



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

Galatians 6:14

JANUARY 2012

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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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Someone Needs You

Author Unknown

If you're feeling low and worthless;
There seems nothing you can do.
Just take courage and remember,
There is someone needing you.

You were put here for a purpose,
For a part in God's great plan.
Bear ye one another's burden
To fulfill Christ's law to man.

Are you father, son, or daughter?
You have work none else can do.
Are you husband, wife, or mother?
There is someone needing you.

If perhaps in bed you're lying,
You can smile or press a hand
Of the one who tells the story;
He will know you understand.

There are many sad and lonely
And discouraged, not a few,
Who a little cheer are needing
And there's someone needing you.

Someone needs your faith and courage
Lest they give up in despair.
Someone needs your inspiration;
This will help their cross to bear.

Do not think your work is ended.
There is much that you can do,
And as long as you are living
There is someone needing you.



Whose Idea? Whose Way?

We notice that often when the Gospel is taken into new territory, miracles of healing (and even other miracles) are given. God gives what is needed to affirm the faith of the seeking soul who is willing but unsure, to forsake all and follow Jesus, if he or she only knew what to believe.

For the deeply religious soul it can be confusing to know if Jesus is really Lord of all and that they are safe to “sell out” to Him. Even those who have long embraced other religions, find by experience that there is salvation in no other name, but in the name of Jesus Christ. The God who created this world and all that is in it, has put these unchanging, exclusive principles into place.

It sounded reasonable when a preacher (whom I was hearing for the first time) said that if voodoo* (which is false) promises something, then Christian faith (which is true) should do whatever voodoo promises to do—but often cannot.

His challenge interested me, and I decided to mention it to my pastor friend. He shook his head. When

he explained why he was dubious, I reconsidered. *Why should we allow something false to set our agenda and plan of action pursuant to doing what is true?*

My pastor friend said that some years ago he had taken an interest in faith healing and faith healers. He even went to hear and see a popular “healer” in action. What he saw there really disappointed him. He saw almost nothing of value or substance. Instead, he saw was mostly froth, sham, and hype for the gullible. It led him to forsake what pertains to those teachings, such as “name it and claim it,” “the prosperity gospel,” and any other teaching that tells us we can ask God for whatever we want without the necessary willingness of saying to God, “May your will be done.”

Some time after that experience, my pastor friend had a collapsed lung. He requested prayer and anointing with oil but not with the demand that God must heal. He wanted God’s will above all else, yet he earnestly asked for healing. Then God answered by sending healing some time after (not right away) prayer and anointing

with oil. “At the last minute,” just before the surgeons were to proceed with surgery to correct the problem with his deflated lung, the tests taken before surgery came back showing that his collapsed lung was fully inflated and that he no longer needed surgery. God had chosen to heal him without surgery! Today his lungs are well, showing no unusual weakness.

Because “we know in part,” we are much too limited to make demands of God. He is all-wise and we know so little. He has plans for us. He does all things well. He holds the power of life and death, and if we are to survive, we must have His permission. “For in him we live and move and have our being” (Acts 17: 28).

When we look at the temptations of Jesus in the wilderness recorded in the Gospels, we see that Satan tried a number of different ways to get Jesus to stumble. Jesus used none of Satan’s ideas. Satan even quoted Scripture (misapplied, of course) but Jesus always withstood him. Finally, Jesus ordered Satan to leave, whereupon, he promptly left whether he wanted to or not. Then angels came and encouraged Jesus.

We must never make decisions or plans according to Satan’s suggestions. We need not face Satan on our own. With Jesus at our side, we can ask Satan to leave. We “are more than conquerors through him that loved us” (Romans 8:36). Acting in our own strength, we might give the impression that we are strong, but when we lean on Him, He receives the honor due Him.

The right path is not found by reversing or adapting false ideas. Satan will never help us find the right path. We must look to the Captain of our salvation for direction. As we take our orders from the One who went to Calvary to save us, we walk on the right path—the path of eternal life.

* [Voodoo: a system of religious beliefs and practices (common in Haiti) that calls on evil powers to help a person in need.]

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Vernon Miller, from London, Ohio’s e-mail address was given incorrectly in November, 2011, page 6. Here is his correct address: alicenvernon@gmail.com.

—PLM 

If we don’t live it, we obviously don’t believe it.

Re: Our Fascination for Answers in Genesis, Oct., p. 5

Cory Anderson does us a good service in exposing a “me, too” interest in science, and the little, too neat, too smug way in which *Answers* presents itself.

But I believe the greater cause for concern still lies ahead. I fail to comprehend how an organization that promotes the terrible power and majesty of the creation account could then promote the comparatively less-than-nothing Creation Museum as a “God-sized project,” and now plans for an Ark replica as “truly a giant, God-sized project” (exact quotes from Ken Ham in *Answers Update*, Dec. 2010). This ark project requires a much larger consortium of “associated museums, theaters, amenities, and event venues,” to handle the expected crowds. In other words, it is to be a “Christian” theme park.

Funds are sought, at least in part, through private sponsorship: \$100 buys a peg; \$1,000, a plank; and \$5,000 a beam. These all get you a certificate with a serial number for your particular peg, plank, or beam.

Beam sponsorship also gets you an Ark replica, hand signed by Ken Ham...

Thus it appears that our much appreciated zeal for a literal Genesis fails to carry a consistent diligence in other areas that are just as clearly taught or warned against in Scripture. I think the humble Christ is grieved.

But that is hardly the point, anyway. It is the few people in positions of influence and power who write the script for all the rest. That’s exactly what happened after the 1925 John T. Scopes trial. Though Scopes was found guilty of teaching evolution, which was against the law in Tennessee, the case was made that the defenders of Creation teaching were unprepared for the brilliant challenge of Darwinian evolution. Most, if not all, of the major points of evolution made during the trial, have since been debunked, but the damage was done. The way was wide open for John Dewey and others, to switch the face of public education from God and Creation, to evolution and secularism, thus plunging millions into an amoral abyss.

We really do owe a huge debt of gratitude to Creation scientists who

slogged their way through great odds and opposition to counter the mad, premature embrace of Darwinism. Just over 50 years ago, Henry Morris and John Whitcomb led the charge with their book, *The Genesis Flood*. Duane Gish proved himself a formidable debater against atheists and evolutionary scientists. Highly qualified scientists with the Institute of Creation Research continue their research behind the scenes, and then faithfully serve up their findings.

I suppose it is personally good enough to believe “because the Bible says so.” But that is hardly convincing to those who believe

that the evidence is against the Bible. It becomes a personal pleasure to present the Gospel to diverse groups and individuals, including atheists and evolutionists, knowing that the truth that sets men free has the creation of the world on its side.

By the way, “gotcha” moments are not always wrong. We could cite various biblical examples of godly men who singled out deliberately godless people for public embarrassment, as did Jesus Himself. Though it’s far from our business to deliberately go around making enemies, neither is it to our credit if we never do.

Lester Troyer, Stone Lake, WI



ANNOUNCEMENT

Your Prayers, Please!

Floyd Stoltzfus, principal of Calvary Bible School at Calico Rock, Arkansas, requests the prayers of this readership. The faculty and staff earnestly desire your prayers for wisdom and strength for the 12 weeks of Bible school just ahead. This term starts on January 2, 2012.

This request includes the challenge of staying well, of noting the needs of the whole CBS family and of bringing glory to Jesus Christ as more than 100 people daily live in close togetherness.

Our prayers are an investment in the church of today and tomorrow!

—PLM 

A Post-Christmas Meditation

Aaron Lapp, Kinzers, PA

In him was life; and the life was the light of men” (John 1:4). “That was the true light, which lighteth every man that cometh into the world” (John 1:9). “And the word was made flesh, and dwelt among us...” (John 1:14).

He was in their very midst

AND THEY SAW HIM.

The Son of Man.

Eating. Drinking. Walking. Resting. Clothed. Talking. Choosing.

They saw Him touch the lepers who were “unclean.”

They saw Him touch the eyes of the blind, who were given sight.

They saw Him take time for the children.

They saw Him eat with “sinners.”

They saw Him loose the tongue of the dumb, yet slandered Him with their own tongues.

He was in their very midst

AND THEY HEARD HIM.

Jesus of Nazareth.

They heard His words of wisdom, words of love, words of hope.

He comforted the sorrowful

He confounded the critics.

He enlightened the learners.

Some heard Him gladly, hanging onto every word.

Some exited from His presence, conscience-stricken.

Some said, “Never man spake like this man!”

They heard Him, from His first words, “Repent ye,” to His last words, “It is finished.”

He was in their very midst

AND THEY TOUCHED HIM.

The Son of God.

He touched little ones to bless them.

One dared to touch the hem of His garment.

Thereafter, many touched his hem and all were healed.

She touched His head, poured on the precious ointment.

Thomas touched His hands and His side.

They thronged Him for a touch—

to see if He was real.

to see if He could feel.

to see if He would strike back.

to inflict hurt, rejection, and shame.

Their seeing, and hearing, and touching caused in some

A LOVING RESPONSE

“A prophet is risen in Israel.”

“You are the Christ, the Son of the Living God.”

“You are the King of Israel.”

“Hosanna to the Son of David.”

“My Lord and my God.”

Their seeing, and hearing, and touching caused in some

AN ANGRY REACTION.

“What have we to do with thee, Jesus?”

“He hath a devil.”

“He is guilty of death.”

“I know not the man.”

“His blood be on us, and on our children.”

“Save thyself and us.”

“If thou be the Son of God, come down from the cross.”

He was in their very midst

AND THEY MISSED THE SIGNIFICANCE

of the greatest event on earth, the superlatively phenomenal revelation in a real-life actuality of God come down to earth in the flesh, Jesus Christ our Lord!!

As to His *origin*, He is the Word incarnate. "In the Beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

As to His *purpose*, He is the life-giving Word. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1 John 1:1).

As to His *consummation*, He is

the final judge of all the earth. "And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge... And he was clothed with a vesture dipped in blood: and his name is called the Word of God" (Revelation 19:11 and 13).

The Bottom Line: we have been to the manger, we have been to His cross, and we walk away with a deep sense of unworthiness. Let us bow down, our hearts in adoration, our hands in service to others and our feet in Jesus' footsteps in this new year!



News and Views from Israel

Donnavon Graber, Jerusalem

The biggest event within our little group this past week was the welcome arrival of Reuben and Mary Ann Yoder. They were the very first CAM personnel to set foot in the Promised Land with the aim of establishing a long-term presence in June of 2008. They plan to spend a number of months at the base as spiritual leaders and houseparents. It is a great blessing to have them back since my wife and I are the only remainders of that initial group of CAM staff that came in 2008. In addition to his

other responsibilities, Reuben will be spending a lot of time working with CAM's projects for the handicapped.

Winter rain and cold has descended during the last two weeks, washing the city. The temperature last night (Nov. 26) was nearly freezing.

Recently we have been learning some startling facts about abortion in Israel. According to a major Jewish pro-life group, out of 200,000 pregnancies annually, 50,000 or 25% end in abortion. Out of these 50,000 abortions, 20,000 go through normal "legal" channels. One big reason for

such startling figures is the fact that in Judaism a baby is not considered fully a person until its head or most of its body is delivered. Also, during the first 40 days after conception, the fetus is considered mere fluid.


In America, the abortion rate stands at about 22%, only slightly less horrendous.

Not only is abortion a problem here among those who cross God's moral boundaries outside of marriage, but it is as big a problem among married women, who have 45% of total abortions.

In Rabbinic Judaism reasons for permitting abortion include discovery of fetal defects, cases where the pregnancy is a threat to the mother's life, situations of rape or incest, and cases where the pregnancy causes the mother "emotional distress." Possibly the most disturbing reason for allowing abortion is in cases where the pregnancy causes the mother emotional distress. Who is to gauge this distress, what kind of distress does this mean, and when then does it become permissible to abort? Different Rabbinic authorities draw the boundaries of the exceptions in different places. The net effect of all of this is that abortion has for a

long time been a huge, unreported problem in Israeli society.

In the Israeli army, both men and women are drafted and serve together. Women soldiers will be discharged if they carry a child to full term. Consequently, the army pays for two to three abortions per female soldier, if "needed." National health care pays for an abortion if the family already has four children of one gender and the fifth child is determined to be of the same gender. Abortion is generally a bigger problem in secular society, but because of the exceptions permitting abortion within Judaism, it is also a big problem in the religious population.

A major reason mothers seek abortion is because of financial pressure, especially in poor sectors of Israeli society. For example, one pregnant mother we know of, was unable to eat for three days because of having no money and ended up being hospitalized. CAM has begun donating essential baby products to mothers under severe pressure for an abortion in order to help them choose life and to nurture it after birth. God hates the shedding of innocent blood! May God spare us from sacrificing our children on the modern altars of convenience and material gain. 

Don't accuse others to excuse yourself.

Ministers' Meeting Messages — 2011

This is a condensation of a message given at the annual ministers' meetings held at Ridgeview Mennonite Church, Gordonville, 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.

Teaching to Observe

Tim Stoltzfus, Harrison, AR

Twice in the Great Commission the word “teach” is used. The first use of that word here includes the connotation of “making disciples.” When I taught school, I enjoyed seeing the students master facts and memorize assignments. But a greater joy came when the student decided to follow Jesus. The goal of our teaching is discipleship. Jesus had those goals, too. His goal was always discipleship. Sixteen times in the Gospels, Jesus is quoted as saying, “Follow me.”

We find what it means to make followers of Jesus in the opening part of verse 20: “Teach[ing] them to observe all things whatsoever I have commanded you....”

When we look at Christianity throughout its history, it seems that there is a strong tendency to take just some of the commands and not be intent on obeying every command Jesus gave.

Notice the Sermon on the Mount,

Jesus closes with a challenge on how to live. He says that those who are rejected are sent away with this, “Depart from me, you that practice lawlessness” (NKJV) or who live as though the kingdom of God had no laws.

Does Jesus think obedience is important? He concludes the Sermon on the mount with a simple story: Two men were both building a house. Both heard Jesus' sayings. If we had seen the houses being built we may not have been able to see much difference. It is sometimes not readily apparent on what foundation a builder is building.

How do we build on the rock? The answer: “Therefore, whosoever heareth these sayings of mine and doeth them....”

K.P. Yohannan says that most of us are substituting learning and information for practical obedience. The call to obedience is a call to sacrifice and give up my way—my thoughts, my plans, my dreams, and to love God so much we would do anything for Him. As this all takes place in

our hearts, doing His will becomes our passion.

Matthew 19:16-26 gives the account of the rich young ruler who came to Jesus one day. "What good thing shall I do," he asked.

"No, son, it's not about doing; it's about believing." Is that how Jesus responds to him? No, first, He tells him that if he would go to heaven, he should keep the commandments. All the commandments hang on the two great commandments to love God and our neighbor. The young man says that he's been doing that.

Jesus doesn't contradict him, but tells him that he still lacks one thing. He tells him that if he would sell all his possessions, he would have treasure in heaven. When he heard that, he went away sorrowful. Why?

Who did he love a lot? Himself. If he had loved his neighbor as himself, would it have been hard to sell it all and give it to his poor neighbors? James 1:22 says, "But be ye doers of the word, and not hearers only, deceiving your own selves."

When I was 21, I went to Lewisville, Texas, for administrator's training so that I could be the principal at an A C E school. It was basically a Protestant setting with numerous conservative evangelicals there. On the first day, I was relieved to see another young man wearing a plain coat. We soon sat together. Then a young Baptist man sat beside us and

asked us, "Who are you? What do you believe?"

The other man wearing a plain coat answered, "To put it simply, we just try to take the Word of God and live it out."

The Baptist look puzzled and said, "That's us, too. That's what we try to do." Through my good little Mennonite brain flew all sorts of thoughts, like, *You're missing some things. You don't have a clue. Nonresistance. Nonconformity. There are many things you Baptists aren't practicing.*

I've had time to think about my thoughts and I've wondered if he would study our lives, what would he see? What would he say?

As Jesus looked at the rich, young ruler, it was evident to Him what was missing there. From the rich young ruler we see a pull within us to redefine God's standard of righteousness to where we're living.

I believe we as churches do that. We look at the more conservative churches and see what they've got wrong. We think they just have too much of an outward focus. We may look at the more liberal churches, and it's not hard to see that they are just losing "the all things." Can't they see that these are commands in the Word of God?

In Galatians 5, we read about the fruit of the Spirit. Right after that, in verse 24, it says, "And they that are Christ's have crucified the flesh,

with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.” I believe we often redefine God’s standard of righteousness to a level we can keep in the power of the flesh. And we feel good about ourselves. When we set before ourselves the standard of righteousness Jesus sets forth, we find that it cannot be done in the power of the flesh. It takes a continual neediness, brokenness, dependence, humility, and crying out to God because we *don’t* have what it takes. It is in knowing the One who does know and following in His footsteps. That’s the *only* way we can live in the power of the Spirit.

The rich young ruler was falling short of “observing all things.” He was mostly unaware of it. How did he become aware of his need? Was it through reading the Word? In his situation it was through a personal encounter. Sometimes we too will be given insight from a brother in Christ. Probably the Holy Spirit was working on him, too, because he came back with a question, “What do I lack yet?”

I was surprised to note that Paul didn’t say, “Follow Jesus.” He said, “Follow me, as I follow Christ.” There is something about a living, breathing example that speaks into your life in ways that just studying about Jesus doesn’t. That’s part of God’s design in brotherhood. Not one of us is going to get it all. I believe God has designed it that way. He has given various gifts

to various people so that we become a brotherhood. We need each other, that’s why we must listen to each other and submit to each other.

From what I’ve seen and studied, separation and nonconformity is not maintained without brotherhood agreements and applications. There is a tendency to practice it for the wrong reason, but if you look at most of the groups that have left the Amish and begun to go down the path to acculturation, they have not done well at maintaining the practice of “all things.” We should consider seriously the changes that we make, and see whether they help us love God more. What is driving this change? Is it because of our love for God? Or is it because of our love for the world? Or is it for some other reason? Perhaps some rules are just plain useless. I don’t think we should be binding on a lot of “burdens grievous to be borne” (Luke 11:46).

Were your ancestors stupid? Or do you think there were men of God before you who sought God’s face and tried to make a safe place to bring up their children? I believe we should be very careful about just throwing practices out the door that have been with us for a long time and have served us well.

What are some the commands of Jesus and the Apostles? *Deny yourself. Take up your cross and follow Jesus. Lay not up for yourselves treasures*

upon earth. Pray without ceasing. Go ye therefore and teach all nations. In everything give thanks. Present your bodies a living sacrifice. Be not conformed to this world. Be transformed by the renewing of your minds. Don't think of yourself more highly than you ought to think. Condescend to men of low estate. (Associate with the lowly) Abstain from fleshly lusts which war against the soul. Recompense to no man evil for evil. Husbands, love your wives, even as Christ loved the church. Wives, submit to your husbands as to the Lord. Let her (the woman) be covered. Repent and be baptized. Set your affections on things above, not on things on the earth. Fathers, provoke not your children to wrath. Greet one another with a holy kiss. Submit yourselves to one another. Yea, all of you be subject one to another. Obey them that have the rule over you and submit yourselves.

How do we decide which ones to obey? Take the holy kiss, for example: I've sat with a number of families under instruction for baptism, and heard them say, that when they first saw this, they said to themselves, "No, surely not." But as they studied the Scriptures, they found, that it means always simply: "Kiss." When we begin to redefine words to fit our preferences, we are on shaky ground and there is no convenient stopping place. A handshake simply doesn't convey the same message that a kiss does.

It is our duty to discern what Jesus commands, not whether or not we should obey it. His will is already decided. His commands are to be obeyed.

James 1:27 says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." We could look at many spots: materialism, lust of the eye, the lust of the flesh, the pride of life. We need each others' help to keep the spots of the world off ourselves. So it's not at all out of order to have some dress standards.

It's safer to say, "Young men, we don't want you to follow the fads and fashions of the world in your hair styles." What are we going to do about it if a brother is in error? Do we say, "You are not following our standard, you need to submit to the church." It is better to take the opportunity to touch his heart. Many of our young people are not yet aware of the deceitfulness of the heart. It is not just to bring the young man into line, but to help him see his heart. "Why do you want to cut your hair that way?"

Which does God most desire—our love or our obedience? That is the wrong question. The Bible is clear that we can't have love without obedience. "Hereby we know that we do know him, if we keep his commandments" (1 John 2:3).



marriages

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

Beachy-Eicher

Bro. Samuel, son of Marvin and Orpha Beachy, Marion, KY, and Sis. Mary Ann, daughter of Menno and Edith Eicher, Miami, OK, at Grand Lake Mennonite Church, Fairland, OK, on Nov. 25, 2011, by Steve Strite.

Beiler-Yoder

Bro. Darren Scott, son of Darrell and Carolyn Beiler, London, OH, and Sis. Diane Joyce, daughter of Jonas and Ada Yoder, Malta, OH, at Cornerstone Full Gospel Church for Ebenezer Mennonite Church on July 9, 2011, by Robert Beachy.

Byler-Bontrager

Bro. Anthony, son of William and Sue Byler, Windsor, OH, and Sis. Jeanie, daughter of Linford and Kay Bontrager, Goshen, IN, at Fairhaven A.M. Church for Woodlawn A.M. Church on Nov. 5, 2011, by Steve Miller.

Hochstetler-Overholt

Bro. Timothy, son of Vernon and Verna Hochstetler, Auburn, KY, and Sis. Cynthia, daughter of Arland and Dorothy Overholt, Auburn, KY, at Plainview Mennonite Church on Oct. 22, 2011, by Raymond Fisher.

Hunsberger-Miller

Bro. Conrad, son of Franklin and Esther Hunsberger, Salinville, OH, and Sis. Julia, daughter of Paul and Irma Miller, Newcomerstown, OH, at Maranatha Fellowship Church on June 18, 2011, by Robert Miller.

Ical-Ysaguirre

Bro. Calvin, son of Cirilo and Soila Ical, Isabella Bank, Belize, and Sis. Krista, daughter of Gregory and Elsie Ysaguirre, Hattieville, Belize, at Pilgrim Fellowship Church, Hattieville, on July 30, 2011, by Greg Ysaguirre.

Kauffman-Miller

Bro. Lonnie Eugene, son of Norman and Wanda (Chupp), Bird-in-Hand, PA, and Sister Shannon Mae, daughter of Paul J. and Emma Lou Miller. Newcomerstown, OH, at Maranatha Fellowship Church, on Oct. 29, 2011, by Robert Miller.

Knox-Miller

Bro. Codi James, son of Arthur and Lydia Knox, Canon City, CO, and Sis. Michelle Rose, daughter of Dale and Cynthia Miller, Plain City, OH, at Bethesda Fellowship Church on Oct. 28, 2011, by Elmer Stoltzfus.

Korver-Yoder

Bro. Kelvin Shane, son of Steve and Cindy Korver, New Oxford, PA, and Sis. Denise Marie, daughter of Paul and Wilma Yoder, Colon, MI, at Calvary Chapel for Pilgrim Fellowship, on Oct. 29, 2011, by John Miller.

Martin-Sommers

Bro. David, son of Noah and Edna Martin, and Sis. Bethany, daughter of Edwin and Elsie Sommers, Fresno, OH, at Salem Mennonite Church, on July 2, 2011, by Robert Miller.

Miller-Miller

Bro. Jonathan, son of Levi and Sarah Mae Miller, Bloomfield, IN, and Sis. Lena, daughter of Dennis and Leanna Miller, Belleville, AR, on May 20, 2011, by Marvin Yoder.

Miller-Yoder

Bro. Jared, son of Kathryn and the late Enos Miller, Leon, IA, and Sis. Jennifer, daughter of Jonas and Linda Yoder, Leon, IA, at Trinity Christian Church for Salem Mennonite Church on Oct. 29, 2011, by Monroe Gingerich.

Miller-Zook

Bro. Loyal, son of LaVerne and Rebecca Miller, Partridge, KS, and Sis. Arlene, daughter of Leon and Sarah Zook, Gordonville, PA, at Summitview Christian Fellowship on Nov. 5, 2011, by Leroy Lapp.

Otto-Gingerich

Bro. Jeremy Alvin, son of David and Miriam Otto, Crossville, TN, and Sis. Lynette Ruth, daughter of Lester and Ruth Gingerich, Burkesville, KY, at Living Word Ministries Church for Marrowbone Christian Brotherhood on Sept. 3, 2011, by Leroy Kauffman.

Raber-Goff

Bro. James Conrad, son of Noah and Gloria Raber, and Sis. Krista, daughter of Evan and Glennis Goff, Double Head Cabbage, Belize, at Scotland Half Moon for Zion Mennonite Church, Hattieville, Belize, on July 16, 2011, by Hughdell Ysaguirre.

Seibel-Fisher

Bro. Dervin, son of Vernon and Arlene Seibel, Millmont, PA, and Sis. Lydia, daughter of John and Mary Fisher, Mifflin, PA, on Nov. 12, 2011, at Cedar Grove Brethren in Christ Church for Shade Mountain Christian Church, by Tim Thomas.

Stutzman-Eichorn

Bro. Joseph Leander, son of Glen and Verda Stutzman, Auburn, KY, and Sis. Ethel Yvonne, daughter of Enoch and Leanna Eichorn, London, OH, at United Bethel Church for Canaan Fellowship on June 25, 2011, by Robert Beachy.

Yoder-Korver

Bro. Andrew Lavon, son of Paul and Wilma Yoder, Colon, MI, and Sis. Loretta Sue, daughter of Steve and Cindy Korver,

New Oxford, PA, on August 13, 2011, at Calvary Chapel for Pilgrim Fellowship by Clayton Shenk.

Yoder-Yoder

Bro. Joshua David, son of Robert and Elsie Yoder, Blackville, SC, and Sis. Tamara Rose, daughter of Wesley and Wilma Yoder, Arthur, IL, at Pleasant View Mennonite, Arcola, IL, on Nov. 5, 2011, by Howard Kuhns.

cradle roll

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

Beachy, J. Ellis and Kimberly (Zelaya), Isabella Bank, Belize, second child and dau., Zafira Kezia, Nov. 14, 2011.

Beachy, Leon and Edith (Miller), Fredonia, KY, fourth child and dau., Karen Sue, Sept. 17, 2011.

Byler, Joe and Verina (Schwartz), Augusta, WV, sixth child, (one deceased), fourth daughter, Josephine Marie, Oct. 12, 2011.

Frost, Myron and Hannah (Yoder), Double Head Cabbage, Belize, first child and dau., Adrielle Jenna, Sept. 8, 2011.

Graber, Allen and Rosa (Yoder), Bloomfield, IN, third child, second dau., Esther Leann, Sept. 25, 2011.

Gerber, Brian and Emma (King), Brunner, ON, second child and dau., Leanne Dawn, Nov. 10, 2011.

Gerber, Joseph and Rhonda (Kuepfer), Millbank, ON, fourth child, second dau., Jana Mary, June 18, 2011.

Goff, Justin and Sarah (Schrock), Double Head Cabbage, Belize, first child and son, Jeriah Evadio, Oct. 18, 2011.

Jantzi, Gabriel and Jennifer (Willey), Dublin, Ireland, third child (one deceased), first son, Gregory Shane, Oct. 21, 2011.

Kurtz, Mark and Maria (Stoltzfus), Belleville, PA, first child and son, Yosef Gideon, Nov. 2, 2011.

Miller, Marcus and Lisa (Gingerich), Kokomo, IN, seventh child, fourth son, Nathan Kyle, Oct. 14, 2011.

Miller, Richard and Linda (Yoder), Montezuma, GA, second child, first son, Blake Dean, Nov. 7, 2011.

Miller, Tim and Heidi (Yoder), Goshen, IN, third child, first son, Alex Tyrell, Nov. 8, 2011.

Mullet, James and Donna (Hess), Newcomerstown, OH, fifth child, third son, Zachary Joshua, May 2, 2011.

Sommers, Jason and Miriam (Zook), Rural Retreat, VA, fifth child, second

dau., Alayna Brooke, Nov. 4, 2011.

Stoltzfus, Justin and Kendra (Beachy), Laurelville, OH, first child and dau., Elise Katherine, Nov. 25, 2011.

Wagler, Brian and Maria (Yoder), Cedar Creek, TX, first child and son, Jotham Isaiah, Nov. 26, 2011.

Wagler, Randall and Emily (Wagler), Montgomery, IN, first child and son, Lincoln Elliot, Nov. 1, 2011.

Wagler, Tim and Christine (Zehr), Millbank, ON, third child and son, Joshua Ryan, Oct. 29, 2011.

Yoder, Ken and Lora (Peachey), Points, WV, fifth child, third dau., Rachelle Diane, born June 3, 2011; received for adoption, Oct. 12, 2011.

Yutzy, Ben and Kristi (Yoder), Decatur, IA, first children, twin sons, Caden Layne and Ladell Blake, Sept. 13, 2011.

Zehr, Andrew and Sarah (King), Millbank, ON, first child and son, Kenton Andre, Oct. 23, 2011.



ordinations

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

Bro. Justin Goff, 24, Double Head Cabbage, Belize, was ordained as minister for Zion Mennonite Church on Nov. 20, 2011. Preordination messages services were held at Scotland Lighthouse Church. The charge was given by Bro. Lester Gingerich. Bro. Ellis Beachy was also in the lot.

Bro. Winston E. Miller, 35, Romney, WV, was ordained as deacon at Slanesville Community Mennonite Church, Slanesville, WV, on Nov. 13, 2011. Preordination messages were given by John U. Glick, Kinzers, PA. The charge was given by Elmer D. Glick, assisted by John U. Glick and Alvin Stoltzfus. Allen Stoltzfus was also in the lot.

Bro. Tim Weaver, 30, was chosen by lot and ordained to the office of minister at Faith Mission Fellowship, Free Union, VA, on Oct. 30, 2011. Preordination messages were given by Wayne Schrock, Catlett, VA. The charge was given by Ivan Beachy, assisted by Wayne Schrock and Bennie Byler. Others in the lot were, Jonathan Martin, Paul Stoltzfus, and Randall Yoder.

Bontrager, Noah M. E., 94, died at home on Sept. 17, 2011. He was born Jan. 22, 1917, son of the late Manasses and Elizabeth (Miller) Bontrager.

He was a charter member of Woodlawn Amish Mennonite Church.

On Nov. 21, 1946, he was married to Mary Miller in Middlebury, IN. She died Jan. 11, 1996. He is survived by three sons: LaVerne (Velma) Middlebury; Ray (Denis Ann), Goshen; and Mervin (Lois), Middlebury; three daughters: Frieda (David) Herschberger, Sioux Lookout, ON; Ruth (Ernest "Sonny") Yoder, Gladys, VA; and Lois (Ed) Yoder, Huntsville, AR; 21 grandchildren, five step-grandchildren, 15 great grandchildren; and 14 step great grandchildren.

He was preceded in death by an infant son, Stanley; five brothers: Emanuel, Uriah, Amos, Manasses, and Menno Bontrager; five sisters: Sylvia Borkholder, Anna Borkholder, Lydia Bontrager, Amy Bontrager, and Katie Schmucker.

The funeral was held at Woodlawn A.M. Church with the Woodlawn ministry team and Noah's sons-in-law serving. Burial was in Miller Cemetery, Goshen.

Stoltzfus, Levi S., 60, of Port Royal, PA, died of heart failure Nov. 4, 2011. He was born Sept. 19, 1951, son of the late Ben and Mary Stoltzfus.

He was a member of Shade Mountain Christian Fellowship, Mifflin, PA. He was owner of Walnut Cheese Nook, making

friends with his customers all of whom he would like to see in heaven some day. His favorite pastime was spending time with his family.

On Dec. 5, 1972, he married Lydia Ann (Stoltzfus), who survives. Seven children survive: Benuel Lee (Anna Mae Fisher) Stoltzfus, Montana; Anna Mary (Marcus) Zook, Mifflin; Nathan (Bonita Lambright) Stoltzfus, MT; Rosella (Darrell) OR; Mamie, Leona, and Bethany at the home and 15 grandchildren. Other survivors include a brother, Jonas (Elsie) Stoltzfus, NY; a sister, Lena (Sam) Yoder, Mifflintown.

The funeral was on Nov. 8, with Nathan Fisher, Ben Stoltzfus, Daniel Fisher, Jonas King, and Leroy Yoder serving. Interment was in the Shade Mountain Christian Fellowship Cemetery.

Yoder, Viola C. (Miller), 72, of Mendon, MI, died of a heart attack on August 11, 2011. She was born Dec. 30, 1938, daughter of the late Crist and Iva (Hochstetler) Miller.

She was a member of Pilgrim Fellowship, Nottawa, MI.

On July 16, 1959, she was married to Wilbur A. Yoder, who survives. Children surviving: Elmer (Pauline) Yoder, Middlebury, IN; Norman (Linda) Yoder, Mendon, MI; Marilyn (David Ray) Schlabach, Kokomo, IN; Vernon (Naomi) Yoder, Centreville, MI; Sharon (Joe)

Byers, Westminster, SC; Arlen (Keturah) Yoder, Colon, MI; Nathan (Karen) Yoder, Colon, MI, Loreen Yoder, Brooklyn, NY; and Theresa Yoder, Mendon, MI; and 18 grandchildren. Other survivors are six brothers: Lonney (Mary) Miller, Dadeville, MO; Roman (Ruth) Miller, Partridge, KS; Ray Miller, Centerville, MI; Monroe (Emma) Miller, Farmville, VA; Albert (Anna) Miller, Farmville, VA; and Eldon Miller, Sturgis, MI; seven sisters: Mary Glick, Kalona, IA; Wilma Miller, Shipshewana, IN; Leona (Sammy) Miller, Shipshewana, IN; Vera Miller, Centerville, MI; Clara (Elmer) Detweiler, Colon, MI; Lila Eichorn, Leonidas, MI; Emma (Laban) Eichorn, Paraguay.

The funeral was held at Calvary Chapel on Aug. 15, with Pilgrim Fellowship ministers serving. Burial was in the Pilgrim Fellowship Cemetery.


Yutzy, Martha (Miller), 69, of Linneus, MO, died Nov. 19, 2011, after a long struggle with Parkinson's Disease. Before her passing she testified to seeing heaven and exclaimed, "It is wonderful and full of glory!" She was born March 9, 1942, daughter of the late Jonathan and Annie

(Gingerich) Miller in Kalona, Iowa.

She was a member of Linneus Amish Mennonite Brotherhood.

On Nov. 22, 1962, she was married to Deacon Ivan H. Yutzy. He died in March, 2010. Their children are one son, Wilmer Daniel (Joanna) Yutzy, Huntsville, AR; and six daughters: Keturah Joy (Matthew) Hostetler, Belvidere, TN; Hannah Viola, Paris, TN; Doris Elizabeth, Rebekah Louise, Rhoda Renae, and Mary Louise, all of the home. Also surviving are ten grandchildren, one brother, Daniel (Katie) Miller, Leon, IA; six sisters: Ada (Calvin) Miller, Lott, TX; Barbara Helmuth, Kalona, IA; Fannie (Alvin) Miller, Crossville, TN; Edith (Howard) Kuhns, Arcola, IL; Anne (Robert) Williamson, Hanover Park, IL; Ruth (Eldon) Kuhns, Mulkeytown, IL; brother-in-law, Henry Beachy, Geneva, IN; and 43 nieces and nephews.

She was preceded in death by one sister, Arvilla, Mrs. Henry Beachy.

The funeral was held on Nov. 22 at Locust Creek Mennonite Church with Howard Kuhns, Dale Byler, Clayton Weaver, and Sylvan Miller serving. Burial was in the church cemetery. 

Nothing causes us to love our enemies as much as does praying for them.

We have good reasons to believe that our people are easily attracted to non-Anabaptist authors. This is not wrong, but it is important to remember that the issues that separated the Swiss Brethren from the mainline Reformers and Catholics are as valid as they were in 1525.

• • • • •

What motivated me to mention this subject is that I recently received the Pathway Publishers Book Catalog for 2012.

This catalog offers a large selection of reading materials that give solid support to foundational principles of the Christian Faith and Life. There are two pages of new titles; two pages of Bibles, Bible Stories; pages 5-21 is entitled Religious and Educational; 22-24a—Home and Family; 24b-29a—Fiction, Biography, Events; 29b-31a—Songbooks; 31b-40—Children’s Books; 41-42—Nature; 43-44—Farm and Garden. Other entries include Cookbooks, Health and Miscellaneous.

Our opposition to TV and other similar entertainment in the home is important. But to provide an alternative that is friendly to children and young people’s wholesome development is much needed. We

just never outgrow our need for encouragement to be stable and vibrant. My impression is that their books are more reasonably priced than from most other sources. Return on such investments is potentially “out of this world.”

I can understand that readers may wonder why an item with commercial content should appear in a church periodical. It is not being written at the request of people at Pathway Publishers. Neither will I realize any monetary benefit. But I do have a serious concern that our reading diet does not weaken our commitment to certain Bible truths that were adamantly opposed to the point of serious persecutions during the Reformation. God forbid that we should allow subtle influences to compromise these precious truths.

• • • • •

To qualify for conscientious objector status during Civilian Public Service and 1-W was relatively easy. To belong to a historic peace church was considered sufficient. Selective Service tells us that this has changed. If the draft is re-instated, they will want to review an individual’s lifestyle to see if it is consistent with his claim to being a person of peace. Religious identity is of only secondary importance. However,

being consistent with one's religious professions is important. It is safe to assume that there are many ways that our manner of life can be checked out. Our faith and life commitment should be such that being watched would not be incriminating.

A reader has sent me an article by Howard Bean that is pertinent to this subject from "Truth for Youth."

Orthodox Jews in Israel claim to be exempt from the draft. The military used Facebook to look in on the lifestyle of more than 1,000 women as of November, 2010. they found some obvious inconsistencies to their claims of orthodoxy. This included wearing immodest clothing, eating in non-kosher restaurants and Sabbath violations.

Let this be a fresh reminder to so live that it will survive critical examination and glorify our Father in heaven.

• • • • •

Two features that identified Anabaptist founders were Christian nonresistance and nonconformity to the world. The "non" prefix is both cases can be simplistic and deficient. Both principles are essentially positive. To pray for those who mistreat us, to want to overcome evil with good is essentially positive and scriptural. When we are serious about obedience to our Lord and His Word, it will be expressed in how we think and how we live. Lack of such

convictions results in fitting in with society that lacks stable guidelines.

Sports are an important feature of our national culture. Cal Thomas has said baseball is a national pastime, but football has become a national religion. College football is played on Saturday, the Jewish Sabbath, professional baseball is mainly played on Sunday, the Christian sabbath. Fans of both often express themselves in ways that are more vocal than the wildest Pentecostal preacher. (*The Hutchinson News*, 11-15-11).

The committed Christian has priorities that make such idolatrous frenzy unworthy of his serious attention.

• • • • •

A clip from a news line (11-16) says an 11-year-old boy in Minnesota took pictures of his parents smoking marijuana and sent them to the police. This may well have been a case where the son took drastic measures to get help for his parents and possibly for himself.

• • • • •

The October, 2011, issue of *Sword and Trumpet's* Sermon of the month by Eric Brubaker is entitled: "Balancing Discernment with Charity." The article is clear on the need to stand firmly with the truth of Scripture in matters that are often compromised. But it also reminds us that our defense of truth without love and compassion

is not only unbalanced but is also wrong and ineffective. The following paragraph is a quote from the article:

“This is certainly not the time for us in the Church of the Brethren to *waver* on what we know is right on the issue of homosexuality, not to cave in to the forces of tolerance and acceptance so prevalent in this age. Like the church at Ephesus, we must be relentless in our stand for the truth of Scripture. This is not the time to be wishy-washy and vague. But we must also remember that we are not dealing with abstract and theoretical ideas, but with real people for whom Christ died, and in whom He wants to reign. May the love of Christ reign in committed brothers and sisters as we stand firmly on His Word at this critical time in the church.”



There is a settlement of Old Order Mennonites (Groffdale Conference) located at Osage, Iowa. This is near the Minnesota border. *Mennonite Weekly Review* (11-21) reports that the church regulation requiring steel wheels is in conflict with county officials. The Mennonites are vocal about their religious freedom and church requirements. But county supervisor, Joel Vooklander said, “We are going to protect our roads.” The county has spent nearly 16 million dollars on paving roads since 2009.

At this point, it is not clear how the

issue will be resolved.



Billboard evangelism has become a significant segment of ministry for Christian Aid Ministries. They have placed billboards in all 50 states. These one hundred displays are drawing public interest on an average of 70 phone calls per day. Some of the callers express their appreciation for this effort to reach people for the Lord. Some will hang up when they discover that there is a live person instead of a recorded voice. A few are upset and antagonistic.

A Jewish caller was very upset until he learned that he was in touch with Amish Mennonites. Then his attitude softened. He mentioned that they have never been persecuted by these people.

Because of the large number of inquiries coming from the Salt Lake City area, Raymond Barkman and Ernest Eby spent about two weeks making follow-up contacts in that area in December, 2010. From Oct. 26 to Nov. 10, 2011, Ernest and Cathy Eby and several others made another trip to follow up on earlier contacts.

Their experiences defy easy description. But to say that these contacts were very eventful is not an overstatement. Their contacts included persons who had serious questions about their standing with the Lord.

Several professors from Brigham

Young University (enrollment 33,000) were very congenial. Though their interest may have been largely academic, there are also a few evangelical Christians with a ministry of reaching out. Some would eagerly welcome the presence of conservative Anabaptists. At this point it is not clear how the Lord will further direct in this witness to these people who seem to be open for further interaction.

Interested people are welcome to contact Ernest Eby for more information. (814-789-3209).

• • • • •

Bill Henderson's wife was diagnosed with cancer in 1990. In spite of receiving medical treatment she experienced intense suffering and died four years later. This motivated

her widowed husband to seek effective treatments for this dread disease.

A fourth edition of his book, entitled, *Cancer-Free, Your Guide to Gentle, Non-Toxic Healing* has just come out. This edition includes a foreword and a later chapter by Carlos M. Garcia, M.D., who operates Utopia Wellness Center at Clearwater, Florida.

Mr. Henderson has dedicated his life to wanting to help people who have cancer. His book has been circulated in many countries. He offers information on his website: <http://www.Beating-Cancer-Gently.com>. I do not have internet access, but this is offered for persons who wish to research the subject further.

—DLM 

The Search for the Perfect Church

Larry Gembicki, Cleveland, OH

I think if you want to find out what the perfect church looks like, look at the church in the first several chapters of Acts. In the first three chapters in Revelation, Jesus had a few things to say to the seven churches of Asia Minor. I believe there were only two –the persecuted church and the church of brotherly love (Philadelphia)—who didn't get a rebuke.

It's sad that the Laodiceans thought they had no need. Jesus stood knocking on the door of the church trying to get in. I think when a church reaches the point where they think they've really made it, in many cases, Jesus has already left the church.

The Pharisaical spirit is one of the worst spirits to have in a church. It's that legalistic spirit that majors on works. Love is extremely important

in any church. Love seeks not its own. Love is concerned about the needs of others and not just those of its own children or relatives.

God so loved the world that He gave. I believe the perfect church would be communal in some way. They would love God with their whole hearts and love their neighbors as they love themselves. They would treat others as they would want to be treated. There is too much selfishness in many churches.

The Bible says that those who live godly shall suffer persecution. According to the Bible, a church that isn't suffering persecution is probably not a godly church. I believe the devil will attack a godly church and a godly individual. If you or your church are not suffering any pressure or persecution, you should examine yourself and your church. Something's wrong! Jesus said, "Beware when all men speak well of you." Men hated Jesus. Jesus said they will also hate us. It seems that some Christians are going out of their way to get the world to like them.

Paul said he became all things to all men to win them to Christ. What are our motives? Do we want people to

like us? Why? Jesus said He came not to bring peace but a sword. He came to set members of families against each other. Our love for Jesus should set us apart. The unsaved should be uncomfortable around us. The Pharisees and other religious leaders hated Jesus. They wanted Him to die. They wanted Him to be crucified. Are we friends with the world? If we are, then the love of the Father is not in us. Friendship with the world makes us an enemy of God.

Do we care about the lost? What are we doing about it? When's the last time you shared the Gospel with an unbeliever? Don't you realize that if an unbeliever dies they will spend eternity in hell? Let God give you a love for the lost.

The early church turned the world upside down. They were not the quiet in the land. You can't save anybody living in a monastery or in a cloistered community that has real contact only with its members. Paul, the Apostle, went all over the known world preaching the Gospel. He didn't just preach in churches to believers. When was the last time you led someone to the Lord? Time is running out.

Shalom. Maranatha!



Experience: Compulsory education.

ANNOUNCEMENT

Sixth Annual Conservative Anabaptist School Board Institute

Mark your calendars for March 2 and 3, 2012. This year's institute is sponsored by Maranatha Christian School and will be held at Maranatha Fellowship near Sugarcreek, Ohio. This meeting is planned for school board members, ministers, and principals—anyone involved with the overall planning and operation of a Christian day school.

Some of the scheduled main addresses include:

Nurturing a Compelling Vision for the Rising Generation

Curriculum: Dealing with its Frustrations

Developing the Will

Why Teach Science?

Tactful Ways to Lift up the Standard in the Church Community

Cultivating Purity and Proper Reserve in Social Relationships

Practical Ways for Getting Others Involved

Some choices of sectional topics planned are:

How to be an Effective Board Member

Providing for the Needs of Pre-school Children

Pastoral Support for Boards Facing Tough Issues

Defining the Role of the Principal

Re-thinking our Curriculum Structure

How to Assume Leadership over What You Don't Know Much

About

Keeping Open Communication Between School and

Supporting Churches

Programs will be mailed in early January. If you do not receive a program, or have any questions on the program, call someone on the planning committee.

Allen Beiler 540-337-4106

Lee Lehman 717-263-9710

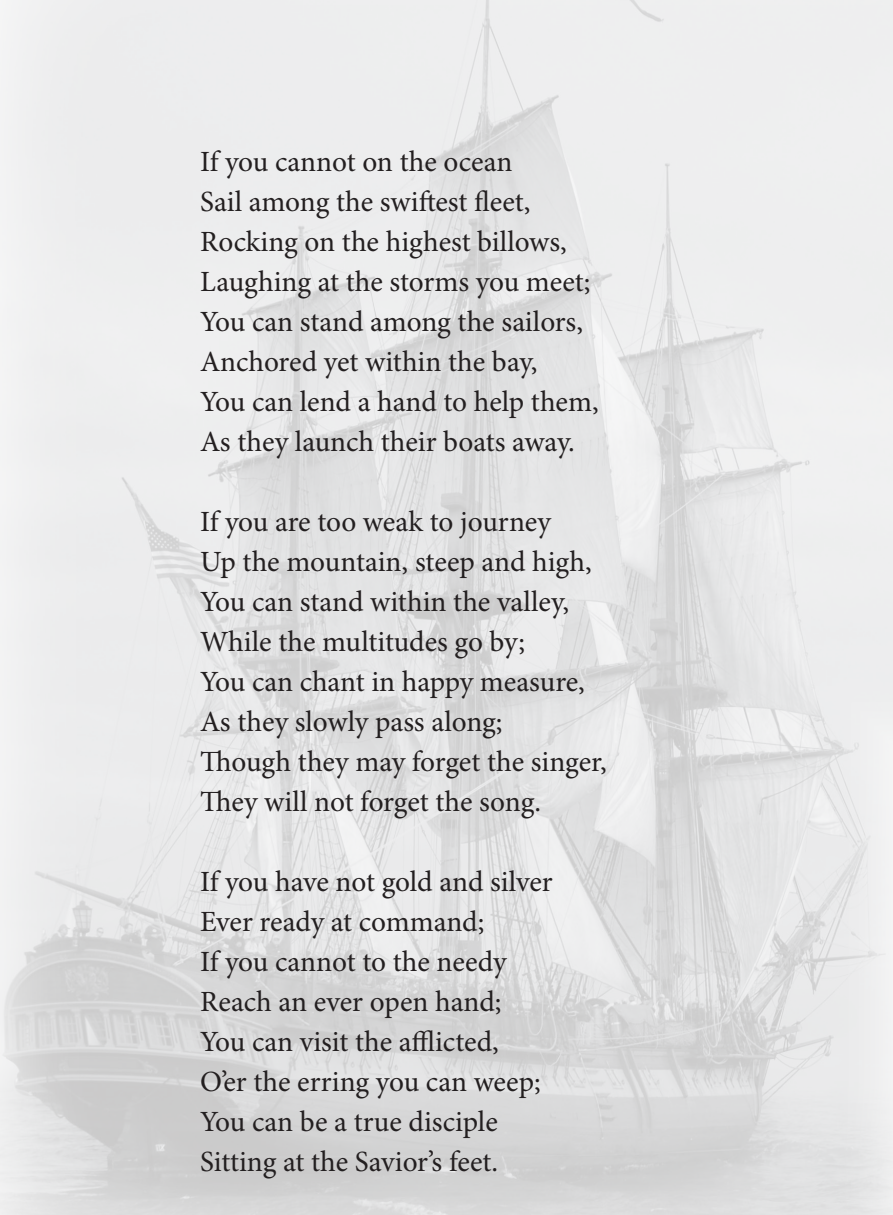
Edwin Eby 717-597-8654

Jonas Sauder 717-285-3495



Your Mission

Author unknown



If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away.

If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley,
While the multitudes go by;
You can chant in happy measure,
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready at command;
If you cannot to the needy
Reach an ever open hand;
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple
Sitting at the Savior's feet.

If you cannot in the harvest
Garner up the richest sheaves,
Many a grain both ripe and golden
Will the careless reapers leave.
Go and glean among the briers,
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

Do not, then, stand idly waiting
For some greater work to do;
Oh, improve each passing moment,
For these moments may be few.
Go and toil in some near vineyard,
Do not fret to do or dare;
If you want a field of labor,
You can find it anywhere.

*[Selected by Eli M. Yoder,
Millersburg, OH]*



mission awareness

Sermon Preparation

Floyd Stoltzfus, New Holland, PA

Preaching is “that unique procedure by which God, through His chosen messenger, reaches down into the human family and brings persons face to face with Himself. Without

such confrontation, it is not true preaching. Since preaching originated in the mind of God, and is His own distinctive medium for reaching the hearts of men with a message that is calculated to save the soul, it is

obviously His prerogative to set the standards.” (*Expository Preaching Without Notes*, Charles Koller) The only valid directives for preaching are revealed in the Holy Scriptures.

My heart reaches out to brothers chosen by God and commissioned by the church to preach the Word in a mission setting every Lord’s Day morning (sometimes twice) and perhaps also during the week. Faithful ministers know the physical, emotional, and spiritual energy that is required for 45-50 minutes of preaching. Some missionaries are not quite prepared for this responsibility and the stamina it requires for the long haul. I tell my dear wife that I am often more hungry and food tastes more delicious on Sunday noon after preaching than after a day of physical labor.

Here are three major points with directives given to enhance preaching for the glory of God:

The Requirements of the Messenger

- He must be born again. This means that the preacher has sincerely repented and received by faith the forgiveness of sins as he opened his heart to the Lord Jesus.

- He must be living in victory over sin and striving for the specific characteristics and qualities given in 1 Timothy 3.

- He must have a call. In the Old Testament “the prophet was a man

who felt himself called by God for a special mission, in which his will was subordinated to the will of God” (William Albright). This call to specific ministry was different from a call to ordinary vocation. This idea of a specific commission carried into the New Testament era where God “gave some apostles, and some, evangelists; and some pastors and teachers” (Eph. 4:11). In a broader sense, all disciples of Jesus are called to “the ministry of reconciliation” and “are ambassadors for Christ’s sake” (2 Cor. 5: 18a, 20a).

The Preparation of the Messenger:

- The messenger must prepare himself. “Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord” (Isa. 52:11). Jesus said, “Now are ye clean through the word which I have spoken unto you” (John 15:3). Study the Word, not just to preach, but study to feed yourself. A preacher’s messages are often best if they come from personal Bible study, instead of choosing a message, only then to study.

- The messenger is “Not to think of himself more highly than he ought to think, but to think soberly” (Rom. 12:3b). What great tragedies could be avoided in a preacher’s life if he would heed this wise counsel seriously!

- The messenger is to be watchful

and humble as the Apostle Paul . “Therefore watch and remember, that by the space of three years I ceased not to warn everyone night and day with tears” (Acts 20:31).

•Paul gives more counsels to Timothy: “Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Tim. 4:15, 16). We are to take great pains with ministerial responsibilities and be completely absorbed in them. The key is making every effort for the salvation of souls.

The Preparation of the Message

•The Bible is not a record of man’s religious discoveries. Someone has said, “It is the record of God’s unfolding revelation of Himself, the spoken Word.”

•Using the expository method of delivery is the closest to the biblical pattern of preaching. Textual preaching and topical preaching have also proven powerful and edifying under the direction of the Holy Spirit. Expository preaching is selecting a passage of Scripture and finding a dominating theme in that passage. Next, you search carefully for integrating points (perhaps three) that relate to and expand the theme. Using other Scriptures to amplify and define more clearly the

thrust is such a blessing. Expository preaching is not verse by verse. It is not a commentary. It branches out but always comes back to the theme in the selected passage. Reinforcing the message with biblical examples or life illustrations and stories is enlightening. These serve as windows that “let in light.” However, it is not good for a building to have too many windows. In other words, too many stories can distract from the message. Making practical applications from the key points need to be related to the major theme and is important for the life of the body of Christ. The supreme test of all preaching is what happens to the man or woman in the pew.

•Expository preaching keeps us close to the divine revelation. Evidence of this method was used during the time of Ezra. Notice the wording: “So they read in the book of the law of God distinctly, and gave the sense (*expounded the meaning*), and caused them to understand the reading (*by making practical applications relating to the times*)” (Neh. 8:8, with my thoughts in italics). This method has the greater potential for spiritual nourishment, enrichment, and revival. Expository preaching is to unfold, to unravel, and to make clear holy writ.

•Get on your knees with a blank piece of paper and seek God’s face as to the needs of the congregation.

The Holy Spirit is the faithful Teacher to lead us in selecting the passage of Scripture best fitted for the time and He desires to fill us with all the fullness of God.

- Read the passage repeatedly. Write it out (at least portions of it). That will help you to see truth you didn't notice before.

- Break it down and think it through. Preparing an expository message might be defined: "Thinking about thinking until you really think what God thinks."

- Set it in its context and look it up by comparing Scripture with

Scripture, using a sound Bible dictionary. A concordance and other Bible helps like *Customs and Manners in Bible Times* can enrich your study and preparation.

- Organizing an adequate filing system in separate folders of various subjects and topics can be very helpful in selecting material to enhance a message.

- The preacher's message should have an introduction, a body, and a conclusion. Study it thoroughly and saturate it with prayer.

(to be concluded)



helpers at home

Time

Mary June Glick, Seneca, SC

Time on earth is measured by seconds, minutes, hours, days, weeks, and years. Adam and Eve lived in the Garden of Eden for some time in complete joy and harmony such as none of us have ever experienced. Our lives are measured by moments of happiness which we often refer to as a "touch of heaven," but we always return to the daily duties and responsibilities of earth. There's a song which says something about, "if life were heaven below,

we wouldn't need heaven above." I have enjoyed many of those touches of heaven, but I am so thankful that I have an eternal heaven to look forward to in the future.

As I think of the New Year, 2012, I think about time. Many of us never expected to see 2000 A.D., the beginning of the new millennium. We thought Christ would come before that. But God has graciously given us more opportunity to bring the Gospel message to the many

who have not yet received the saving knowledge of Jesus Christ. As I look at time, in the perspective of eternity, I ask myself, "What have I done with my time in 2011, and and what shall I do with my time in this new year?"

The KJV Bible tells us to "redeem the time." (Redeem means to buy back) Other versions say things like "make the most of your time, make the best use of your time, redeem your opportunities." I like the idea of redeeming our opportunities. I expect God to give me opportunity in 2012 to make better choices of my time and to make the best use of every moment God gives me. It will be up to me to choose to use my time wisely instead of procrastinating or just allowing the moments to slip away from me.

Let's look at ways women can use their time wisely.

As we spend time with people we love, we learn to know them better. After nearly 48 years of married life, Melvin and I often realize we are thinking about the same things and most times we feel the same way about a situation. In the same way, as we spend time with God, we learn to think God-like thoughts. We respond in a more godly manner. Many people read the Bible through each year. This past year, I listened to the Old Testament on CD's. I found that to be cleansing to my thoughts as I went about my work in the

kitchen. Having devotional readings together: Scripture passages, chapter study, and memorization all help to incorporate God's Word in our hearts. It is time well used.

Relationships take time. Our relationships in the family become more involved as we add in-laws and grandchildren to our family tree. Many of us also have brothers, sisters, and parents. Then we like to include friends in the church and community, and keep up long distance friendships, so that sometimes we feel overwhelmed as we try to relate to everyone's needs.

Often we hear people say, "I just don't have time!" Sometimes we do need to say that we don't have time for any more things or activities. As we struggle with our priorities, we need to decide who needs our time the most. We must set our priorities in our relationships according to the times and seasons of our lives. Young mothers, your children need you the most (or maybe next to your husband) before friends and other family members. You do not need to apologize for staying at home with small children rather than going out with friends or talking on the telephone. Those things are okay, but try to meet your family's needs first.

Spend time with your husband; take time to talk, to do things together. Don't wait till the children are gone to do things with him.

Our elderly parents may need our time. Remember they took time for you when you needed it.

Take time for the church. Be available to listen to someone who is hurting. If you are a minister's wife, you will need to find time to go with your husband on some of his calls. Hopefully, you have someone in church that gladly babysits the children for you. As we grow older, it is important to continue to take time for our families. I think it is sad when I hear a mother say that her mother does not have time to baby sit or do things with the grandchildren. I know we can't always be available, but let's be available as much as we can.

We also need to take time for our own needs. Let me hasten to say I'm not agreeing with the philosophy

that says a woman needs to look out for herself at the expense of others. However, we will be happier, more content and relaxed if we find some time for ourselves. We may find that in a daily afternoon nap, reading or a hobby. You may want to get outside for a walk or work in your garden.

Train your children to have a quiet time, give them an activity that they enjoy, or have them take a nap when they are small.

Enjoy what you are doing. Your husband will be happy to come home to a relaxed wife. We can waste time or we can redeem it. Let us determine in our hearts to make use of every opportunity that God sends to us, and use our minutes, hours, and days for God's glory.



junior messages

Those Terrible Ticks

Mary Ellen Beachy, Dundee, OH

Way back in the hills of El Salvador is *Clinica De Las Nuevas* (Good News Clinic) where Christians reach out to sick and needy people with compassion and love. Their goal is not only to meet physical needs, but also to touch those needy hearts with God's love. We were privileged

to visit that clinic one summer. I was allowed to sit in and observe as Nurse Practitioner Karen Bean took care of patients.

There are many different things to do in the work of the Lord. Someone needs to clean the clinic. A youth girl comes occasionally and cooks for Karen and the nurses. That is a big

blessing—a special treat for them. Someone needs to wash clothes. Someone must shop for vegetables and other foods. Mark and the boys had the opportunity to help replace the roof of Karen and the nurses’ house one humid, hot day. While the sick people wait on the porch someone tells them stories from the Word of God. God needs workers to do all kinds of work for Him. There is work to be done far away. There is also much work to do at home. Learn to be a worker for God wherever you are!

Here are a few experiences Karen shared with us about life at the clinic:

Carlos sat patiently in the waiting room. When it was his turn to be seen, he showed the nurses red itchy spots on the skin. He was puzzled and did not know what was wrong. *Why did he have a strange rash over a large part of his body. Why did these spots not go away?*

Martha, an El Salvadoran lady who had worked at the clinic for 14 years, took Carlos back into an examination room and took a close look at those red, itchy spots that were all over his body. Martha does a great job at getting history and doing physical exams.

With some effort, Martha removed one of the black dots from the center of a lesion and put it on a Kleenex. That black spot had tiny legs that moved!

Sure enough, when put under the magnification of the microscope that pin head sized black dot was a tick!

Poor Carlos has failing eyesight. He could not see those tiny ticks. Typical El Salvadoran houses have few windows and are dimly-lit, which did not help his situation. What would have happened to him had he not come to the clinic?

Carlos lay down on the examination table while three staff members carefully removed those miniature ticks with forceps and put them into a solution to kill them. They estimated several hundred ticks on the poor man--little creatures, that were hungrily feeding on Carlos’ body.

Carlos was very grateful when he left the clinic. We examined him again several days later. The itchiness had gone away and no more ticks were found.. So far, thank God, there have been no signs that the ticks gave any disease to Carlos. The staff at the clinic will continue to watch him closely.

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“I’m sorry,” says Manuel, “I don’t have any money to pay for my meds (medicines). I will try to bring it next month.”

The nurse practitioner assures him that he will receive the medicines and tells him again what he already knows. “I want you to come for your monthly check and medications, even if you can’t pay. The meds are

vital to your health.”

Karen noted that Manuel had lost weight again that month. He was thin and had no extra pounds to lose. She had been giving Manuel containers of powdered infant formula, the only nutritional product they had at the clinic, to supplement his meager food intake.

Manuel is so poor that he can hardly afford to eat more than corn tortillas. For him vegetables are scarce; meat and milk are almost non-existent. Imagine that! We have a big variety of foods. How would you like to eat just bread or tortillas for almost every meal?

Manuel is in his 70's and has heart

problems as well. He would likely not live for very long without the medication he receives from the clinic. “Poor and pleasant” describes Manuel.

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Stop and think—do riches and many things bring happiness? Jesus is the one who gives us true joy. I am challenged by people in El Salvador. They have so little and yet are often pleasant and thankful.

Think of and pray for those who work at the Good News Clinic in El Salvador, who faithfully serve the Lord in a land of much poverty. They are bringing a loving touch of God to a needy people.



youth messages

Spreading the Good News

This Month's
QUESTION

How have you made yourself available or how can you make yourself available to be used by God in spreading the Good News?

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

This is obviously an important question, since we are distinctly commanded to share the good news. However we, or at least I, have a hard time

translating that simple fact into life. Probably the first and most apparent step is to look for opportunities, to actually want them. I used to just sort of trust that the Lord would

show me opportunities. I was very pleased with how few opportunities came up. Not only were there very few opportunities, but when one did come up, it was easy for me to explain that as not being from the Lord. There was a fundamental shift in my thinking and number of opportunities when I started actively seeking and making them. It seems to be a law of life that you find what you look for. And if you look for places or situations in which you can share with someone you will find more of them. We, even in mid-western Bible-belt Kansas, are surrounded by them.

Christopher Miller, Oswego, KS

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On a practical note, for myself, I can do things on the home front, so that missionaries on the field can serve more freely, and in essence help spread the Good News from home by supporting those on the mission field. Also I can make myself available to God by telling Him, "Here I am, Lord, use me," and having an obedient and willing heart and attitude to do as the Holy Spirit prompts and directs.

Lori Miller, Dundee, OH

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A few ways that I can make myself available to God to be used is always to be respectful and kind to others and especially in public. If I always

have a friendly smile on my face people will wonder what makes me so happy. Be ready and willing to share about Jesus. (1 Peter 3:15).

Another thing would be to abide by the laws of the government as long as they don't go against God's Word. I have a gospel sign on the back window of my car and I have seen a lot of people reading it as they walked by when my car is parked somewhere. It makes people think and is a good way to start a conversation about the Christian life or about Jesus. I don't need to be an important person or a preacher to tell people about Jesus, but God needs a humble and willing heart for His work.

Lavern Miller, Kalona, IA

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In answer to these questions, to be able to witness effectively you must get rid of your fear of man. Get a friend and go door-to-door, passing out tracts or CD's. Teach at a Kids' Club or Vacation Bible School.

We are to be a light in this dark world (Matt. 5:14-16). When you witness to someone, leave them with a tract or CD. There are little sticky notes with sayings on them like: "No Hope Without Jesus," "Heaven or Hell—It's Your Choice." These are great to leave sticking at gas pumps or in public restrooms. When someone asks you a question like, "How are you today?" It gives you an opportunity to share with them all that God has

blessed you with. 1 Peter 3:15 says, “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh a reason of the hope that is within you with meekness and fear.”

Douglas Miller, Orange, VA



In the summer of 2010, I went to Kenora, Ontario, Canada, to teach Vacation Bible School for a week. I taught a class of lively 9 to 11-year-olds. It was an amazing experience that is hard to describe. One of the big highlights of my week was having three of my girls accept Jesus as their Savior. It was an awesome experience, not to mention a valuable stepping stone in my life. There is a great blessing and intense joy in making oneself available to be used by God in spreading His Good News, even though it may not be easy.

Jana Miller, Paynesville, MN



When looking at this question, I find it helpful to look at what Christians do that makes it hard for God to work through us. I believe the following issues are prevalent in Christianity today and hinder us from being fully used by God in spreading the Good News.

The first issue is pride. In the words of C. S. Lewis, “Pride leads to every other vice: It is the complete anti-God state of mind.” This

kind of pride does not promote availability to evangelism. How can we face someone with the truth if we are standing on a pedestal? Have we thought to see pride as the likely perpetrator for the rampant denominational divisions we see in churches? Pride resists the entire ideology of Christianity.

Another issue that affects our availability for Kingdom work is materialism. The problem of materialism lies not in the shelves of stores, but rather in the attitude of Christians. When we measure the meaning and goals of our life in terms of the visible and tangible, we will undoubtedly have a dim focus on living for the eternal.

Hypocrisy is often cited as a reason by non-believers to not become Christians. Hypocrisy does not justify anyone. As Christians, we make it difficult for God to work through us when we are not completely surrendered to Him. Non-believers are not excused by pointing a finger at hypocrites in the church; they are also pointing fingers back at themselves. We need to be sincere Christians that follow Christ in every part of our lives.

I will simply mention the following as other barriers in our availability for Kingdom work. These barriers can be nationalism, intellectualism, a judgmental attitude, and a general lack of conviction.

God wants us to be open and willing to do His will of spreading His Kingdom. In contrast to things that make us hard to work through, I would like to offer a few qualities and ideas that help us make an impact on others' lives.

One key part of evangelism is realizing that it must be God-focused. Mission work is not about self-glorification or self-edification. Rather, it is about glorifying God and worshiping Him by spreading His Word. Worshiping God must be the energy behind missions and the ultimate goal of missions. Passion for God and evangelism go hand in hand. I believe a church is struggling when the ultimate goal is missions. Indeed, missions begin and end in

worship.

Another asset to our availability for Kingdom work is a servant heart. Jesus gave us an incredible example of this. This characteristic contrasts pride and allows God to use us in impacting this world.

And finally, a good attitude is essential to being used of God. People notice how we live far more than what we say. An attitude is not easily hidden in our lives.

As Christians we need to become more available for God's use in reaching the lost. It is hard to replace the negative patterns and issues we have, but it is necessary to becoming useful in the Kingdom.

Arlyn Miller, Partridge, KS

Next Month's
QUESTION

Electronic technology can be either a trap or a tool depending on how it is used. What pitfalls have you noticed regarding the use of information and communication technology? What habits must youth be committed to if they want to harness technology rather than having technology harness them?

—EE 

Live so that when men get to know you they will want to know Christ.

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Periodicals

THOUGHT GEMS

When the door is shut, we are bidden to knock.

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An ounce of initiative is worth a pound of procrastination.

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Dieting: the triumph of mind over platter.

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People with horse sense have learned to say nay.

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A sure way to become poor is to live as though you are rich.

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It is easy to raise questions about duties we don't want to perform.

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Weak characters depend on strong drink.

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Even accomplished people buy pencils that have erasers.

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When you are paralyzed by criticism, you won't start doing anything.