



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

Galatians 6:14

AUGUST 2004

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Purpose of CALVARY MESSENGER is
 To propagate sound Biblical doctrine;
 To stimulate a deeper study of God's Word;
 To anchor and fortify the faith of Christians;
 To point lost and dying souls to Christ the Saviour;
 To welcome prodigals back to the fold and family of God;
 And to help defeated Christians find victory in Christ Jesus.

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To My Heavenly Father

Mary Martin

Lebec, CA



When the way is long before me,
Be Thou near.

When the trials near o'erwhelm me,
I'll not fear.

For it's then that You can show me,
How sufficient is your grace.
Help me never to lose courage,
But to seek your shining face.

When in life I feel so busy,
Help me then
Just to take the time to worship
Blessed Friend.

I can bring my cares and burdens,
And commit the day to you.
Going forth with peace and gladness,
Knowing You will bring me through.

And when life looks bright and cheery,
I will sing.
Giving You the praise and glory
Lord and King.

E'en through trials You can give me,
Joy unfailing to the end.
Through this life just draw me closer.
Oh, Thou blessed, faithful Friend!



Is The Magnet Pushing or Pulling?

Baffling situations, through God’s mercy, can become teaching moments. Here’s a recent personal experience:

The big round hay baler I use has a computer on board. This computer controls electronic components that work well when they work. When they don’t, well, hopefully, it develops character.

With everything in proper order, the computer signals to the tractor driver 1) when to stop, 2) when to eject the bale, 3) when to close the rear gate and 4) when to resume driving. The process of wrapping is done automatically, according to preset instructions, between steps 1 and 2. But, everything must work right. When things don’t work right, “*error*” appears on the monitor and an unpleasant shriek comes from the buzzer. Then nothing works, until whatever is wrong is made right.

Recently Bro. Daniel Yoder, a young man who sometimes operates the outfit, needed to do some baling, but was getting “*error*” and hearing “**SHRIEK!**” I tried to help him over the phone, but my instructions did not suffice. So I went to him and

tried to find the cause by going into the computer’s diagnostic mode. As I read the operator’s manual, with my limited understanding, I found my situation described, but could not figure out a solution.

I could manually manage the controls, manipulate the buttons to cover the bale, and eject it. But I had to watch carefully not to overload the bale chamber because nothing worked automatically. I could not program the computer to cover the bale automatically.

Things were getting desperate. No headscratching or fuming helped. I tried to call the repair man, but was not reaching him. Finally, I sped off to get help—somehow, somewhere!

One-half mile from the field, I had a sudden flash of inspiration. Quickly braking, I turned back to the field. I recalled how that morning I had brushed off a nickel-sized magnet on the tail gate control and slipped it back into place without giving it much thought.

Had I placed the magnet wrong side up?

Arriving back, I frantically flipped

over the magnet, and **glory to God, things were back to normal!** No wonder I had problems. The magnet was pushing when it should have been pulling.

Then I thought, *How like life this is!*

We are born with the feeling that life must work for us like we want it to. But unless we are willing to turn around and go to Christ in true penitence and faith, nothing works like it should. The *push* of the world, the flesh and the devil are not in tune with the *pull* of God's Spirit.

True repentance means turning—**really turning from the heart**—to God. One preacher of yesteryear said it thus, “We are born with our backs to God and our faces to the world, which requires an about face.” How true! Without repentance, life is an inscrutable mystery. It is hard. No good thing comes naturally. We may try ever so hard to copy the good deeds and good lives of others, but when these do not issue from a changed heart, it takes great effort. Furthermore, such activity does not please God. It sometimes impresses men, but even that may be short-lived.

God places new affections in the bosom of the deeply penitent. “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new”

(2 Cor. 5: 17). This affects everything that issues from our lives—our thoughts, our words, our plans, and our actions.

This revamp goes deeper than whether we choose to get up at four o'clock or six o'clock. It affects more than whether we speak English, German, or Spanish. It touches more important things than whether we drive Fords, Chevrolets, or Imports. It changes what we *like* to do. *It remodels our intentions.* It cleans up what we *want* to say. In Matthew 12:33-37, Jesus makes **the heart** the key to our words, rather than **the tongue** for what is spoken.

Jesus also told us in Matthew 5:16, to **let, not make**, our lights shine. Peter assures us that if we turn to Jesus Christ in true repentance and faith, we become “partakers of the divine nature” (2 Peter 1:4). When we do it His way, men see our good works and glorify Him who is worthy of it. Otherwise, it is as Paul acknowledged, “In me, that is in my flesh, dwelleth no good thing” (Romans 7:18).

When Bro. Titus Nisly and I discussed my lesson from God, he commented, “And the wonderful thing is, it's really not very complex, once we are willing to turn around and let the Lord draw us to Himself.”

Jesus was emphatic when He told Nicodemus, “**You must be born**”

again!” He reminded me of that truth with a nickel-sized magnet.

• • • • •

“The Word of Truth” material I mentioned in the June issue was also sent to various readers of *Calvary Messenger*. Thank you to those who

sent copies to me.

I am unable to use it partly because it was unsigned. Some of the concerns may be valid, but we require material to be signed. Otherwise, someone can snipe at most any target and hide in anonymity. -PLM



reader response

What Our People Want

I find the article by Goyce Kakegamic very moving, especially since I am interested in the native people of the North. It speaks to the heart. I praise God for this testimony.

Elam Martin
2125 Nafziger Rd.
Baden, Ontario

(From a phone conversation with the editor, June 20, 2004.)

Terrible Price of Darkness

Thank You Unknown Friends:

God bless you for telling us about your terrible experiences with the works of darkness....This story sounds so familiar...our own little children felt a power, felt it was wrong and didn't want anything to do with it, even in their younger years.

Just last week our son, ____, confessed that after he was treated, the

devil came in him and he had to fight for his life...he felt like killing someone. He didn't want to go into details. It is still so real! The last time...he came in the dark of night. Our son started to come downstairs to us, but first he knelt on the stairs and prayed as hard as he could. My husband talked and prayed with him, but I didn't really know what it was till last week [when I read this book]. I knew Dean Hochstetler as a child.

P. S. I would like 22 books of *The Terrible Price of Darkness* for our oldest grandsons....

(name withheld by editor)

Order the book, *The Terrible Price of Darkness*, (\$5 postpaid) from:

Mark Beachy
11095 Pleasant Hill Rd.
Dundee, OH 44624

Telephone: (330)852-2982



Vaccinations—Pro and Con

By the editor

Some time ago, someone sent me A Proclamation on Vaccinations, dated June, 1999, which had been sent to them by relatives. Perhaps you have seen it, too. The couple who sent this for possible publication was affected more than the writers of the proclamation were aware anyone would be. This couple, who requests anonymity, wrote:

“Enclosed is a copy of ‘A Proclamation on Vaccinations’ which we received from relatives. We’re concerned that this may be widely used in the broader ‘plain’ community. We aren’t writing for or against vaccinations, but to pass on some thoughts for consideration to parents who choose not to vaccinate their children, and to point out a flaw in the enclosed “Proclamation.”

This Proclamation on Vaccinations...

Says, in part, “Public Law 97-280, passed by the 97th Congress of the United States of America, declares the Bible to be the ‘Word of God’ and directs citizens to ‘study and apply the the teachings of the Holy Scriptures.’ [Apparently, this was said in a different political climate than we have today.] Even Senate Bill 732 before the 103rd Congress

of the United States known as the Comprehensive Child Health Immunization Act of 1993, made known that there are risks to vaccines. The Bible teaches that the truthfulness of an issue is to be sought and should stand on no less than two or more witnesses (Deut. 19:15). A diligent search for truth on the safety and effectiveness of vaccinations reveals there are many studied, informed and qualified witnesses who have found and teach that there are serious health risks involved with vaccinations... BE IT KNOWN, BASED UPON THE TEACHINGS OF THE BIBLE, IT IS OUR RELIGIOUS CONVICTION NOT TO HAVE OUR CHILDREN VACCINATED.”

It offers this consideration for any hazards that could come from their decision not to vaccinate: “...Our decision to not have our children vaccinated does not endanger or harm our neighbor and thus our neighbor has no just cause to ever try to force vaccinations upon our children.”

A Special Case

The couple continues their comments on the Proclamation, “It states, ‘Our decision to decline vaccinations does not endanger or harm our neighbor,’ with Romans 13:10 and James

2:8 cited for Bible reference. This is a wrong assumption and we are concerned about professing Christians making this statement.

“Our daughter had a rare disease that made it impossible for her to be vaccinated for pertussis (whooping cough). If she had contracted pertussis, it almost certainly would have triggered a flare-up in her condition, permanently aggravating her health problems—and maybe taking her life.

“As it turned out, our daughter passed away last summer, for reasons unrelated to the disease she carried.

“To parents who choose not to vaccinate their children: please, please, if your unvaccinated child is showing any signs of sickness (even just a runny nose, a slight cough, or runny diapers) please keep him/her at home. This includes keeping them away from church, shopping, family gatherings, school and so on. You never know when a child with serious health problems will occupy the grocery cart or nursery crib your child just vacated. Just because a child looks normal does not mean they are healthy. The casual observer would not have detected our daughter’s problem.”

It Seems to Me

Permit me to speak for myself. Great strides have been made in the field of preventive medicine since the

day in 1926, when my brother, Perry, in his first year of life, was stricken with polio. Polio left him unable ever to walk without benefit of a leg brace and/or crutches. Even so, he has always walked with a pronounced limp. Perry took up school teaching and thus served the Lord for 32 years. While he was teaching, when the need and opportunity arose, he eagerly and gladly took his students for their free polio vaccine, knowing that he wanted to spare anyone, if possible, the lifetime handicap he lives with. I don’t think any of his students ever got polio.

I realize that terrible medical mistakes have occurred and will likely occur again, but I wonder about the stance that says, in essence: *We forego certain medical measures because of mistakes that have been made by the medical community.*

There is no way that all possibility of disability can be erased from our earthly lives. Bad things of various sorts can happen to any of us. Let us not expect unmixed bliss here. Some sufferings are allowed by God with the hope that we ask for His healing. Many experiences in this vale of tears remind us to prepare for the place of incomparable bliss which Jesus has prepared for His children.

As we look at history we realize that we are, in large measure, free from diseases that formerly took

thousands of lives. Smallpox, polio, and diphtheria are serious diseases that have now been largely eradicated. Mumps, measles, and chicken pox are less serious and continue with reduced frequency, because of vaccinations. I had the latter three diseases in childhood and thought they would never again bother me. But in recent decades I have had several bouts of shingles, which I am told comes from *herpes zoster*, the chicken pox virus.

Were we to look at the global picture and inquire of World Health Organization (WHO), an arm of United Nations, we might have less cause for such triumphant statements as, “Deadly diseases are conquered; let us ignore the medical hype that issues from the motive of financial

profit.” We might instead reach out to people around the world whose lives are exposed to serious medical risks we no longer face. We might even gain a new appreciation for the medical treatment accessible in this favored land.

Vaccinations—Pro and Con

If vaccination (inoculation) were simply a medical question, it would not belong in *Calvary Messenger*, a religious periodical. In my opinion, this is not only a medical issue, but also a social issue. Further, as the framers of the proclamation imply, it is also an ethical issue.

What are your thoughts? I am open to your input on this question and mean to take a Christlike attitude toward differing viewpoints.



New Sermon Tapes Available

1. “The Glory of the Headship Veiling”

Tim Miller, Aroda, VA

This two tape series message is an excellent exposition of 1 Corinthians 11:1-16. It includes a unique historical perspective that has a broader scope than Anabaptist tradition.

2. “Giving”

Paul A. Miller, Millersburg, OH

A heart for the unfortunate is an identifying mark of true Christianity. Giving of our resources and our personnel to Kingdom causes is encouraged in this moving message.

Order from: **Dwayne Beachy**

2394 Simmons Gap Rd. · Free Union, VA 22940

Christian Identity

David L. Miller

Many of us have grown up hearing frequent references to the doctrine of non-conformity. Have you ever wondered if our manner of teaching this important doctrine is missing a vital ingredient?

Non-conformity out of context is a negative term. The same can be said about non-resistance. Isn't it interesting that to be truly non-resistant is to be in that respect, non-conformed to the world? Both teachings are also positive and powerful when taken in their entirety.

A Positive Teaching

To be non-resistant after the spirit and teaching of Christ and the apostles is much more than a passive response to evil. It is to love one's enemies, to overcome evil with good and to be zealous of good works. To see non-conformity without its positive side is to reduce it to a formal, lifeless exercise. To see the world as primarily something which dare not be imitated is to miss the inherent ingredient of being "transformed by the renewing of the mind" (Romans 12:1, 2). It fails to see that it is our blessed privilege to be separated unto God and to be "conformed unto the image of Christ" (Romans

8:29).

This provision entitles us to a new identity in the family of God and in the body of Christ. Is it not true that the essence of both doctrines is quite simply following the Lord and His Word with honest hearts? In so doing, we will often be out of step and sometimes in conflict with a world that is inclined to go its own way. Any serious student of the Word can see that to go our own way or to follow a wrong leader does not lead us where we all want to go.

Let us note also that these two doctrines were prominent features of historic Anabaptism. Taking these teachings seriously became important factors that identified our faith forbears. It distinguished them from the religious mainstream of that time.

To a greater or lesser degree, these two principles have continued to identify Anabaptists in succeeding generations. Pressures of conformity and compromise, however, are persistent. And they continue to take a significant toll.

Diluted Non-Resistance

The way of peace is under pressure to be exchanged for the "just war" theory. It can be reduced to a philo-

sophical/political theory that begins and ends in man. Sometimes we forget that the way of Christ should, first of all, be practiced at home, at work, in the community and in church. We are called to be ambassadors of Christ and His peace wherever we are. To have a conscience against participating in the military forces of our country is an essential but small part of the whole.

The fact that a certain non-conformity can become a meaningless, legalistic exercise, may influence some to abandon Christian distinctiveness in exchange for cultural conformity. Individuals may do so abruptly. Groups are more likely to do so in small increments, by degrees, but the end result is the same. It is important and urgent to be aware of these dynamics and to make a proper response.

A New Identity

Let us pick up on an earlier reference in this article to a new identity in the family of God and the body of Christ. Individual responsibility is essential, but when it is emphasized without corresponding attention to the importance of the body of Christ and the interdependence of its members, it becomes unbalanced. Our vision of the church, the bride of Christ, should be patterned after the teaching in Scripture, worldwide, multi-racial, multi-lingual and multi-

cultural. But at the same time, every Christian lives in some local place and ideally worships with a local body of believers. In that sense, the individual believer can have a meaningful identity or loyalty to the local body that is impossible with the global body of Christ.

“One body with many members” is clearly taught in 1 Corinthians 12. The first 16 verses of Ephesians 4 describe in detail the Lord’s provision for the successful church. Wholesome body life includes taking responsibility for our attitudes and relationships. It touches on the basis and importance of unity. The latter part mentions the balancing features of truth and love and His provision for us “to grow up into Him, which is the head, even Christ.” Verse 16 describes the body with many members. All are joined together and work together for the welfare of the whole body. The body is close-knit, sensitive to any member that may be having problems.

The spiritually healthy body is also sensitive to the presence of any foreign substance. There is a built-in mechanism that seeks to protect the body from being damaged by any unhealthy element. With Christ the head, and every member connected to the head and to one another in mutual interdependence, how could such a combination fail? When fail-

ure occurs, it is obviously failure on the part of humans, in spite of abundant divine provision for success.

According to a recent editorial in *Mennonite Weekly Review* (6-21-04) mainstream Mennonites are also struggling with identity issues. They see the influence of generic Evangelicalism and Fundamentalism making inroads and eroding distinctive Anabaptist values, especially the peace witness. We can understand such concerns. There appears to be little else to distinguish many Mennonites from other non-Catholic churches professing Christianity. Editor Paul Schrag says, "We want to be popular...But popularity must not come at the cost of lost identity." We identify with such concerns. But to us it seems that there are additional New Testament principles besides the peace witness that call for practical expression in the faithful church.

Faithful expression of scriptural principles, under the guidance of a body which cares is important in maintaining a sense of Christian identity. When such an identity is supported by a consistent Christian life, it will be noticed by a watching world. Occasionally there are some

hungry seekers who will be attracted to it.

We surely agree that Christian identity is first and foremost a heart issue. We have all heard it said, "When the heart is right, nothing else matters." I agree, however, with Bro. Kenny Kuhns, who says, "When the heart is right, everything else matters."

It is overreactive to assume that whatever the cultural or religious mainstream does is wrong. But we need a loyalty to and an identity with people close by who are committed to the authority of the Word for guidance in what to believe and how to live. Otherwise, we probably will not be sufficiently inoculated against error and evil that would invade the church community.

A wrong identity and wrong loyalties will logically lead to compromise and apostasy. The grace of God teaches and provides a better way (Titus 2:11,12).

The values of a Christian identity will not come to fruition from each individual simply doing what he sees fit to do. Is it possible to maintain a Christian identity that will stand the test of time without its twin virtue, loyalty to brotherhood values?



ONE GOOD WAY TO *resist* EVIL
IS TO *pursue* GOOD.

marriages

Glick-Stoltzfus

Bro. John Duane, son of John U. and Rachel Glick, Kinzers, PA, and Sis. Martha Joy, dau. of Melvin and Mary Ellen Stoltzfus, Cochranville, PA, at Spring Garden Church for Mine Road Church on June 5, 2004, by John U. Glick.

Kauffman-Peachey

Bro. Richard, son of Abraham, Jr. and

Sarah Kauffman, Wytheville, VA, and Sis. Mary Ann, dau. of John and Fannie Peachey, Rural Retreat, VA, at Pentecostal Holiness Church for Light of Hope Christian Fellowship, on June 18, 2004, by Joseph Peachey.

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



cradle roll

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

Border, Nathan and Ruth (Kensinger), Minerva, OH, second child and dau., Lani Cherea, Mar. 9, 2004.

Border, Ronald and Christina (Gingerich), East Rochester, OH, second child and dau., Cambria Ruth, May 12, 2004.

Byler, Steve and Rosalind (McGrath), Stuarts Draft, VA, seventh child, fourth dau., Veronica Rose, May 28, 2004.

Erb, Daniel and Ruthann (Erb), Milverton, ON, first child and dau., Danielle Emily, May 31, 2004.

Glick, Ernest and Bonita (Yoder), Santa Ana, El Salvador, seventh child, first daughter, Cessia Bonita, May 5, 2004.

Glick, Timothy and Sonya (Castaneda), Zacamil, Santa Ana, El Salvador, second child, first dau., Rachel Naomi, June 21, 2004.

Hochstetler, Morris and Anna Marie (Mast), Summersville, KY, sixth child, third son, Kendall Evan, June 11, 2004.

Horst, Calvin and Sara Lynn (Stoltzfus), New Hamburg, ON, first child and dau., Jacie Lanae, May 18, 2004.

King, Floyd and Wilma (Petersheim), Honeybrook, PA, third child, second son, Trevor David, May 3, 2004.

King, Galen and Beth (Kauffman), Belleville, PA, first child and dau., Nicole Beulah, May 6, 2004.

Kurtz, Joe and Dorcas (Stoltzfus), Plain City, OH, fifth child, third dau., Cassia Brooke, June 9, 2004.

Lapp, Calvin and Barbie (King), Leola, PA, sixth child, fourth son, Kyle John, June 9, 2004.

Mast, Mark and Pollyanna (Raber), Millersburg, OH, second child and son, Andrew Lyle, May 28, 2004.

Miller, Ferman and Denise (Yoder), Sugarcreek, OH, first child and son, Kyle Ray, Mar. 20, 2004.

Miller, Ken and Virginia (Raber), Eden Valley, MN, fourth child, second dau., Jessica Summer, May 30, 2004.

Schrock, Eli, Jr., and Carol (Miller), Grove City, MN, fourth child and dau., Shari Rose, May 31, 2004.

ordinations

Bro. Jonas B. Stoltzfus, Jr., 35, Honeybrook, PA, was ordained to the ministry at Summitview Christian Fellowship, New Holland, PA, on May 30, 2004. Mervin Graber, Lyndon, KS, brought preordination messages.

The charge was given by Leroy Lapp, assisted by Jonas King and David K.

Smucker, Mark and Regina (Gingerich), Stanardsville, VA, first child and dau., Gwenith Diane, May 21, 2004.

Summy, Eldon and Sonya (Hostetler), Rochelle, VA, second child, first dau., Sarina Rose, May 18, 2004.

Troyer, Hosea and Bernice (Schrock), Kenya, East Africa, seventh child, third son, Marcus Andrew, June 2, 2004.

Troyer, Kenneth and Sharon (Byler), Staunton, VA, fifth child, third dau., Caroline Janissa, May 31, 2004.

Yoder, Andy and Edna (Yoder), Clarkrange, TN, fifth child and dau., Serena Peace, May 10, 2004.

Yoder, Eugene and Amy Sue (King), Partridge, KS, first child and son, Austin Wynn, June 10, 2004.

Yoder, John Dale and Karen (Kreider), Belvidere, TN, third child, second son, Isaac John, June 1, 2004.



Stoltzfus. Also in the lot were Abner Fisher and Keith Mast.

Bro. Merle Yoder, 39, was ordained to the office of deacon at Gospel Light Fellowship, Lincoln, MO, on May 25, 2003. Preordination messages were brought by Daniel Miller.

The charge was given by David

Fisher, assisted by Delmar Bontrager and Daniel Miller.

Bro. Truman Yoder, 43, was ordained to the office of bishop at Gospel Light Fellowship, Lincoln, MO, on May 30, 2004. Preordination messages were brought by Wilbur Yoder.

obituaries

Bontrager. Daniel S., 89, Goshen, IN, died June 27, 2004, following a lingering decline of health. He was born Dec. 29, 1914, the son of Jacob D. and Fannie (Schrock) Bontrager.

He was a farmer and ordained minister since 1940, actively serving for more than 50 years. He was a charter member of Woodlawn Amish Mennonite Church. He served on the founding board of Clinton Christian School and Menno-Hof. He and his wife served as missionaries in Belgium from 1987 to 1989.

On April 21, 1938, he married Elizabeth Yoder, who survives. Other survivors include: four daughters: Loretta (Mrs. Noah Hochstetler), Belize, C.A.; Frieda (Mrs. Paul Nisly), Hutchinson, KS; Ruth (Mrs. David Wickey), LaGrange, IN; and Regina (Mrs. Harley Miller), Goshen; four sons: LaVern (Ruby) Bontrager, Ervin (Elma) Bontrager and Linford (Kay) Bontrager, all of Goshen; and Thomas (Mollie) Bontrager, Shipshewana, IN; 27 grand-

The charge was given by David Fisher, assisted by Delmar Bontrager and Ivan Lapp.

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



children, 37 great-grandchildren, three sisters: Viola (Crist) Gingerich, Shipshewana; Ida Helmuth, Goshen; and Clara Gingerich, Bemidji, MN; and two brothers: Elam Bontrager and Gideon (Verna) Bontrager, both of Goshen.

He was preceded in death by his parents, a sister, Laura Ropp; three brothers, Simon, Ezra and Lloyd Bontrager and a granddaughter, Greta Wickey.

Funeral services were held at Woodlawn Church June 30, with Elmer Miller, Glen Miller and Ed Yoder serving. Burial was in the Woodlawn Church Cemetery.

Byler, Emma, 86, Quaker City, Ohio, died June 13, 2004. She was born Oct. 23, 1917, the daughter of Menno and Nancy (Troyer) Miller.

She was married to the late Elmer Byler for 59 years. Children surviving are: Kenneth (Elsie), Hartville, OH; Mary Jane (Mrs. Henry Hostetler, Jr.), Red Lake, ON; Wilma (Mrs. Floyd Lapp), Quaker City, OH; and Myrril (Ruthie), Harrisonburg, VA: 13 grandchildren and 12 great-grandchildren. Other survivors are three sisters: Kate Troyer, Uniontown, OH; Mattie Byler, Belle

Center, OH; and Amanda Sommers, Uniontown, OH.

She was preceded in death by her parents, four brothers, one sister, one granddaughter and a great-grandson.

Funeral services were held June 15, at Cornerstone Mennonite Church, with Homer Zook serving. Burial was in the Pleasant View Amish Mennonite Church Cemetery.

Glick, Rylan David, infant son of Lester and Crystal Glick, Penn Yan, NY, was born June 19, 2004 at the Schuyler Hospital. Seven hours later he peacefully died in his mother's arms.

Besides his parents, he is survived by grandparents, Glenn and Naomi Lapp, Penn Yan, NY, and John and Barbara Glick, Gap, PA. Graveside services at the Crystal Valley Mennonite Church were conducted by Mel Lapp.

King, Arlen Wayne, one day old, died April 30, 2004, at Hershey Medical Center, Hershey, PA. He was the son of Mahlon and Elsie (King) King, New Holland, PA. He was ill at birth.

Besides his parents, he is survived by four brothers, James, Shane, Jonathan, and Andrew, and one sister, Kaitlyn, all at home. Maternal Grandparents are Jacob and Katie King, Loysville, PA, and paternal grandparents, Daniel and Priscilla King, New Holland, PA. Paternal great-grandmothers are Lavina King, Gap, and Sadie Stoltzfus, Gordonville, PA.

Funeral services were held May 2 at the West Haven A.M. Church, with Lee Stoltzfus, Marvin Fisher and Ivan Stoltzfus serving. Interment in the church cemetery.

King, Miriam, 85, Paradise, PA, died on April 18, 2004, at Lancaster General Hospital after a brief illness. She was born Feb. 1, 1919, daughter of the late Jonas B. and Rebecca (Zook) Beiler.

She was a member of West Haven A.M. Church, New Holland, PA. She was a homemaker and enjoyed gardening, quilting and reading.

On Dec. 20, 1938, she was married to Elam R. King. He died in April, 1985.

Surviving are three sons: Mervin (Pamela) King, Gordonville, PA; Daniel (Maribeth) King, Elizabeth, PA; and John Mark (Debbie) King, Lampeter, PA; three daughters: Edna (Mrs. Michael Matthews), Pleasureville, KY; Naomi (Mrs. John Seacrist), Willow Street, PA; and Ruth (Mrs. David Beane), Paradise; 11 grandchildren; nine great-grandchildren; two brothers: Simon (Verna) Beiler, New Holland, and Alvin (Malinda) Beiler, Ronks; two sisters: Naomi (David) Huyard and Lydia, New Holland.

She was preceded in death by one brother.

Funeral services were held April 12 at Gap View A.M. Church with John Beiler, Lee Stoltzfus, Marvin Fisher and Joel Martin serving. Interment in the church cemetery.

Miller, Emma, 81, died at her home June 3, 2004, seemingly victim of a number of mini-strokes over the past several years. She was born Feb. 23, 1923, the daughter of William A. and Rebecca (Nisly) Miller in rural Hutchinson, Kansas.

She was a member of Cedar Crest A.M. Church, Hutchinson.

On Sept. 29, 1949, she was married to widower John D. Miller, acquiring an instant family of six children. To their union were born four sons and one daughter, making a total of eleven, ten of which survive. She became beloved “Mom” to all ten of John’s children. John was fatally injured in a construction accident in October, 1966.

Survivors include sons: Albert (Rebecca) Miller, Canon City, CO; Jay (Verna) Miller, Hutchinson, KS; Edward (Alma) Miller, Partridge, KS; David (Barbara) Miller, Partridge; Barbara (Mrs. Larry Nisly), Hutchinson; Andrew (Esther), Miller, Mt. Rainier, MD; Rebecca (Mrs. LaVerne Miller), Partridge; James (Miriam), Hutchinson; Nathanael (Gloria), Partridge; and Arno (Linda), Hutchinson. Also surviving are 47 grandchildren and 61 great-grandchildren. Other survivors include two sisters: Lizzie (Mrs. Henry Schrock), Eden Valley, MN; and Edna (Mrs. Harvey Nisly), Hutchinson; one brother-in-law: John C. Yoder, Grove City, MN; and one sister-in-law: Elizabeth High, Sarasota, FL.

She was preceded in death by her parents, her husband, one daughter: Fannie;

one grandson; three brothers: Daniel, Levi and Abraham Miller; three sisters: Mary (Mrs. John C. Yoder); Clara; an unnamed baby sister; and one sister-in-law, Mattie (Mrs. Daniel Miller).

As the family grew, Mom conveniently seemed to forget which children were there when she joined the family and which arrived later. For this kindness she was never known as “step-mother.”

Her life was known by struggles and generosity. She was suddenly widowed at age 43, after only 17 years of marriage, leaving her with the responsibility of raising the younger half of the family by herself. Her generosity was felt by many. While not necessarily the most outstanding, probably the most obvious example of her generosity was her reaching out in later life in service at The House of Refuge, a homeless shelter in Phoenix, Arizona, from 1991 to 1999. There she prepared meals and was “Mom” to many whose lives had not often met such caring persons.

Funeral services were held at Cedar Crest Church on June 6, with Paul L. Miller and David L. Miller serving. Burial was in the West Center Cemetery with grandson Verlon Miller, serving in the committal.

Miller, Naomi, 50, died from cancer June 18, 2004, at her home. She was born Sept. 29, 1953, the daughter of Dan A. and Malinda (Miller) Yoder at Dover, DE.

She was a member of Fair Haven

Amish Mennonite, Goshen, IN. She served well on the food committee in church and was a faithful children's Sunday School teacher.

She was married to Yost Miller, Nov. 1, 1971. Their four children are: Rosetta (Mrs. Jay Dee Hochstetler), Millersburg, IN; Crystal (Mrs. Ryan Miller), Middlebury, IN; Merlin (Lila) Miller, Goshen, IN; and Kevin (Treva) Miller, Goshen. Four grandchildren also survive.

Other close relatives surviving are five sisters: Mattie (Mrs. John Miller), Dover, DE; Mary (Mrs. Andy Miller), Peebles, OH; Lena (Mrs. David Troyer); Malinda (Mrs. Henry Miller); Sadie (Mrs. Allen Byler), all of Crab Orchard, KY; three brothers: Ammon (Ida Mae) Yoder, Gradyville, KY; Calvin (Rosa) Yoder, Dover, DE; and John (Jeannie) Yoder, Reading, PA.

Her mother and one sister, Barbara Beachy preceded her in death.

The funeral was held at Fair Haven Church June 21, with Wilbur Yoder serving. Burial was in the Thomas Cemetery, Goshen.

Miller, Neal A., 79, Ligonier, IN, died June 21, 2004, after being in declining health for three and a half years. He was born Jan. 10, 1925, in Kokomo, IN, the son of Andrew and Elizabeth (Troyer) Miller.

He was a member of Woodlawn Amish Mennonite Church. He was a volunteer for Christian Aid Ministries.

On Dec. 4, 1947, he married Emma

Miller, who survives. Other survivors include four daughters: Arlene (Mrs. Marvin Hochstetler), Topeka, IN; Anna Miller, Ligonier, IN; Ester (Mrs. Loren Graber), Nappanee, IN; and Carolyn (Mrs. Leon Kauffman), Etna Green, IN; two sons, Howard (Cindy) Miller, Carmel, IN; and Glen (Bonnie) Miller, Ligonier, IN; 14 grandchildren; five great-grandchildren; a sister, Mary (Mrs. Milo Hochstetler), Kokomo, IN; and a brother, Owen Miller, Nappanee, IN.

Her was preceded in death by his parents, a stillborn son, two brothers, Eli and Levi Miller and a sister, Christine Miller.

Funeral services were held at Woodlawn Church June 24, with Elmer Miller and son-in-law Loren Graber serving. Burial was in the Woodlawn Church Cemetery.

Riehl, Katie, 69, Gap, PA, died on May 3, 2004, at Lancaster General Hospital, after an illness of one week. She was born June 25, 1934, daughter of Leroy and Fannie (Blank) Stoltzfoos.

She was a homemaker and member of West Haven A.M. Church.

On Nov. 23, 1954, she was married to Elam B. Riehl, who survives. Other survivors include four daughters: Naomi (Mrs. Eli Stoltzfus), Talmage; Barbara (Mrs. Raymond Fisher), Gap; Verna (Mrs. Elvin Fisher), Warsaw, NY; and Fannie (Mrs. Mark Fisher), Gordonville, PA; two sons: Samuel (Lena) Riehl, and Marvin (Sadie) Riehl, both of Gap; 30

grandchildren and one great-grandson. Also surviving are five sisters: Annie Zook, Paradise; Mary (John) Petersheim, Kinzers; Hannah, (Sam) Smucker, Lancaster; Naomi (Leroy) Stoltzfus, and Rebecca (Amos) Stoltzfus, both of Gap; two brothers: Levi (Hannah) Stoltzfoos, Christiana; and David (Emma) Stoltzfoos, Kinzers.

observations

The article on Christian Identity elsewhere in this issue got longer than I had intended. Much more could be written about the importance of identity issues. Our local *Hutchinson News* is reporting a concern about the growing presence of gangs in a number of area cities. It is apparent that wrong identities lead to wrong conduct and sometimes criminal behavior.

A certain church group with Amish roots was originally called Egli Amish. It seems that at some point they wanted to shed the Amish label, but had a strong commitment to Christian non-resistance. They became Defenseless Mennonites. However, in the course of time, they were significantly influenced by the larger evangelical community. During World War 2, a very small number took the CO position. "Defenseless" had become a misnomer. So they

She was preceded in death by her parents, a sister, and a grandson.

Funeral services were held May 5 at the West Haven Amish Mennonite Church, New Holland with Lee Stoltzfus, Marvin Fisher, and Ivan Stoltzfus serving. Burial was in the church cemetery.



became the Evangelical Mennonite Conference. But in recent years the Mennonite identity was no longer considered favorable to their goals. They have been renamed Fellowship of Evangelical Churches.

Our youth are entitled to guidelines that protect them from styles that are inappropriate and sometimes grossly immodest. A girl sang in front of a Mennonite congregation with a gap of bare skin showing between her upper and lower garment. It made sure that everyone could see the jewelry she wore on her navel.

Sometimes we see youth with rings in their nose or lips. Would it not be in better taste to wear jewelry in their ears, fingers or wrist? How about a third option? How about refusing to let culture dictate and concentrate on the adornment of character, "the ornament of a meek and quiet spirit"? The wearing of jewelry for adornment is expressly forbidden. (1 Tim. 2:9; 1 Pet. 3:3.)

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Since John Rosemond has been quoted and referred to at other times in this column, it occurs to me that some additional introduction would be in order. He is a family psychologist whose column appears about once a week in our local newspaper. Though he is a trained man, his views seem to reflect common sense and traditional values more than psychological orthodoxy. A recent column discussing self-esteem is a case in point. The following points are gleaned from that column, contrasting self-esteem and self-respect:

- High self-esteem is a problem, not a solution to a problem.
- People with high self-esteem tend to have low self-control.
- The desired goal should be self-respect, not self-esteem.
- Self-esteem tends to overrate one's importance and abilities.
- Self-respect is more realistic of one's abilities and limitations.
- Self-respect is inclined to want to reach out to help others.
- Self-esteem tends to feel that others are obligated to them. (This

feeling of entitlement tends to being inconsiderate and ill-mannered.)

It is my impression that our people have had considerable exposure to the popular self-esteem emphasis. I trust that our readers will find this comparison worthy of careful consideration. I am aware that some Christians feel that psychology is inherently incompatible with Christian thought. To consider the Word of God the final authority is needful.

Is it not also true that the Word does not address in detail many aspects of our physical health? As far as I know we have no evidence that Luke abandoned his medical practice when he became a Christian. And most of us still seem to need doctors occasionally.

Dr. Rosemond seems to illustrate the fact that his exposure to psychology did not rob him of his ability to think clearly for himself. His conclusions often counter popular psychological thinking, providing answers of substance rather than flimsy explanations, that require no hard choices.

-DLM


Did you hear about the fellow who complained about the fuel mileage he got from his riding lawn mower—only about a yard to the gallon?



The Christian and War

Guy F. Hershberger (1896-1989)

From Youth's Christian Companion, February 2, 1936.

The Early Attitude

Today there is much difference of opinion among Christians about participation in war. Most of them would agree that war is an evil which ought to be avoided if possible. But many say that if the state is unsuccessful in avoiding it, the Christian is obliged to take part. Mennonites, throughout their 400 years of history, have believed that war is wrong under all circumstances. They base this belief on the teaching of Jesus and the apostles. It is interesting to observe that the early Christians took this same position for about 200 years after the time of Christ. They considered war in the same class with murder.

Cyprian, the bishop of Carthage, who ministered in the third century, A.D., said the killing of people was no more right when carried on publicly than when committed by an individual. The early Christians obeyed literally the command of Jesus to return good for evil. One of them named Athenogeras, who lived in the second century, said: "We have learned...not to strike back and not to go to law with those who plunder and rob us, but...if they buffet us

on the side of the head, to offer the other...and...if they take away our tunic, to give them also our cloak." And Lactantius in about the year 300 A.D. described Christians as "those who are ignorant of wars..., who are friends even to enemies, who love all men as brothers."

When the pagan people of the Roman Empire became Christians they promptly gave up the soldier's calling. They believed it their duty to fulfill the prophecy of Isaiah and turn their swords into plowshares. After Justin Martyr (c. 100-165 A.D.) became a Christian, he said: "We, who had been filled with war and mutual slaughter and every wickedness, have...changed the instruments of war, the swords into ploughs and the spears into farming implements." And Origen (c. 185-254 A.D.) added to this: "We no longer take 'sword against a nation,' nor do we learn 'any more to make war,' having become sons of peace for the sake of Jesus, who is our leader."

The church in those days often refused to baptize soldiers until they gave up their military service. One of the early church regulations says: "If anyone be a soldier or in

authority, let him be taught not to oppress or kill...But if they wish to be baptized in the Lord, let them cease from military service or from the authority, and if not let them not be received.” Another regulation says: “If a catechumen or a believer wishes to become a soldier, let them be rejected, for they have despised God.”

In those days the Christians were sometimes criticized for their attitude toward war and the state, just as nonresistant people are today. One critic said that if everyone remained separate from the army and the government as the Christians did, the empire would soon be overrun with lawlessness. But Origen promptly replied that if every one followed the example of the Christians all persons would be peaceful and there would be no lawlessness as all. When Christians were urged to help the emperor by serving in the army and taking part in the business of government, Origen replied that being a pious Christian was helping the emperor more than going forth as a soldier to slay the enemy. He said Christians took out of the lives of men the demons who stir up war-like feelings, and so were a greater help than soldiers. In fact, the peaceful Christians were the most valuable people in the nation; “Christians benefit their countries more than do

the rest of men, educating the citizens and teaching them to be devout towards God....”

In those days, just as in more recent times, Christians were sometimes persecuted and even put to death because they refused to fight. Such a martyr was Maximilian, a young Christian of Numidia, twenty-one years old. In the year 295 A.D., the proconsul of Africa ordered him to serve in the army and put on a soldier’s badge, but he consistently refused. When the officers tried to answer his objections he refused to be moved, firmly replying, “I cannot serve as a soldier; I cannot do evil; I am a Christian.” The officials were finally convinced that he could not be moved, so they put him to death. Young Maximilian was one of a long line of Christians who, since that time, have been willing to suffer death rather than to disobey the command of Christ and kill their fellow men. Some writers think there were many such martyrs for peace in the time of Maximilian and that this was one of the causes of the great persecution of the Christians in the year 303 A.D.

Submitted for publication by James D Hershberger, Stuarts Draft, VA. Permission was granted to reprint this article by Paul Hershberger, son of the late Guy Hershberger. 

Ministers' Meetings Messages—2004

5. Preachers and Preaching

Steve Stoltzfus, Kennedyville, MD

In preaching, we endeavor to exalt Jesus Christ, to magnify God. God asked Moses to remove his shoes, because the ground on which he stood was holy. It was holy because God would speak to him there. Even so today, when we preachers stand in the pulpit to preach we stand on ground that is just as holy as the ground on which Moses stood. God is here, too.

Before we become immobilized by the crowd we face, let us personalize the message God gives to us. Only then are we ready to give it to others.

Let us note the zeal of Paul and Silas who sang praises unto God at midnight, while in stocks. If we had half that zeal, what would happen?

In 1 Corinthians 1:17-25, preaching is called the wisdom of God. It is also referred to as foolishness to those who do not believe. Preaching is the power of God. Preaching is not a demonstration of my powers or abilities. Preaching is the wisdom of God.

Paul preached with the conviction that God is living and powerful. He made it sound as though his preaching wasn't attractive. Maybe it wasn't, but maybe it was actually very winsome. We don't have anyone else's

opinion about that. One thing sure, Paul spoke for God. He meant to exalt Jesus, not himself.

When I was but a child, men like Dave Bontrager, Dave Miller and Uria Shetler made a profound impact on my life. These men would speak to us children. Later, I observed, they would also speak to us young people. Later, I felt they spoke to us as adults. While they aren't here today, the same powerful Word of God is here.

In Isaiah 6, we find a man called to people who had turned to idols and had gone their own way. God tapped Isaiah on the shoulder and said, "I want you to go and speak to my people." God gave Isaiah a vision of Him and of himself. We, too, need both visions. If we don't see God, we are "way too big." A servant of God needs to be totally consumed by the vision of God and become less and less conscious of himself. After God cleansed Isaiah, he was able to go and preach.

Jesus was a model preacher. No one can hold a candle to His preaching. The relationship of Jesus and God is very instructive. Jesus said His purpose on earth was to do the will of His Father. We aren't sure just what Jesus' ministry was before He came to earth. But there is little question

about what He did after He came to earth. He was completely taken up doing the Father's will. In John 6:38, He said, "For I came down from heaven, not to do mine own will, but the will of him that sent me."

Jesus spoke of everyday things: about shepherds, about fishing, farming, flowers, birds and much more. His heart was full of compassion and understanding. Thus people warmed up to what He had to say. He spoke to all, to the common man and to children. That's good. He used stories and illustrations. Here's a good quote: "Good illustrations are like street lights, barely noticed, but throwing floods of light upon the road." Let us be careful in who we make the hero in an illustration. Those who are popular in entertainment and sports do not deserve positive mention.

God called you to preach, never stoop along the way to be a king. Paul said, "Woe is me if I preach not the Gospel." In other words, "Woe is me, if I don't do what God has called me to do." My father used to say to us at home, "You don't have to do anything you want to do." When we get the vision of God that Isaiah had, we will willingly fulfill the call of God upon our lives. Jonah is an example of dragging his feet. If he were here tonight, I think Jonah would say about what he did when he first got the call, "Not a good idea."

We find it hard to wait. The word

"hurry" shows up in our vocabulary much more than does the word, "wait." But the disciples were to wait in Jerusalem until the promised Holy Spirit came. They waited for ten days, then the Father sent the third member of the Godhead, the One Who would stand by them, Who would not leave them orphans, and Who would guide them into all truth.

Peter was a preacher who did a lot of preaching. But he needed Bishop James for stability, Brother Paul for direction and admonition. We must be team players. Pull together with the team. Forget the independent spirit. You aren't always right, anyhow. Rely on someone else's wisdom and insight.

6. "Giving"

Paul A. Miller, Millersburg, OH

Can a man rob God? That seems preposterous. Malachi speaks of a people who did just that. The people asked how they were doing it. The answer came that it was by withholding tithes and offerings. We marvel at that, but God's economy is based on voluntary participation. God does not force us to give any more than He forces us to love Him. He does not appropriate what He wants from unwilling hearts.

When Israel returned from Babylon they, for the most part, were cured of

idolatry. But then they seemed to be tempted with insincere worship and offering of blemished animals. When we go to our closets to take out and give away the articles of clothing that we no longer want to wear for one reason or another, are we giving sacrificially or are we simply giving surplus and continuing in our chosen luxury? While that is better than throwing it away, let's call it what it is.

Matthew 6:1-4 and 19-23, gives scriptural basis for giving. Some have found the teaching in the Sermon on the Mount so exceedingly high that they have projected its fulfillment to the future. There is no doubt that Jesus gave this sermon as the standard of faith and conduct for all Christians, fully realizing that no man can meet all its demands. Dietrich Bonhoeffer said that when Christ calls a man to follow Him, He bids him come and die. Therein lies the power to rise to the radical demands of the life of discipleship found in the Sermon on the Mount, even in this post-modern era. Is simple trust in God to meet our needs possible in our world today? Let us be reminded that where a man's treasure is, there will his heart be also.

Do you really believe that the treasures of this world are corruptible and that they corrupt us even as they deteriorate? Do we understand what it means to trust God daily for cloth-

ing, food and shelter? Mideastern shepherds lead their flocks out early among the rocks to find occasional sprigs of grass that are nourished by a slightly moist night air coming from the Mediterranean Sea. That's how He leads us in green pastures. The sheep are not concerned, because they trust the shepherd to provide for them. We North Americans tend to think it means knee-deep alfalfa.

Old Joe was a hard-working man on a southern plantation. He loved his master, who trusted with him great responsibility. One day the master did not emerge from the house. Soon a doctor came to see his master. He soon left. Next, the minister came and was about to leave when Joe asked what was happening with his master. The minister said that his master had gone to heaven. "No," Joe said, "whenever my master went somewhere he always told me about it and planned for it. He never talked of an upcoming trip to heaven and never sent ahead any material. I don't think he went to heaven."

We in America are in a very favored position when we look at the rest of the world. Our standard of living is in the top five percent of this world. Were the population of the world reduced to 100 souls and we'd retain all the existing ratios, this is what we would find: 57 Asians, 21 Europeans, 14 from the Western Hemisphere, eight from Africa; 51 would be

female, 49 male; 70 would be non-white, 30 white; 66 would be non-Christian, 33 Christian; 80 would live in sub-standard housing; 70 would be unable to read; 50 would suffer from malnutrition; one would be near death; one would be near birth; only one would have a college education; one-half of the village's wealth would be in the hands of only six people; and all of those six would be citizens of the United States. (Source: *Monterey News*, date uncertain.) Another statistic that brings the same idea is that of the 7,000 CAT scan machines in the world, 5,000 are in North America. In other words, 7% of the world is using 70% of the available CAT scan devices.

There is a materialistic law of life I call "the tyranny of things." The issue is not the things themselves, but the depletion of the resources of time, energy, enthusiasm, and money that could have been invested in God's Kingdom. I believe that from God's perspective, He sees this global village. We're very local in our perspective. We can't even see over the curvature of the earth. But God sees it all.

It would be disastrous if all Christians would leave off all capital production. We should not give it all away, but this does not absolve us from giving generously and systematically. The responsible choice requires spiritual discernment, rather

than giving it all away or keeping it all for ourselves.

Why is it that we hear more and more that our mission programs are wanting for lack of funds and personnel? A second question: Is it reasonable to assume that our young people's availability (or lack of it) simply reflects the values of their moms and dads? Is it not to be expected that when they see their parents giving full time and energy to materialistic pursuits, they tend to go down that same path? Soon the SUV's, the late model pick-up trucks, the boats, the guns, all the accoutrements of an entertainment-based life style follow. It's not only the cost of these things, it also takes time to use them or it becomes impossible to justify having them. All of these things militate against having our youth give two years or more of their time with little compensation.

I contend that the answer lies not so much in the spiritual reinvigoration of our youth as it lies in the spiritual reinvigoration of their moms and dads.

The good news is that the answer lies with our generation. If our youth see their pastoral leaders and parents living spiritual lives in a material world, laying up treasures in heaven rather than treasures on earth, which can be verified by reading the family check book, then our personnel needs and our financial needs in our VS units and in our mission programs

will have the necessary resources to prosper God's work. Not only will this bring about a great spiritual harvest in outreach, it will also bring a spiritual benefit to the congregations making the sacrifice.

One day a teacher filled a jar with rocks, then asked the class, "Is it full?" The class consensus seemed to be that it was full. Then he brought out a jar of gravel which he poured into the jar of rocks. Once again, he asked, "Is it full?"

By then, they were onto his tricks, and said, "Probably not."

The teacher said, "Good!" and got some water and poured it into the jar of rocks and gravel until it was full

to the brim.

He proceeded to ask the students for the lesson of this demonstration. One hand went up with this idea, "No matter how full our schedules are, we can always force something more in."

"No," the teacher said, "the lesson is that unless we put the big rocks in first, we will never get them in."

So it is in this matter of giving and of helping the poor, and of living spiritual lives in a material world, unless we purpose in our hearts what lifestyle God has called us to and we "put the big rocks in first, the gravel of our lives is going to cover us up." Let us identify what the big rocks are and put those in first. 

Stephen, The First Christian Martyr

Elizabeth Martin, age 14

Rochelle, VA

Innocent was he,
Though they bound him with glee.
To the high priest they ran
With Stephen in hand.

False witness was given;
Not one was right written.
Poor Stephen must explain,
Or he would be slain.

But God used Stephen's tongue;
With truth their hearts were stung.
They dragged him out the gate,
And stoned him with hate.

But Stephen was not driven,
By the bruises he was given.
He prayed to God in heaven,
"Don't charge them with this sin."

For he went to be with Jesus;
From there he did leave us,
As the first Christian martyr,
Truly directed by the Father.

Submitted by Elizabeth's teacher,
Eugene Yoder. 

Servants of Whom?

(A Parable)

Lloyd Swartzentruber

Montezuma, GA

Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?" (Romans 6:16).

John and Sylvia announced their engagement to be married in October. John, being taught to be a good steward by the example of his parents, had an eye for things plush and elite. Needing a vehicle, he went shopping for one. First, he looked at older models with generally a fuel economy of perhaps 15 miles per gallon. These seemed to be readily available for around \$1000.

When he told his buddies what he'd found, they laughed at him for considering an old car. So, John went to the new car lot and looked at newer cars. The salesman convinced him that a new car was for him: NO MONEY DOWN and 72 payments at \$280 per month (only \$70 per week)! So John considered, His job brought in \$200 a week, with only \$70 out of his check, that would leave him with \$130 for other things. He wondered, Should I wait until later when I can pay cash? Let's see, that's \$12,095.

"Oh," his buddies said, "that's a fine looking car!" So he signed the papers and drove off. His bride-to-be congratulated him for his nice new car.

The wedding day approached. He was married with lavish extras on the wedding table. After the wedding, they went to the nearest airport and flew to the Caribbean for a cruise that they arranged for with payments. After the trip, John and Sylvia found a home and went back to work.

In devotions one morning, the couple read in Proverbs 24:27: "Prepare thy work without, and make it fit for thyself in the field: and afterwards build thine house." John turned to Sylvia and asked, "Just what does this mean?" After a little discussion, they decided it meant that he should be working in the field and make it fit for himself. So John went to the implement dealer to see about buying some equipment to start farming. And having just rented 200 acres of land, he felt he needed a four-wheel drive tractor and six-row equipment, so he could get it done quickly. They had, after all, been spending consid-

erable time each week in visitation and in jail services.

John also had a liking to spend time in the woods, so early on opening day of deer season with his new rifle he made his way to the woods. They were in dire need of meat for the freezer, and after several days of hunting, he shot a deer, had it dressed and put in the freezer.

After two years, a fine baby boy arrived. With this blessing came an increase in bills.

One day when John picked up the mail, he found a letter from the financial institution to which he was making payments on the car. He suddenly realized that he was two months delinquent. Not knowing what else to do, he went to the banker to see about refinancing and borrowing some more money to pay his debts. The banker shook his head. He told him he needed to increase his cash flow and that he'd recommend getting set up in the dairy business. Of course, he would lend him the necessary money to get started. This, the banker pointed out, would increase his cash flow.

John thought about Proverbs 28:20, "A faithful man will abound with blessings; but he that maketh haste to be rich shall not be innocent," but he was just trying to provide for his family, so he signed the note, built a barn, bought the cows, built a barn,

and began to ship milk. When he received his first notice for payment, he looked at it and was shocked to see that 65% went for interest, leaving only 35% to principal payment. It was clear that he had become **servant unto his lender and a slave to monthly payments.**

He worked hard every day and sometimes into the night, but he just could not seem to make ends meet. Taxes were **so** high, fuel prices were going up, and the cost of utilities had to be figured in with the other costs of living.

The banker had another idea: With his facilities, he could handle more cows. That, he said confidently, would enable him to make his payments. John went to some brethren in the church who were sympathetic with his situation, and they encouraged it. So John again went to the banker and agreed to borrow enough money to buy 20 more cows. Obviously, his payments increased.

Soon after the new cows were in production, a milk check arrived and it was somewhat larger than his monthly payments. Soon would be Sylvia's birthday. John wanted to surprise Sylvia, so he went to the furniture store and purchased a new bedroom suite with a price tag of \$1599 for cash, but he decided to have it financed. He thought that with their larger milk check, they

could afford it. He paid \$100 down and began making his 24 payments of \$89 per month. In his personal Bible reading, he read Proverbs 22:3, “A prudent man foreseeth evil, and hideth himself: but the simple pass on and are punished.” John thought, Well, certainly this doesn’t apply to us, because we can make our payments and are doing fairly well.

As time moved on, a tornado spun through the neighborhood and destroyed several houses. The community was invited to help in clean up. John looked at all he had going to keep on top of things, and decided that he just didn’t have time to go. He would rather have someone else go in his place. John stayed at home and continued to get up at 3:30 each morning to milk his cows, so he could get to the field early in order to get his crops in to supply his anticipated needs for feed. But then came a year of drought, and he needed to buy feed, yet on top of his other payments. John went back to the banker who agreed to reduce his payments, even though it extended his time with more interest, of course.

By this time, John and Sylvia’s oldest son was 18 and wanted a car to drive like his peers. So John bought his son a car—not a new one, but one four years old, so that he could afford the payments. Then, with all the debts that he had on the farm, the

cows, the furniture, the boy’s car, he began to realize the truth of the Scriptures in Proverbs 22:7, “The rich ruleth over the poor, and the borrower is servant to the lender.”

John began to see the light. He realized that he was working for the people he had borrowed money from. He sat down to figure up what he owed and what he had in the clear, and realized that his liabilities were within 10% of his assets. As John was searching the Scriptures, he came to Psalm 50:14-15. It seemed to jump out at him. “Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.” John had to think carefully about what he had been doing all those years of heavy indebtedness and realized that as he had signed for all these material goods, he had been paying mostly for interest and had become **servant to the lender** of material goods. His goal had been selfish, and he had felt unable to help his neighbor in need.

Through much prayer and soul searching, he considered the wasted years, and he sought counsel of brethren in the church as to what they would advise him to do. His credit was poor in some places of business, and as a result his Christian witness was weak.

John was advised to consider

liquidating his assets to pay off his creditors, to start over in a smaller way, to forget trying to keep up with his peers, and to serve the Lord more faithfully. It was a turning point.

Soon John started taking his family to church early, instead of missing out on the song service in worship. After the service, the beautiful time of fellowship with his brothers was a welcome change. When reorganization came around that year, John was elected as a Sunday School teacher for the first time in many years. John began realizing what it meant to accumulate riches where moth and rust do not corrupt and where thieves do not break through and steal. Without the stress of high interest payments, he began to sing from the depth of his heart, "Praise God from whom all blessings flow!"

The call came for someone to volunteer a time of service on the mis-

sion field, so John and Sylvia prayed about it and asked God for direction. They were led to contribute some time in VS, which proved a blessing in their lives. The children carried on the work load at home and kept the home fires burning.

John decided to have a public sale and to use the proceeds to pay his debts. He would start over in a smaller way. He would pay cash or wait to purchase until he had saved up the money. He would see if that might not be a better way to be satisfied with less. He would see if he could avoid becoming servant to the lender. He would be servant of Him who came, not to be served, but to serve.

And the Lord blessed him abundantly!

[May this parable be instructive to young breadwinners! -PLM]



Adorning the Doctrine

Virgil Schrock

Boyd, WI

The Pharisees had some things right. They had a glorious history. They exercised a broad influence in society. Many of their rules for life had become laws administered by government. No one who wished to govern Israel could safely ignore

them.

They also understood that doctrine needed to be applied to real life. A doctrine that remains only as an argument in the halls of learning and never enters society as a belief can not be regarded as a doctrine at all.

[It is merely wishful thinking, when it is spoken but not embraced and lived out.]

Their rules had a sound history. Many of their habits still helped to make them appear sound and proper. Who could object to someone praying in public? At least they were not ashamed to pray wherever they were. Who could object to large offerings given into the temple treasury? Certainly a strict policy of tithing could be appreciated by any Jew. Their weekly fasts were well known. Jesus Himself said that the scribes and Pharisees sat in Moses' seat. But their rules had become tedious and exhausting.

Though the original ideas that spawned their rules were usually based on sound judgment and precedent, they had come to interfere with the real doctrine that God had presented through the ages to mankind. When that doctrine was being presented by the Son of God many of the Pharisees became His bitter enemies.

The Pharisees became what Jesus said they were by losing their relationship with God. When they lost their relationship with God, they

based their doctrine on something else. Much of their doctrine was based on interpretations that their leading teachers made of the Law of Moses. Without communion with God, their doctrine and interpretations of the Law of God lacked His nature and His authority.

Only in God has mercy met truth. Only in God has righteousness kissed peace (Psalm 85:10) [Only in a relationship based upon repentance and conversion can man please God.] Only in the nature of God is found the potential and the desire for a working relationship between law and grace.

Christ was the revelation of God to men. He is full of grace and truth (John 1:14) just like God, for He is God.

Christians also demonstrate the grace of God while they live according to truth. Their testimony, their homes and churches, and their business and neighborhood relationships all demonstrate both grace and truth. They are the children of their Heavenly Father.

From *The Harvest Call*, May 2004.
Used by permission. 

The bouquets you hand yourself usually
look like weeds to the other fellow.



A Proverbs 31 Woman

Part One

Mary June Glick

A happy home does not just happen. It is the result of hard work, love and respect. Proverbs 31:10-31 gives a recipe for a happy home. We may despair of all that is required of us in this chapter, but remember that it was written in another time and culture. The time-tested principles, however, still apply.

We'll take a look at it together in the next few months, and try to make it practical and applicable in today's world.

Here are verses 10-12 and 23, from the Living Bible:

"If you can find a truly good wife, she is worth more than precious jewels. Her husband can trust her and she will richly satisfy his needs. She will not hinder him, but help him all her life. Her husband is well known, for he sits in the council chamber with the other civic leaders." [He is respected in the church and community.]

These few verses refer to my responsibility toward my husband. How can I help satisfy his needs, support him in his work and ministry,

and encourage him to be the man that God wants him to be?

1. **Be worthy of his trust.**

He needs to be free to share his heart, his concerns, his and other people's problems, and his fears with you, knowing they will be kept safe in your heart. You will speak well of him to others and will not belittle him in any way.

2. **Be his best friend.**

Offer him your love and friendship, unconditionally, with no strings attached. Treat him with respect and honor. Tell him you appreciate him, and love to be with him. Be available to go with him when he asks you.

3. **Learn the language of love.**

How can you show that you love him? Each of us is different in how we respond or need to be loved. Is love for your husband baking his favorite pie, washing the car, being sensitive to the budget and your financial needs, being satisfied with his income and your standard of living? Study him to know how you can best express your love to him.

4. **Don't be a hindrance to him.**

Support him in his work and min-

istry. Give him freedom to follow his dream and vision, even if it means a move to another state or country. Let go of unrealistic expectations of him. Don't keep a record of wrongs. Forgive and forget.

5. Enjoy life together.

Laugh and play together. Take time for special things, like a picnic

or exploring new roads and trying new activities. Especially as we grow older, I enjoy just being together, even if it's just sitting on the porch and watching the birds. Life together as husband and wife is to be enjoyed.



junior messages

Watch This

Anita Yoder

Ligonier, IN

Aaron rested his hands in the sand. *I don't want to play in this sandbox. What am I going to do to keep Stephanie and Andrew entertained till lunch time?*

Two sets of blue eyes as clear as the sky, looked at him from the other side of the sandbox.

"What shall I build for you?" Aaron asked them.

"Build us a house, please, Aaron," stated Stephanie. "It always falls down when I do it."

"I will if you get me the logs." Aaron's reply brought quick action. He looked up to see two retreating figures. Soon Andrew was back.

"Where did you get this?" The

question was directed to a little boy with his chubby hands full of long, flat sticks.

"It's mulch; I only got the biggest sticks!"

Aaron began to build the house log cabin style. "These will do, Andrew. See, this is how you build it."

As Aaron laid log upon log he couldn't help but think of what they had read in morning devotions about the foolish man building on the sand and the wise man building on a rock.

Stephanie brought back enough sticks for the roof.

"Now," laughed Aaron, "watch this, I am the storm." And with one

swoosh of his hand in the sand, the house crumpled to bits. Stephanie and Andrew laughed with glee.

“Do it again, do it again, do it again,” they chanted.

Maybe this isn't so bad; they are so cute. I'll build a house and the storm will swoosh it away. So Aaron continued to make houses in the sand and the ‘storm’ blew them away. But the three and five year olds keep asking for more.

Stephanie disappeared. “Oh, dear, where is she?” Aaron muttered to himself. He decided he’d better investigate.

“Come, little Andy, let’s go find Steph...I don’t know where she go to so fast.”

As they rounded the corner of the house he saw Stephanie trying to pick up a large flat stone.

“What are you doing, Stephanie?” demanded Aaron.

“You need to build a house on the rock and see if the storm can sweep it away, too.”

I don't think Mom will care if we put it back again. “Here, let me help you. And we’ll see if the storm can sweep it away.”

“Oh, goodie, goodie,” cheered his helpers.

Soon the stone was in place and Aaron built his house on top of it.

“See this!” Aaron got ready to swing a big blow and shatter the

house again. He pounded the stone, but it did not budge and the house didn’t fall to bits.

“You can do it,” his audience laughed.

“Well, I just need to be a...a...*what was the word that had described the storm? Vehement—that was it!*”

“I just need to hit it harder. Wait and see!”

So Aaron stepped back and with his hands clasped together, he tried to be a vehement storm. The stone still didn’t budge.

“Dinner! Come in for dinner!”

Aaron scrambled to his feet. He brushed off the sand from his arms and pants, laughing as he headed back to the house.

Aaron sat in thought. Through prayer and the beginning of the meal as everyone else talked, he remained silent.

“Here’s dessert; care for some, Aaron?” Father looked at the thoughtful face of his son.

“Dad, what does ‘vehement’ mean?” Aaron finally asked.

“It means to do something with fervor or intensely. Why do you ask?”

“We read in morning devotions that the storm beat vehemently on the house built on the rock. What does that mean? Why did the house remain standing?”

“What does the rock symbolize?”

Father questioned.

“I know it means Jesus. And the houses are us, right? But what are the storms?” Aaron still didn’t understand.

Father began, “Storms are anything that might cause us to lose faith in Jesus or keep us from worshipping Him.

“Oh, you mean like when Job lost his family and belongings, and his wife told him to curse God and die?”

“That’s right, I think you’re beginning to understand, aren’t you?” Father confirmed.

“Daddy, Daddy,” piped up two voices. “Aaron couldn’t move the stone; he couldn’t move the stone.”

“What are my two little buddies talking about?” questioned Father.

“We built a house on the sand and my hand could sweep it away in a flash. Stephanie got the idea to get a big flat stone. So we built a house on it, and I couldn’t budge it.” Aaron added.

“Hmm,” mused Father, “That was a good lesson, wasn’t it?” Three heads nodded in agreement.



youth messages

The Lamb of God

Evelyn Swarey

Stuarts Draft, VA

The rising sun cast a lurid light through an open doorway as an aging Jewish elder reclined near the open door. It graced the ancient stone house with a solemn air, much like the man himself wore as he studied the cobblestone street just outside.

It was 33 A.D. and the tyranny of Rome nearly drove the Jews insane. But this was the day of Passover. Oh, so long ago the old man’s dim

mind could not recall the years his very own people were led forth out of the historic land of Egypt. This was God’s miracle, accomplished only by reason of something dying. The lamb—yes, the lamb! He faintly remembered his grandfather saying, “A pure lamb, my son. Not one scratch! Our ancestor then took a strong-smelling branch and dipped it in the blood of the slain lamb.”

The white-haired elder pondered,

A branch. Hyssop, that is what it was! Hyssop signifies the cleansing of sins.

Grandfather's voice continued, "They splashed it on the doorposts and above the door. The lamb was roasted and eaten with unleavened bread. That night was the night! God, with no mercy, killed the Egyptians' firstborns. Pharaoh, his heart stricken with terror, roared at persistent Moses, 'Get out, you! Get out before all of us die!'"

Benyoseph's thoughts wandered to the crossing of the Red Sea, the giving of the Ten Commandments, forty years in the wilderness, then—freedom, freedom at last in that rich land of Canaan! His heart swelled with pride as he reflectively gazed out the door at the bottom of the stone steps, his white head resting on his hand. Yes, he soon would hear the shofar, and the traditional Passover lamb would be slain for the sins of the Jewish nation. It was, after all, nearing the third hour. But what was that? His ears perked to an ominous roar he heard in the distance. A clashing of steel rang out; then people began to come into view. He gritted his teeth and his green eyes steeled.

"Secundus, Claudius Lysias, Archelaus, Sergius Paulus," he growled through clenched teeth. He knew those Roman officers by name. Benyoseph's eyes now lighted on a

pathetic sight. Archelaus first reeled then sneered at a heart-rending, blood-covered figure who stumbled into view carrying—horror of horrors—a splintery wooden cross! Obviously, the man had acquired a blow which had swelled one eye; he was covered with dried blood, and the skin on his back hung in shreds. A severe little crown of thorns was settled securely on his head from which blood was even now trickling over his distorted features. His hair was in caked bloody locks. The scene was gory!

"Hail, thou King of the Jews!" the nasty Roman scorned as he spat on the man dragging his cross. The man looked up at the Roman compassionately. As he did so, he stumbled on a large cobblestone.

"Ho there, Simon, carry his cross," a red-robed legate ordered. When a middle-aged Jew came forward only haltingly, Sergius Paulus swung his sword menacingly as Simon raised the cross off the suffering man's shoulders. As that scene passed out of view, Benyoseph understood what had made the distant uproar. A mob! A fist-waving, flashing-eyed, ferocious, hate-filled mob crying in terrible unison, "Crucify Him!" He could not bear it; he closed his eyes.

"Joktan," he called huskily. Foot-

steps rang out as a tunic-clad youth appeared and took a seat.

“Yes, Father,” he replied.

“Son, did you see or hear the mob?”

“Yes, I saw it all from an upper window.”

“Then go, my son! I must know who is being crucified!”

“Father, you know I cannot! This is almost the third hour!”

“Oh, my son, I had forgotten. Yes, tarry until the lamb is slain.” The boy disappeared for more than a quarter hour before reappearing.

“The shofar should sound presently,” he commented. “The lamb! Oh, Father!” The boy clung to the frail man.

“Why does not the shofar blow, Father: We can always hear it; we are but a short league from the temple itself.” The interval of time as the son stayed with his invalid father seemed interminable. At the sixth hour, a thick darkness settled over the land and no one stirred.

Some three hours later, Father spoke with awestricken voice. “Son, something supernatural has occurred. Stand by me until this darkness is past.” Just then another terror gripped them. The stone house began to creak. The partly open door shook hideously. And Joktan and Benyoseph clung to each other as the rolling of the earthquake increased.

Soon it was over, but the experience left them shaken.

When the sun burst out in new, unshadowed glory, Joktan exclaimed, “’Tis the ninth hour, Father! We have been in darkness for three hours!”

“My son, go straightway now; bring me speedily report of this man who has died. Somewhere, somewhere, I have heard of him. First, my son, bring me the *Book of the Prophets*.”

Benyoseph’s gnarled hands unrolled the scroll. Soon he found what he wanted, and read, “He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him.” Scanning the gracefully-written script, he noted phrases such as, “He was despised...surely he hath borne our griefs...he was wounded for our transgressions...he was oppressed, and he was afflicted, yet he opened not his mouth...he is brought as a lamb to the slaughter.” He rose up in his chair; tears—happy, jubilant tears—hung on his cheeks.

Joktan’s cursory pace soon brought him back from his investigation. He entered the room and called to his father, “It was Jesus!” he exclaimed. “A woman at the foot of the cross told me that He was her son.”

Getting no answer, Joktan was up the steps in a few leaps, and shook the old Levite by the shoulder.

“Father, she said his name was Jesus!” he spoke hopefully. Still, there was not the slightest response. He grasped hold of his father’s hand, a limp white hand. Joktan sorrowfully bent his head with the realization of what had happened. As he did so, he focused on the very words his father

had comprehended only five minutes before. He pondered for a few moments, then his glistening brown eyes lit up. Releasing the hand, he descended the stone steps, passed out the old door, struggled up the nearby hill, and knelt beside the cross of the pure Passover Lamb.



Worker Needs at Hillcrest Home

We are seeking dedicated young people to fill these urgent staffing needs. Young person, if you are serious about your walk with God, are committed to your home congregation, and desire to “present your body as a living sacrifice, which is your reasonable service” (Rom. 12:1) please don’t hesitate to contact us.

Nurse Aides - Many **immediate** and **future** openings

Orderlies – **Immediate** and **future** openings

Kitchen workers (Ladies or men) – **Immediate** opening

Janitors – **Immediate** openings

Floater – **future** openings

Maintenance assistant – **Immediate** opening

Hillcrest Home continues to recommend terms of 15-18 months but presently minimum terms are no longer specified. As in the past, staff members must serve at least 15 months to participate in the expenses-paid mission trip.

Please contact: **Jason Miller** or **Ken Kauffman**
at 870-741-5001 (any time)

Email— goyetherefore@characterlink.net

Hillcrest Home · 1111 Maplewood Rd. · Harrison, AR 72601

THOUGHT GEMS

If we don't live the life we believe,
we will eventually believe the life we live.



If thoughts could be read, faces might be redder.



Don't forget that a pat on the back can cause a chin to
go up and shoulders to go back.



One wag put it his way: Enthusiasm is nothing
but faith with a tin can tied to its tail.



A man fired by enthusiasm for his work is seldom fired by his boss.



Never mind the fellow who belittles you;
he's only trying to cut you down to his size.



Envy is usually the mother of gossip.



Not all childish errors are made by children.



Supervising evil does not make it good.



Soul winners are not made by crossing the sea,
but by seeing The Cross.

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Periodicals