:30)

Do we view the church as a social club for those who have gotten their eternal fire insurance or as an army in enemy territory?

If we lack love and therefore zeal for the Lord, we won't be walking in close communion with the Savior and therefore we won't have his heart for the lost. We must go back to where we lost our first love and reclaim it.

If we are going to get serious with God, we must hold the light of the Bible to our mindsets and attitudes and honestly deal with what we see. Am I too proud to go? Do I feel compelled to go, or do I see it as a privilege? Do I fear persecution, conflict, making enemies, or illness and allow that to hold me back? Do we make excuses and say, "Someone else can do it better"?

Part of why there is a lack of personnel because there are not enough active senders. Active senders pray daily for missionaries and pray the Lord of the harvest that He would send more laborers into His harvest. They sacrifice for and support short term trips to help with specific needs.

Do we give like the rich man (out of our abundance), or do we give like the widow did—as much as possible? (Luke 21:1-4)

We must be filled with the Holy Spirit, totally committed to his will, completely consecrated for any of the rest of this to matter in all eternity. An average of nearly one soul dies every second—all day, every day. That's 40 every minute; 2,400 every hour, 57,600 every day; 403,200 every week; or 21, 024, 000 every year!

We are ambassadors from a foreign land—Heaven. We have been commissioned by the King of Kings to tell of Him. Jesus, to whom all power is given, said to his disciples—and to us: "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Joshua Smith, Culdesac, ID 

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Periodicals

THOUGHT GEMS

Guilt is typically jealous.

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Adversity holds a mirror before a man and shows him his character.

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Old men who cling to prominent position are not wise.
Neither are young men who grab for it; it should be earned.

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An amateur is a person eager to give you the benefit of his inexperience.

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Sometimes the most effective route of getting a message to the brain is
through the seat of the pants.

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Anger punishes its host.

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One advantage of baldness is that a damp cloth is sufficient as a comb.

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He who boasts of his knowledge proclaims his ignorance.

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A yawn is nature's way of giving the person listening to a bore a chance to
open his mouth.

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Brevity is the soul of wit.