



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

Galatians 6:14

MARCH 2010

Meditation	
<i>Sacred Healing</i>	1
Editorial	
<i>Finding Heroes at Home</i>	2
Reader Response.....	4
Minister's Meeting Messages — 2009	
<i>The Ministry of Visitation</i>	7
<i>Pastoring Includes Counseling</i>	9
Marriages.....	14
Cradle Roll.....	15
Ordinations	17
Obituaries	17
Observations	20
Minister's Meeting Announcement	23
Sport Hunting.....	24
Give Attention to Details.....	25
Learning From the Flu.....	26
Let's Share	28
Fourth Annual Identity Conference	29
Mission Awareness	
<i>Small Talk Turns Serious</i>	30
Helpers at Home	
<i>A Clean Home and a Clean Heart</i>	31
Junior Messages	
<i>Da Bible Tells Me So</i>	33
Youth Messages	
<i>Preparing for a Godly Family</i>	35
Thought Gems	back cover

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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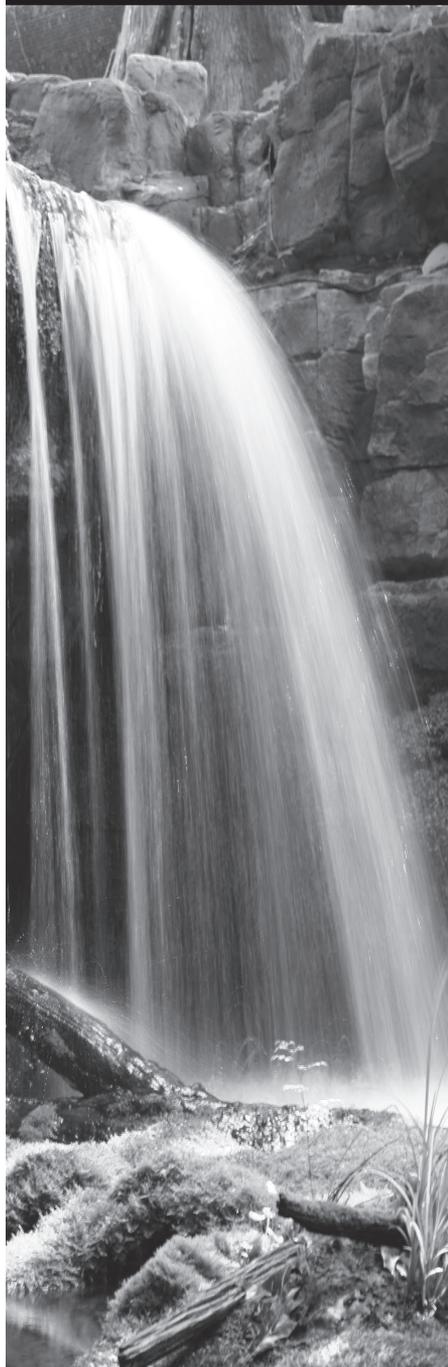
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Sacred Healing

Wilmer D. Swope, Leetonia, OH

Bless me with healing grace,
This gift, O Lord, for me.
In deep humility I pray
With willing love for Thee.

I need Thy comfort, Lord,
Which only Thou canst give.
Touch me with healing, Lord, today,
For Thee, O Lord, to live.

I kneel in faith, O Lord
Touch me with love divine.
A pilgrim servant, Lord, for Thee
In godly life to shine.

Wash me with blood, O Lord,
So freely shed for me.
From stains of sin, O Lord, I pray.
Salvation, Lord, from Thee.

The upward way to climb
A serious life to live.
Give me the vision Jacob dreamed,
Thy healing to me give.

May worship fill my days,
My gift of love for Thee.
In sickness or in health today.
Obedient life in me.

Amen.



Finding Heroes at Home

Must we leave our home church to find people worthy of our respect? Some people in Jesus' time must have had a similar problem.

Joseph, Mary's husband, was a carpenter. He taught the growing Jesus his trade. Then, when Jesus was about 30 years old, He apparently turned away from carpentry and began revealing His assignment as Messiah with an amazing ministry of teaching accompanied by miracles. He went from working with lifeless wood to ministering to living souls. As He did so, He often met stubborn unbelief. Mark records one such experience, **"And he [Jesus] could there do no mighty work, save that he laid his hands on a few sick folk, and healed them"** (Mark 6:5).

Where did Jesus encounter such rejection? In Nazareth, His home town. Many in Nazareth who heard Him were astonished, but apparently stoutly resistant. They asked, **"From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James,**

and Joses, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him" (Mark 6:2,3).

I think Jesus could have performed more miracles in His home town than He did. I suppose He reckoned how little good would come from much demonstration of His power. So when His fellow townsmen refused to acknowledge His work as the Son of God, He chose not to exercise His supernatural powers very much and moved on.

His skeptics compared Jesus to Joseph and Mary's other sons. In that way they could ignore Jesus' teaching. More importantly, it gave a way to sidestep repentance and faith for salvation. Had they believed in Him, they would need to recognize Him as the Messiah foretold by the prophets and sent by God.

Jesus explained the dynamics of their rejection this way, **"A prophet is not without honour, but in his own country, and among his own kin, and in his own house"** (Mark 6:4). He chose not to give them further opportunity to reject the truth. They might be more open to it at a later time.

How could citizens of Nazareth so

discount His words, which by others were hailed as “the words of eternal life”? (John 6:68) They may have seen Him as a “home-town boy” who was suddenly very popular, but didn’t deserve it. Perhaps they remembered when He wore a diaper and had a runny nose. In their minds, He grew up among them and became an ordinary carpenter. They had known Him for three decades.

Furthermore, they saw Him as a member of a very ordinary family. While others identified Jesus as Messiah sent by God (For example: John the Baptist in John 1:29; the Samaritan woman in John 4:39). His neighbors from small-town Nazareth in Galilee brushed Him off as insignificant.

What does this negative response from Nazareth have to do with you and me? First, let us acknowledge that no Christian today holds a position or does a work that even approaches the importance to that of Christ. Ray Stedman says the Nazarenes were asking the right first questions, but didn’t go deep enough. They asked: **“Who is this? Is this not the carpenter?”** Perhaps they even commented further, “Why, He made the table in our house. I remember when we used to feed Him tea and sandwiches for lunch when he came to help build the house where I live!

He was just a carpenter! And His brothers and sisters live here—we know the whole family! Why, He couldn’t be this powerful a man!” Stedman believes such reasoning provided an escape from faith for them: “They took refuge in that final resort of all weak and small minds—they ridiculed Him. They took offense at Him and began to discount all He had done.”

What does this mean for you and me? Can we not also miss important blessings by failing to appreciate God’s servants whom we know well? Must all our Christian heroes live elsewhere?

Let us learn to relate in positive ways to the local brotherhood of Christian brothers and sisters. The Apostle John asks this searching question: **“...he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”** (1 John 4:20b). We deceive ourselves if we think we can treat our brothers nearby with disrespect and yet treasure those farther away—so far away we don’t know them well. Something is wrong in the life of one who holds relative strangers in high regard while treating local brothers with contempt.

Most residents of Nazareth missed God’s blessing in their midst. Their rejection and ridicule kept God’s

blessings from reaching them. They pushed away the One whom God sent for their salvation. A self-absorbed Christian misses the blessings of brotherly love.

A true Christian is someone who loves his brothers—including those he knows well. The true Christian

can see weaknesses and problems in his local brothers, but because he loves them with an unselfish love, he can still relate to these brothers with thoughtfulness and respect. **“Beloved let us love one another: for love is of God”** (1 John 4:7a).

—PLM 

reader response

Re: I Must Tell Jesus,

January, 2010.

Dear Paul and Martha,
Yesterday I read about the problem somebody is making. Years ago Frieda Lebold sent me a yearbook of the school at Poplar Hill. I was really impressed and then a year or so later, I had the privilege of helping out [at Poplar Hill] for seven weeks while Emma Huber had surgery. Then I really saw how much they were taught, and not just the five days of school work each week. I wished all the native children could get an education like that.

After I read your editorial, I phoned Frieda, Elaine [Zehr], and Emma, so we had nice visits again. Occasionally we do see each other, but not often. Frieda and I were in the same class in school. She is 86 and I am 85. We still are blessed in many ways to be able to get around.

I wanted before this to write about articles I have appreciated in *Calvary Messenger*. I wish more people would realize how nice it is for single women to sit with other sisters and not beside somebody else’s husband.

I hope you are all well now. I’ll be praying for you.

Esther Roth, Wellesley, ON

• • • • •

I am sorry about the charges that are being brought against you. I think the words we choose may be fairly critical here.

Some years ago, we were starting a Christian school. We wanted to write out our goals in education. When we had our first draft, we took it to a Christian attorney. He pointed out that the term “corporal discipline” would seem a better choice than “corporal punishment.” He explained that the term “punishment” might be seen in the legal community as retribution, whereas “discipline”

might be seen as redemptive.

John M. Miller, Bolivar, TN

[From a conversation 1-10-10. With permission.]

• • • • •

Re: Conscientious Objectors to War

Heirlooms

“The Greatest Generation”

Have you had the feeling that there may be undisclosed treasures near you that are about to slip away? You are probably right.

“The greatest generation” is a term coined by patriotic U. S. nationalists to describe those who fought in World War II against Hitler and the Axis powers. A less-known group of true-hearted Christians at that time were grappling with the concept of how to stay true to the New Testament, to conscience and to the Lord Jesus Christ.

Those Christians, in spite of tremendous pressure to buy war bonds and to support the call for men to fight to guard United States’ freedom chose Jesus’ call to a higher kingdom. They were the conscientious objectors to war—CO’s. In spite of these pressures, they nobly chose the higher plane accepting Jesus’ way of love, peace, and nonresistance.

Instead of using napalm and firebombing the cities (which contained mostly innocent victims) in Germany and Japan, the CO’s said they could not conscientiously be associated with the military. Instead, they offered to be involved with humanitarian projects or other work of national importance. The CO’s who chose Civilian Public Service worked in mental hospitals, in fighting forest fires, in land reclamation and in maintaining national parks. Because of these decisions, may it safely be concluded that these followers of Jesus, the CO’s, were actually “the greatest generation” of their time? They showed us the way during war time. They responded to the nobler call of biblical non-resistance and the love of God and chose to be involved in non-violent, redemptive work.

Legacies of Jesus’ Kingdom Builders

You may have members of this great generation in your midst. Perhaps they have souvenirs that they or their friends made during their time in service. After their working hours these CO’s often built small (or larger) pieces of furniture or other crafts. You may wish to collect these heirlooms. Some were signed. If they are not, you could attach a brass plate or card to the item. Try to have them preserved by descendants of our

peace churches. (Amish, Mennonite, or Brethren) These items are symbols of a rich legacy of faith. Suggestion: Seek to obtain and preserve such artifacts while they can still be found. They can be like the stones that were used as teaching tools for the children in Israel. (See Joshua 4:6) The souvenirs provide a wonderful opportunity to remind children of the higher call of Jesus.

Especially helpful to the younger generation is to have living conscientious objector veterans tell their experiences at your church and school. Immediately after such a talk, give out a book such as *Why I Couldn't Fight and Other Stories* (Eastern Mennonite Publications) or *Seeking Peace* by Titus Peachey to all your school-age children and youth. This can be a memorable occasion by having the CO draftee who served sign the book and shake the young person's hand as he hands the book to him. 1-W draftees are another valuable source for such items.

Veterans' Day provides another opportunity to teach children about Christian conscientious objection to war. In your school activity you can teach concepts such as Satan's deception in thinking that becoming trained killers (soldiers) is a great service to one's country. However, being a true peacemaker requires even

greater courage. Even though it will hardly be recognized with a medal of honor, it requires that we take Jesus' words at face value and show our fellowmen the more excellent way. Invite your local CO's for church and school presentations with their stories, before they slip from the scene.* Help the children capture this legacy by having students interview and write CO's stories for posterity. Perhaps you can compile them into a booklet for your school library.

To add to a souvenir's value, put on it the name of the draftee, date of service, name of camp or location where it was produced, to whom it was first given and the occasion.*

Those who lived such lives and **“say such things declare plainly that they seek a country...they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city”** (From Hebrews 11:14-16).

* (Notes: 1. CPS ended in 1947, so the CPS men who are still with us are well past 80.

2. If you are not collecting such items, but know of some that may be available, please contact me. Phone: 540-337-1707)

James D. Hershberger,

Stuarts Draft, VA



Minister's Meeting Messages — 2009

This is a condensation of a pre-sermon message given at the annual ministers' meetings, hosted by Sunnyside Mennonite Church on March 24-26, 2009, at Bahia Vista Mennonite Church, Sarasota, Florida. The complete set of cassette tapes or CDs is available from SON Recordings, 10100 Piper Lane, Bristow, VA 20136, for \$45, postpaid.

9. The Ministry of Visitation

Philip Yoder, La Estrella, Costa Rica

Paul's purpose and ours is to present every member perfect in Christ Jesus. This purpose focuses on the individual believer rather than on the organization. By the term visitation we refer to the pastor's relating to his members aside from his pulpit ministry. It speaks of developing a one-to-one relationship with each individual member.

When I got the e-mail from Bro. Lester Gingerich, inviting me to speak on this topic, I thought, *Any other topic!* I find a lot of good excuses for my tendency of being negligent in this area. When you're responsible for five different congregations, and you're involved in meetings, and you're running around all over the place trying to organize and administrate, you don't have time to develop individual relationships. I am also responsible to provide materially for my family. By nature, I am an introvert, so it's difficult for me to sit down with another person and take the initiative in conversation. So, *why me?* But as I studied, I became convinced that God used Lester to

bring to my attention an area in my life that I need to work on.

In John 10: 14, 15, we find a foundational principle in the ministry of visitation. Jesus says, "I am the Good Shepherd and I know my sheep and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep."

The focus of this Scripture is on knowing which speaks of an intimate awareness and understanding of another.

It speaks of transparency and opening our lives to another, to empathize, to help, to encourage, and to direct. An effective pastor opens his life to be known by the sheep. The model of this relationship is given in the relationship of the Father and the Son, who are one. In this mutual, reciprocal knowledge lies the secret of love and loyalty, of confidence and respect, and of a willingness to follow. This may give us some indication why we sometimes have a lack of confidence and following from our members. When that depth of mutual knowing is present, an effective ministry of visitation is made possible.

The ministry of visitation is an

expression of interest and concern of the pastor to his congregation. In Acts 15:36, we notice how Paul says to Barnabas, “Let us go again and visit our brethren in every city where we have preached the word of the Lord and see how they do.” When the pastor takes the time and initiative to visit, they feel his concern, his care, and his interest in their well being. This care inspires in them trust and confidence. It tells them where they can turn to find understanding, counsel, and direction.

In Acts 20:20, Paul when speaking to the Ephesian elders, says, “You remember how I kept back nothing that was profitable unto you, but I have showed you and have taught you publicly and from house to house.” As pastors we tend to focus on our pulpit ministry. That is important. God has chosen to reach the hearts of men and women through preaching, thus to plant faith in their lives. In the pulpit ministry, we tend to generalize and also make applications that are more general than specific. Private instruction brings the teacher and those taught into closer contact. Thus we can minister more effectively in many cases.

The ministry of visitation enriches the pulpit ministry. It can be more relevant and more appreciated. In this way, we may discover neglected doctrines, general needs, and more helpful interpretations of experiences our brethren go through. A lack of

knowing results in a lack of confidence; it causes feelings of suspicion toward the minister. They may start reading between the lines of what we say because they don't know our hearts. Recently I was talking to a young brother from our congregation. He said, “I have a problem. You want to know all about me, but I don't know anything about you. What are your struggles? Do you ever struggle?” If he only knew!

To whom are we to minister in visitation? In James 1:27, it names the fatherless and the widows. The absence of a husband or father leaves an emptiness and loneliness in the life. When the one who is to see after the social, physical, and emotional needs is no longer available, God calls us to meet those needs. Those needs are not met over the pulpit.

In Matthew 25, Jesus in speaking of the judgment, says He will say, “I was sick and you visited me, I was in prison and you came unto me.” Some in our congregations are sick, and struggle with pain or discouragement. To have someone show interest and to pray with them can meet some of their needs. In 1 Timothy 6:18 we read that the rich are to communicate with the poor. In this context, the primary meaning may be sharing materially, but to do this effectively requires communication on a personal level to know what the needs are. That requires an openness between the rich and the poor in our congregations.

In Acts 2:42, it says that they continued steadfastly in fellowship. That means visiting, communication, and interchange. All of us need to know that someone is interested in our lives and concerned for our well-being.

How do we minister through visitation? As more of us have moved from a rural culture to an urban culture, as we have 9 to 5 jobs, we find it more and more difficult to find time to be with each other. We as ministers must see visitation as a vital part of our ministry. Sometimes it is more important than our pulpit ministry. The pulpit ministry is easier, because we can hide behind the pulpit, but God has called us to one-to-one relationships.

Organization, programs and activities have their place in the church, but the success of the church depends on relationships. We must plan for visitation. I don't know just how that affects you, but I know that I must plan for it to happen. We can invite people to our homes. In Acts 2:46, we are told that the early church broke bread from house to house. In Costa Rica, we tend to lose that good, traditional practice of inviting folks home for Sunday noon meal. My wife and I were talking about that just last evening and we believe that one place we can start is to invite people into our home.

We can visit them in their homes. We can also use the telephone and e-mail,

but intimacy at a distance leaves things to be desired. The secret to love, to confidence, and to following depends greatly on one-to-one relationships.

Prayer: "Heavenly Father, we recognize that You've called us to present the members of our congregations perfect in Christ Jesus. Where we have allowed the pulpit ministry to take the place of ministry of visitation, we commit our lives to improve in this area. Would you speak to all our hearts and meet all our needs. Bless our congregations. In Jesus' name. Amen."

10. Pastoring Includes Counseling

Paul A. Miller, Millersburg, OH

I shall read from recent local (Ohio) newspaper headlines: "Slayings Shock Holmes. According to County Sheriff, the death of a husband and wife and an adult son Tuesday at a residence near Millersburg appeared to be a double murder and suicide. He said it appears the shootings took place some time over night. Two victims, Mary Edna Mullet, 57, and her son, Wayne A. Mullet, 29, were found in separate upstairs bedrooms and had died as a result of gunshot wounds to the head. Dennis J. Mullet, 56, husband and father of the other victims, was found a short time later in the basement where he died of an apparent gunshot wound to the head. The Mullets are members

of an Old Order Amish church and a joint funeral service will be held.”

For those of you who do not know the Mullet and Hershberger families, this is an event that can cause us to shake the head and wag the finger and the tongue with passing interest, soon to be forgotten. But for those of us who know the families and shared in their shock and grief, we are left to cope with these mind-numbing circumstances, and are groping with the burning question, “How could an event such as this happen within the context of Christian brotherhood?” No one should have to depart this life in so shocking a manner, while in the pastoral care of brethren and sisters.

I do not mean to be melodramatic, but to note the weight that descends upon the pastoral heart when an event so unsuspected occurs within a congregation. I read these headlines to illustrate how apparent tranquility can camouflage turmoil in the heart. Furthermore, I read these headlines to show what can happen when distant relationships exist among brethren and sisters.

When I was first ordained, I felt that effectiveness in ministry would surely turn on the axis of pulpit preaching. But I remember as well that in the months that followed, I began to realize that the impact of a pastor’s ministry may be measured more by what takes place outside the pulpit than what is spoken behind it. If you are a member of a ministerial

team of four or more, you will have 10 to 12 times a year to address for 30-40 minutes your congregation from behind the pulpit. That is very limited, brethren. It speaks to how very carefully we should choose our words. The effectiveness of our ministry is determined as much by what we do outside the pulpit, however, as by what happens behind the pulpit.

Let us consider pastoring and preaching from *the safety of the pulpit* versus *the risk of the pew*. What is the safety of the pulpit? Preachers are able to maintain distance between themselves and their congregation by preaching from behind the pulpit. The late Ronald Reagan (known as the great communicator) once said that he preferred eight to ten feet from the front row to the podium when he delivered a speech. The distance we are talking about this morning is not a distance measured in feet and inches.

We are talking about relationships that are cool, strained, or even non-existent--relationships that are limited to a mere handshake from time to time after a service on Sunday morning. “How are ya’?” “Fine, great!” “See ya’!” That distance is measured by the blissful unawareness of pastors to what is actually going on in the hearts of the flock they are charged to pastor.

When a catastrophic event takes place we feel that we must resort to damage control from the pulpit. By then, the time for preventive measures is ‘way past. We think, *Had we only*

been in tune with our members, we could have prevented this. All the while, preachers and pastors preach from the safety of the pulpit.

What is the risk of the pew? It happens when the safety of the pulpit is foregone, when the pastor ventures from behind the pulpit and goes down and sits in the pew in the midst of the congregation. He learns to rub elbows with them and to know those in the flock to whom he is called to minister. They will feel comfortable communicating with him, because they know him and he knows them.

Brethren, if you are going to take the risk of the pew, you will find out some things you wish you did not know. We complain sometimes that we pastors are the last to know something. Everyone else knows, we complain, and finally the word comes to the pastor. But if we will take the risk of the pew and interact and engage in the lives of our members, we will learn early on that the waters that are not so placid when everyone comes into the sanctuary and “we’re all in our places with sunshiny faces” with white shirts and dark suits, primly and properly dressed, with not a trouble in sight. The pastor who takes the risk of the pew may know from where he sits that there is turmoil in the heart of a brother, threatening to spew out in toxic sludge over the whole sanctuary.

The pastor who takes the risk of the pew may know of things that are

largely unknown by others in the congregation. When the heart has been shattered by something, the pastor who takes the risk of the pew knows better how to come alongside and help set that broken, shattered leg so that it grows straight again. He knows how to make crutches so there is support for the one who is unable to walk while healing takes place. He also has a better idea when to take the crutches away again.

How do pastors know such things? By taking the risk of the pew. The choice is thrust upon us to pastor merely from the safety of the pulpit or to pastor also from the risk of the pew with all its messiness, discomfort, and inconvenience. The problems in the lives of our members do not schedule themselves in convenient little time slots. They tend to come at inconvenient times. To the extent that we are willing to leave the insulation of the pulpit and open our lives to needs and to sacrifice personal preferences, God can bring healing to hurting hearts in our congregations.

Most products we buy these days come with disclaimers. This sermon comes with a few, as well. This is not a comprehensive statement on the Beachy Amish constituency’s position on counseling. This is merely a 40-minute address to put forward some thoughts around which we might organize our thinking. It is also not a comprehensive statement regarding the effectiveness or validity

of the various counseling places and methods that are currently available to conservative Anabaptists.

Our bishop committee has, from time to time, sounded alarm about certain kinds and methods of counseling. I wholly endorse and support their statements in that regard. This sermon is also not a criticism of these various counseling centers and their programs. Brethren, I would suggest that our negligence in pastoral counseling is adding to the ever-lengthening lines of those who are waiting to enter such counseling centers for treatment.

This is rather a reminder of the New Testament pattern for pastoring, which includes counseling. The all-sufficient Word of God is the remedy for the human predicament. Men and women find themselves estranged from God by their sin and are not able by their own efforts to do what will bring them into communion and peace with their God. The Scriptures offer that potential. When we hold the Bible in our hands, we are holding the power of God in the world today and in the lives of His people.

The Scripture cuts to the heart. When Peter indicated what the Scripture said in his first sermon after the coming of the Holy Spirit, he applied them to their current circumstances, and the listeners found that it cut to the heart. They asked, "Men and brethren, what shall we do?" Stories can also cut to the heart. If stories are told only to make people weep and to manipulate

emotions, there is no lasting benefit. But when the Word of God is brought to bear upon the circumstances through the medium of a pastor who understands the Word of God, and applies it to his own life, people will be cut to (pricked in) the heart to where they ask, "What shall we do?"

The Word of God is useful for doctrine, for reproof, for correction, and for instruction. It is for teaching. It progresses further for reproof. Somewhere there is something that needs correction. The Word of God brings that correction. Some of us are very good at reproofing and rebuking. But that, of itself, should only lead to the next step: correction. Some of us find it easier to thunder about sin in the lives of some in the church, but the word of God not only shows us the crooked path we must avoid, but also the straight path we must walk. The purpose of rebuke is only to lead us to correction.

My wife and family spent a winter in Ukraine serving with Masters International Ministries. While there, the mission rightly asked that we take language study. My 16-year-old son and I studied under a Russian language tutor. Russian uses the Cyrillic alphabet. So, it seemed that we had to unlearn what we knew, then relearn the same sounds but with different characters.

Soon the instructor said that he noted that not everyone in the class was advancing at the same rate. It was

not the 16-year-old that was falling behind. What if the instructor had said, “Paul, your Russian is much too limited. Your pronunciation is pretty bad. Your grammar is even worse. If I were you, I would not open my mouth when I am among Russian-speaking people. Here is my bill: \$50. Please pay me and I will be on my way.” Is not the purpose of teaching to learn the proper pronunciation and grammar? I remember making a sound 20 times over, suddenly to be told that I had it right and I didn’t know I had done anything different from the first time I tried. As the role of the instructor is to bring proper speech, so the role of the preacher is encouragement and instruction.

Pastoring includes counseling. What actually happened at the time of our conversion? Assuming that the child has been instructed in biblical truth, what happens when they are born again? Does that mean that everything they learned before is instantly forgotten? Is sanctification a process or an event? It is both. At the point of conversion, we are regenerated, set aside, born again, are given the Spirit of God in our hearts, now have new power to overcome the patterns of sinful behavior that we practiced in our unconverted state.

Thus sanctification is the process by which we learn to overcome these patterns of sinful behavior. Those sinful patterns are not limited to little boys and girls. To the end of our

days, we are striving to overcome the natural impulses of our flesh. Is it not therefore only logical that there will be a need within our congregation for repentance and confession? This is the need to confess failure, sin, and shortcomings. We must provide a safe haven within which to fail, make confession, and to restore spirituality. We must provide a safe place for our people to encounter God.

The Word of God is sufficient to transform human lives. God places His new-born children in the church. Words fail us to describe the irresponsibility of parents who place a newborn infant in a dumpster or on a hospital doorstep. I do not want to characterize God as being irresponsible, but when God has children who are newly born of the Spirit, He places them in His family.

How are men and women to be nurtured today so that we might be adequately furnished (equipped) unto all good works? By immersing ourselves in the Word of God. It is the Word of God that makes men and women of God.

I leave you with three quotes from men of three different centuries. James I. Packer: “If I were the devil, one of my first aims would be to stop folk from digging into the Bible.” John Bunyan: “Sin will keep you from this book or this book will keep you from sin.” Vance Havner: “The Bible that is falling apart usually belongs to someone who is not.”



marriages

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

Graber-Overholt

Bro. Jason, son of Mervin and Betty Graber, Oskaloosa, KS, and Sis. Delores, daughter of Arland and Dorothy Overholt, Auburn, KY, at Plainview Mennonite Church on Jan. 9, 2010, by David Yoder, Jr.

Hershberger-Mast

Bro. Alvin, son of James and Velma Hershberger, Summersville, KY, and Sis. Verba, daughter of Alva and Alma Mast, Summersville, KY, at First Baptist Church for Summersville Mennonite Church on Jan. 15, 2010, by James Hershberger.

Hochstetler-Beiler

Bro. Jethro Quinn, son of Eldon and Lois Hochstetler, Aroda, VA, and Sis. Twila Joy, daughter of J. Omar and Naomi Beiler, Leesburg, OH, at First Baptist Church of Kettering for Faith and Light Christian Fellowship, Leesburg, on Jan. 9, 2010, by Duane Troyer.

Hochstetler-Kline

Bro. Nate, son of Daniel and Fern Hochstetler, Millersburg, OH, and Sis. Lori, daughter of James and Ina Kline, Millersburg, OH, at Valley View Community Church for Agape Christian on Sept. 12, 2009, by Bill Mullet.

Miller-Coblentz

Bro. Mark Andrew, son of Dale and Sue Miller, Newcomerstown, OH, and Sis. Debra, daughter of David and Lorene Coblentz, Sugarcreek, OH, at Maranatha Fellowship, Dec. 12, 2009, by Paul Leroy Miller.

Miller-Gingerich

Bro. Darrell Ray, son of Raymond and Ada Miller, Uniontown, OH, and Sis. Hannah Leigh, daughter of Tim and Charlene Gingerich, Plain City, OH, at United Bethel Church for Canaan Fellowship on Jan. 10, 2010, by Robert Beachy.

Nisly-Weaver

Bro. Mark, son of J. Sam and Brenda Nisly, Oswego, KS, and Sis. Esther, daughter of Ken and Kathy Weaver, Bird-in-Hand, PA, at Weavertown A.M. Church on Jan. 2, 2010, by Raymond King.

Steinman-Schrock

Bro. Kai, son of Sumner and Sue Steinman, Burkesville, KY, and Sis. Katrina Dawn, daughter of Gary and Mary Schrock, Montezuma, GA, at Montezuma Mennonite Church on Oct. 10, 2009, by Donny Swartzentruber.

cradle roll

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

Stutzman-Kline

Bro. Lael, son of Luke and Lois Stutzman, Millersburg, OH, and Sis. Carolyn, daughter of Junior and Ellen Kline, Millersburg, OH, at Gospel Haven Church for Agape Christian on May 30, 2009, by Bill Mullet.

Tenorio-Coblentz

Bro Fredy, son of Melicio and Dionisia Tenoria, Lima, Peru, and Sis. Leona, daughter of Roman and the late Niva Coblentz, Sugarcreek, OH, at Bethel Fellowship for Agape Christian on August 1, 2009, by Bill Mullet.

Troyer-Miller

Bro. Wendall, son of John and Mary Ellen Troyer, Sugarcreek, OH, and Sis. Jana, daughter of J. Allen and Loretta Miller, Dundee, OH, at Walnut Creek Mennonite Church, Oct. 10, 2009, by Bill Mullet.

Yoder-Yoder

Bro. Matthew, son of Freeman and Betty Jane Yoder, Harrison, AR, and Sis. Hannah, daughter of Steve and Jennifer Yoder, Bourbon, IN, at Sandy Ridge Conservative Church for Woodlawn A.M. Church, Dec. 12, 2009, by Steve Miller.

Beiler, Carlin and Hadassa (King), Harrison, AR, second child and son, Carson Grant, Jan. 18, 2010.

Fisher, Daniel and Lydiann (Stoltzfus), Mifflin, PA, fifth child, first son, Adam Daniel, Jan. 18, 2010.

Gerber, Joseph and Anita (Wagler), Brunner, ON, third child and dau., Kimberlyn Debbie, Jan. 23, 2010.

Helmuth, Ernest and Danelle (Helmuth), Dickson, TN, fourth child, third daughter, (one deceased), Vivian Jo, Oct. 1, 2009.

Hostetler, Jay and Tricia (Troyer), Etna Green, IN, (presently serving at New Horizons, Canon City, CO), second child, first son, Andrew Dodge, Sept. 29, 2008, received for adoption, Dec. 17, 2009.

Hostetler, Jonathan and Linda (Stoltzfus), Plain City, OH, fourth child, second son, Trenton Jon, Dec. 17, 2009.

Jantzi, Allen and Linda (Gerber), Wellesley, ON, second child and dau., Deanna Mary, Jan. 9, 2010.

Jantzi, Jason and Rochelle (Erb), Milverton, ON, third child, first dau., Alyssa Chantelle Rose, Nov. 16, 2009.



Knepp, Stanley and Shannon (Yoder), Loogootee, IN, fourth child and son, Tyler Mark, Oct. 2, 2009.

Mast, Brian and Mary Jane (King), Pulaski, TN, fourth child, second dau., Mahala Grace, Nov. 30, 2009.

Mast, Jason and Eunice (Troyer), Crossville, TN, fifth child, third dau., Lorene Kai, Jan. 11, 2010.

Miller, Jason and Esther (Byler), Titusville, PA, first child and son, Jarius Shawn, Jan. 2, 2010.

Miller, Jesse and Lori (Miller) Miller, Denmark, SC, first child and dau., Meagan Nicole, Dec. 28, 2009.

Miller, Josias and Sharon Jean (Miller), Baltic, OH, second child and son, Jaden Tyrell, Dec. 14, 2009.

Miller, Steven and Melissa (Yoder), Auburn, KY, sixth child, fifth son, Josiah Lynn, Dec. 21, 2009.

Nisly, Keith and Dorothy (Helmuth), Partridge, KS, fourth child, third son, Donovan Keith, Jan. 12, 2010.

Sensenig, Wes and Karen (Schrock), Waterford, Ireland, first child and dau., Caitlin Marie, Nov. 18, 2009.

Showalter, Weston and Heidi Joleen (Miller), Double Head Cabbage, Belize, first child and dau., Nadia Elizabeth, Dec. 16, 2009.

Steckly, Shane and Sharon (Kuepfer), Wingham, ON, fifth child, second dau., Lauralyn Michelle, Jan. 14, 2010.

Stoltzfus, Marvin and Julie (Stoll), Abbeville, SC, first child and son, Logan Terrell, Dec. 11, 2009.

Troyer, Jeremy and Regina (Beachy), Sugarcreek, OH, third child, first son, Chase Archer, Jan. 4, 2010.

Troyer, Jesse and Malinda (Yoder), Crossville, TN, second child, first dau., Veronica Joyce, Dec. 22, 2009.

Troyer, Philip D. and Rachel Marie (Miller), Sugarcreek, OH, fourth child, second son, Chad David, Dec. 29, 2009.

Yoder, Lavon and Diane (Wengerd), Clarkson, KY, first child and dau., Kianna Rochelle, Jan. 7, 2010.

Yoder, Leon and Anita (Overholt), Quenemo, KS, ninth child, fifth son, Chance Christopher, born June 8, 2009, adopted Dec. 23, 2009.

Yoder, Ronald and Lorraine (Friesen), Cuidad Quesada, Costa Rica, second child, first son, Ronald Felipe, Dec. 29, 2009.

Yoder, Terry and Rachel (Wagler), Lexington, IN, first child and son, Kadin Drew, Nov. 29, 2009.

ordinations

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

Bro. Lamar Hochstetler, 40, was ordained as minister at Oak Grove Mennonite Church on Dec. 22, 2009. Preordination messages were given by Wayne Schrock. The charge was given by Tim Miller, assisted by Bennie Byler and Wayne Schrock. Wayne Jantzi, David Martin, Robert Troyer, and Caleb Weirich were also in the lot.

Bro. Tim Yoder, 31, of Mifflinburg, PA, was called by voice of the church and ordained to the ministry on Nov. 1, 2009, at Shady Grove Christian Fellowship. Preordination messages were brought by Christian Dienner, Perry, New York. The charge was given by Perry Troyer, Plain City, OH, assisted by David Beiler and David E. King.

obituaries

Gingerich, Moses, 91, died at Goshen General Hospital, Dec. 24, 2009, following complications with a broken hip. He was born Feb. 5, 1918, in LaGrange County, IN, son of the late Jacob and Anna (Schrock) Gingerich.

He was a member of Fair Haven A.M. Church. In August, 1975, he was ordained as deacon at Fair Haven. He also served in various volunteer projects with Christian Mission Charities for 14 years.

On Dec. 13, 1939, he was married to Katie Stutzman, who died in April, 2009. Surviving are four sons: Alton (Fannie) Gingerich, Goshen, IN; Elmer (Lavina) Gengerich, Mountain View, AR; Melvin (Elsie) Gingerich, Topeka, IN; Ura (Helen) Gingerich, Goshen; two daughters: Mary Ellen Mishler (Wayne), Goshen; Esther (Mike) Miller, Cochran, PA; 23 grandchildren and 50 great grandchildren.

Other survivors include three sisters: Emma Schrock, Elizabeth (Leroy) Miller, and Ella (Albert) Schrock, and one brother, Ezra Gingerich, all of Shipshewana, IN.

Preceding him in death were one brother, Ura Gingerich, and three sisters: Fannie Frey, Ida Miller, and Amanda Jones.

The funeral was held at Fair Haven Church on Dec. 28, with Wilbur Yoder and Dan B. Miller serving. Burial was in the Thomas Cemetery, Goshen.

Kuepfer, Kathryn Elizabeth, 71, died at Stratford General Hospital on Dec. 28, 2009. She was born May 4, 1938, daughter of Emanuel and Elizabeth (Steckley) Gerber.

She was a member of Cedar Grove A.M. Church.

On May 4, 1960, she was married to Willis Kuepfer. He survives. Their children are Wesley and Lynda Kuepfer, Milverton; Clifford and Beatrice Kuepfer, Teeswater; Dennis and Josephine Kuepfer, Millbank; and Calvin and Martha Kuepfer, Wellesley; 19 grandchildren, and

one great grandchild. Other survivors include brothers and sisters: Enos and Reta Gerber, Milverton; Arthur and Laurene Gerber, Gadshill; Amy and Melvin Kuepfer, David and Marilyn Gerber, of Millbank; Nicholas and Emma Gerber, Margaret and Raymond Wagler, Shirley and Larry Gerber all of Wellesley; Stanley and Erma Gerber, Brunner; Ivan and Anna Mae Kuepfer, Nelson and Elaine Kuepfer, Merrill and Laverne Zehr, all of Millbank; Irene Kuepfer, Wellesley; Verna and Nelson Jantzi, Milverton.

Preceding her in death was a son, Russell Benjamin Kuepfer, (April 19, 2008); granddaughter, Angela; great grandson, Kylan; sister, Marie and Ivan Jantzi; brother Gordon Gerber (1963); and father-in-law, Benjamin Kuepfer.

The funeral was held on Jan., 2010, with Timothy Gerber and Melvin Roes serving. Interment was in the church cemetery.

Miller, Esther, 96, of Kalona, IA, died Oct. 17, 2009. She was born Feb. 25, 1913, daughter of the late Amos J. and Elizabeth (Brenneman) Gingerich, at Kalona.

She was a member of Sharon Bethel Church.

On Nov. 24, 1932, she was married to Chris M. Miller. He died in 2003. Their five surviving children are: Edna (Wallace) Bontrager, Kalona; Oren Dale (Emma) Miller, Kalona; Ellen Miller, Kalona; Norman (Elma) Miller, Middlebury, IN; Lilly (John H.) Miller,

Kalona; and a son-in-law, Calvin Yoder, Kalona; 21 grandchildren; and 44 great grandchildren. A sister, Edna Beachy, Stevensport, KY, also survives.

Preceding her in death were a daughter: Erma Yoder, four sisters: Barbara Miller, Katie Miller, Lena Bender, and Cora Gingerich and four brothers: Chris, Joe, Omar, and Willard Gingerich.

The funeral was held on Oct. 20, with Jacob Yoder and Delmar Bontrager serving. Burial was in the Sharon Bethel Cemetery.

Miller, Treva, 87, of Goshen, IN, died Sept. 22, 2009, at Goshen General Hospital. She was born July 15, 1922, daughter of the late Edward and Lizzie Ann (Yoder) Lantz.

She was a charter member of Woodlawn A.M. Church.

On Feb. 7, 1948, she was married to David J. Miller, who preceded her in death in 2003. She was a homemaker and was actively involved with her husband in founding Miller Brothers Builders and Miller Door and Trim. She often worked as a volunteer at World Missionary Press.

She is survived by four daughters: Barbara Eileen Miller, Indianapolis, IN; Denis Ann (Raymond) Bontrager, Goshen; Emiline (Jeffrey) Secaur, Warsaw, IN; Elizabeth (Steve Hegeman) Miller, Charlotte, NC; and two sons: Lorris (Vicki) Miller, Goshen; and John Miller, Syracuse, IN; nine grandchildren; five great grandchildren; a sister, Barbara Ellen (Jake) Stoltzfus, Goshen; and three

brothers: Floyd Lantz, LaGrange; Omar Lantz, Goshen; and Harlan "Chic" Lantz, Goshen.

She was preceded in death by two brothers, Delbert and Virgil Lantz.

The funeral was held on Sept. 25, with Elmer Miller and Steve Miller serving. Burial followed in the church cemetery.

Schrock, Simon E., 85, of Grantsville, MD, died Jan. 9, 2010. He was born July 7, 1924, son of the late Elmer and Sadie (Hershberger) Schrock.

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

On June 23, 1946, he was married to Elsie E. Yoder. She died in May, 2005. While they were not blessed with children, they served the Lord well in a number of ways. On the farm near Grantsville, they opened their home to Fresh Air children from the inner city. Simon and Elsie answered other calls to serve: Friedensheim, Berlin, Germany (1958 to 1961); Hillcrest Home, AR, (1966 to 1974); Goodwill Mennonite Home, Grantsville, MD; Luz y Esperanza, Paraguay, S.A.; and Blue Ridge Christian Home, Stuarts Draft, VA.

Surviving him are three brothers: Herman Schrock, Smyrna, GA; Olen Schrock, Grantsville; Homer Schrock, Cochranville, PA; two sisters: Rhoda Yoder and Thelma Yoder, both of Grantsville, and a number of nieces and nephews.

Preceding him in death were a brother,

Raymond; two infant brothers, Evan and Nevin; two sisters: Lela Yoder and Orpha Schrock.

The funeral was held on Jan. 10, with Jerry Yoder and David Nisly serving. Burial was in the church cemetery.

Yoder, Jonas L., 84, of Fredericksburg, OH, died Dec. 18, 2009. He was born Nov. 17, 1925, son of the late Levi J. and Emma (Yoder) Yoder.

He was a member of Peniel Christian Fellowship.

On Dec. 22, 1949, he was married to Catherine Schlabach. Children surviving are: Ada Yoder, Fredericksburg; Savannah (Paul) Miller and Wyman (Ruth) Yoder, both of Shreve; David (Sarah) Yoder, Leola, PA; Joseph (Linda) Yoder, Millersburg, OH; Reuben (Martha) Yoder, Crossville, TN; Aaron (Nora) Yoder, Fredericksburg, OH; and Eunice Yoder, Free Union, VA; 39 grandchildren; five great grandchildren; two brothers: Aden (Mattie) Yoder, Westby, WI; and Menno (Mary) Yoder, Dundee, OH; and sister-in-law, Sarah Yoder, Dundee.

Preceding him in death were three sisters: Sovilla (Eli) Burkholder, Katie Ann, and Barbara and five brothers: Melvin, John, Levi, Atlee, and Joseph; and two grandsons, Timothy Yoder and Matthew Miller.

The funeral was held on Dec. 21, at Peniel Church with Nathan Yoder, Moses Miller, and David Miller serving. Burial was in the church cemetery.



In the U.S. drug-resistant infections killed more than 65,000 people last year—more than prostate and breast cancer combined. More than 19,000 people died from staph infection that has been eliminated in Norway where antibiotics are stringently limited.” (AP, *The Hutchinson News*, 12-31-09).

The article which included the above quote reports frustration from the medical community on the rising incidence of drug resistant ailments. Tuberculosis, earlier called consumption is contagious and if not effectively treated, deadly. New treatments begun in the 1940’s worked so well that by the 1970’s in the U.S. it was considered a problem of the past. Now a drug-resistant strain is emerging that is causing serious concern among health care providers. The prospect of a return to pre-antibiotic levels of disease and death should remind us of the danger of over-use of antibiotics.

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J. E. McNeil reflects on ten years with the Center on Conscience and War in a recent newsletter. They assist persons seeking conscientious objector (CO) status, who often are already in military service. She says that one of the most important parts has been a listening ministry—ten years of listening. The following are some excerpts from her reflections:

-Grown men weeping at what they had done and what they were asked to do. “I can’t do it anymore.”

-A male soldier called weekly to report physical and sexual abuse. Women called with similar stories more often.

-A dedicated naval officer who went to the memorial at Hiroshima and was so shaken by the experience that she spent the trip home writing a CO application.

-A Muslim confronted a military interrogator as follows. “Allah tells me to kill the infidel, but your God tells you to love your enemy.” The interrogator eventually left his career.

-A recruiter called after the 9/11 attack, asking, “How under these circumstances can you do what you do?” McNeil’s reply: “Under the circumstances, there was nothing else I could do.”

An inside look at the nature of military conflict is a reminder that war is uncivilized, barbaric, and objectionable from a humanitarian, ethical standpoint. But as followers of Christ and citizens of His Kingdom, we have even better reasons to be conscientious objectors.

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An article in *Messenger of Truth* (11-09) raises the question of the importance of small things in the larger context of Christian

stewardship:

-A 100-watt light bulb left on for 24 hours costs approximately 12 cents or about \$45 a year. To turn off lights when not needed is a good idea.

-If needless driving is a habit, the cost of fuel and maintenance mounts up.

-If you buy two candy bars a week for .75, the annual cost is \$78. Habitual purchase of soft drinks weighs in on the negative side of stewardship and good health.

These observations remind us that small things may be more important than they seem.



World magazine, (12-8) has a color map of continental United States showing unemployment rates of the states. Michigan and Nevada at 15.3 % and 13.3%, respectively, are the two highest. The two Dakotas, at 4.8% and 4.9%, are lowest.



The following paragraph is from the postscript of the book, *The Reformers and Their Stepchildren*, by Leonard Verduin:

“In this book we have dealt with the rift that developed between the Reformers of the sixteenth century and the men of The Second Front [Anabaptists]. This rift was the result of the problem that perennially besets the Church of Christ, the problem of how the Church should relate to its environment. It is a problem that is posed by the formula ‘in the world but not of the world.’ The history

of the Church is, to a large extent, the story of a tension between two extreme tendencies: The one extreme of the principle ‘in the world’ is that the church loses its identity. The other extreme makes so much of the principle ‘not of the world’ that the church becomes irrelevant. There is a frighteningly large element of truth expressed by Roland H. Bainton: ‘If there is no accommodation to culture, Christianity becomes unintelligible and cannot spread. If there is too much accommodation, it will spread but it will no longer be Christianity. The way of orthodoxy [sound doctrine] is often the way of recovering equilibrium [balance].’”



Doctors in training are called residents. Many are required to work for 30 hours without sleep. A 2004 study shows that such residents made 36% more serious mistakes than those working a 15-hour shift. Medicine has proposed new guidelines limiting shifts to 16 hours.



Fewer than 20% of Americans now smoke—the lowest percentage since reliable records are being kept. Elsewhere, in the world, tobacco use is expanding. This year, tobacco companies will make more than five trillion cigarettes or about 830 for every person on the planet. In China, there are more people who smoke than are in the total U.S. population.

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Psychologists in an Arkansas college interviewed 89 incoming college freshmen to learn their bedtime preferences. They divided them into the following categories: “larks,” early to bed, early to rise; “owls,” late to bed, late to rise; and “robins,” somewhere between. With 4.0 being straight A’s, the owl group had a grade point average of 2.84. The larks and robins averaged 3.18.

(The above three articles were gleaned from *Time* magazine, 12-7-09)

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Thirty years ago Sweden became the first nation to impose a complete ban on the physical discipline of children. Since the spanking ban, child abuse rates have increased over 500%. A study involving 2,600 interviews concludes that teenagers who received some corporal discipline as children made better grades in school, were more likely to perform voluntary work, and had a more optimistic outlook on life. Some other areas of comparison showed no significant difference between the “spanked” and the “unspanked.”

An increasing number of countries are taking steps to make corporal discipline by parents illegal. The United Nations committee on the Rights of the Child has called on all governments to prohibit every form of physical discipline including discipline within the family.

[The above is gleaned from an article from *Newsmax*, 1-7-10, courtesy Jerry Miller, Arlington, KS.]

It is true that physical punishment can become abusive. A more subtle form of child abuse is to deny children the security of a firm and loving discipline. The Scriptures teach us that good training should include physical discipline when necessary.

• • • • •

Peter Dyck wrote a book entitled, *Getting Home Before Dark*. He wanted to die before old age robbed him of his ability to be kind, trusting, loving, and generous. He died on January 4, 2010, at age 95.

Mennonite Central Committee was formed in 1919 to bring relief to famine-ravished Russian Mennonites. Peter Dyck considered this effort to have saved his life from starvation. His father had written in a journal, “Little Peter won’t be with us much longer.”

Some of our readers will remember him as something of a modern Moses who, following World War II, led large numbers of refugees from Europe to Paraguay. He was widely known throughout the Anabaptist constituency for his love for people and his ability to tell real-life experiences in a very interesting way.

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“The kingdom that cannot be moved” (Hebrews 12:28) is totally different from earthly kingdoms,

including the U.S.A. Instability and change are typical of earthly reigns. Christians should recognize God's sovereignty in the affairs of government. For Christians to pray for the government is scriptural. But it is also more practical and effective than to resort to the voting booth and party affiliation. Christians who vote will often vote differently, thus canceling out each others' influence. To unite in the prayer closet recognizes God's sovereignty.

It seems to me, however, that total disinterest is not essential or necessarily helpful for our prayerful interest and appropriate support. Our president was voted into office by a substantial majority. A year later his approval rating has settled below 50% and the Massachusetts senate seat vacated by the death of Democrat Edward Kennedy was won by Republican Scott Brown.

The foregoing comments are

offered for context for what I really want to say. In 1966, Democratic Senator William J. Fullbright said: "...the arrogance of power' is the important quote. The tendency of great nations is to equate power with virtue...."

Weas Christian do well to remember that this human tendency sometimes shows its ugly face in church circles. Reverence and humility are helpful safeguards.

• • • • •

John Drescher wrote, "For years I've said that Bible reading and prayer were taken out of the homes before they were taken out of the schools. And many who cried out against Madalyn Murray O'Hare had little or no Bible teaching and prayer in their own homes. No more are Scriptures and prayer considered the 'door to the day and the lock of the night.'"

—DLM 

ANNOUNCEMENT

"The 2010 Annual Ministers Meeting will be hosted by the Fair Haven and Woodlawn congregations, from April 6-8, 2010, Lord willing, at Fair Haven Amish Mennonite in Goshen, IN. Committee chairmen and mission representatives who need time slots in the business meeting or anyone needing display tables, please contact Bro. Wilbur Yoder as soon as possible at wilkayyoder@maplenet.net or 574-533-4728."

**Thank you,
Paul A. Miller • Ministers Meeting Coordinator**



Sport Hunting

Elmer M. Yoder, Montezuma, GA

Far too often we refuse to consider the Word of God when it touches certain activities that have been commonly practiced for decades. Let us shine the searchlight of God's Word on every aspect of our lives. As born again Christians, why would we not willingly apply these four questions to our leisure activities?

1. Can this hobby or practice be justified by God's Word?
2. Does this activity glorify God?
3. Would Jesus engage in this hobby or practice?
4. Is this activity highly esteemed among men?

The last question contains an important principle given by Jesus in Luke 16:15, "...that which is highly esteemed among men is abomination in the sight of God." Such things often bring glory to man and thereby rob God of the glory due Him.

Is the Word of God silent on hunting? Is it merely a harmless, enjoyable hobby? As we pursue this topic, let us acknowledge a difference between *sport hunting* and *hunting out of necessity*. We do need meat. I believe that those situations where it is necessary to kill wild animals for meat pass the scrutiny of the questions above.

In Genesis 9:3-5, God is speaking

to Noah after the great flood. He said, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require, at the hand of every beast will I require it, and at the hand of man, at the hand of every man's brother will I require the life of man."

In these verses, the sanctity of life in every creature is made clear. God is strictly forbidding taking the life of man. Simply put, I think it means: "Thou shalt not kill (man). Thou shalt kill animals for food or protection only—not for enjoyment or sport."

Sport hunting involves killing simply for enjoyment, for the "rush" a person gets when he or she succeeds in luring an animal within range to kill it. Sport hunting involves recounting to peers details of the hunt, culminating in *the all-important kill*. Sport hunting involves mounting the trophy and displaying the hunter's prowess. Who is to get the glory?

We read in the Bible of the great hunter, Nimrod. Many pagan religions and rituals have their origins in this evil man. Baal and Tammuz are closely connected with Nimrod. Actually, according to pagan history,

they are all the same. God's judgment against Israel was harsh for their idol worship, which was centered on Baal and Tammuz.

History indicates that Nimrod killed for the joy of killing. The Hunt was his passion. He was looked upon as a hero. The similarities between Nimrod and the modern-day sport hunter are uncomfortably close. The sport hunter will generally say The Kill is what makes this hobby so appealing. The successful sport hunter is highly esteemed in the world. Should a Christian hunt merely for sport?

In conclusion, let the world and not the church follow after these things that are so highly esteemed among

men. The church has a much higher calling. A born-again, NEW creature in Christ Jesus realizes that God has given every creature the gift of life. Rather than having a "kill whatever moves" mentality, it rightly gives the Christian a twinge of regret when a creature needs to be killed.

Killing or being cruel to any of God's creatures for enjoyment or prestige must be avoided. God gave man dominion over His creation, but let not man kill unnecessarily.

The true Christian will not shrink from the scrutiny of God's Word. He is willing, by the grace and leading of God, to replace sport hunting with a God-glorifying activity. 

Give Attention to Details

Vernon Wickey, Hutchinson, KS

"He who deals with a slack hand becomes poor, but the hand of the diligent makes one rich" (Proverbs 10:4 NKJV).

We hear much discussion over many issues including health care. The common thread that runs through these debates is that the plan lacks necessary details. In reality, in today's environment, most of the problems we face are caused by this very thing: an accumulation of a lack of details.

In many segments of our society, it seems that people are focused more on large, bold tasks. The details of

good work are too often considered trivial and unimportant, and so they are often ignored.

No matter what size of business you manage, attention to detail can make the difference between success and failure. It may be the small detail of how the phone is answered. Of course, one detail does not decide the success of an enterprise. But the accumulation of a lack of detailed goals can cause it to fail. Lack of detail can adversely affect

the profit outcomes of a business undertaking.

Attention to detail when hiring and training employees and the quality of workmanship can and will have a positive effect on the success of a company. The character of a company is defined by proper attention to detail. Unfortunately, the same is also true negatively when important details are ignored.

As an architect or engineer must concern himself with the details

of structural design that provide stability to a large building, so a business owner should acknowledge the details that provide the necessary stability and viability to a company, whether it provides goods or services or both.

How do you build? What characterizes your business enterprise? Jesus said, "***He that is faithful in that which is least is faithful also in much...***" (Luke 10:16).



Learning From the Flu

Bruce A. Stauffer, Tower City, PA

Epidemics of the past have claimed many lives. The bubonic plague of the Middle Ages claimed sixty million lives and the influenza of 1918 caused twenty million deaths. God has mercifully spared us from a severe influenza. Although the acuteness of H1N1 (Swine Flu) may have been overplayed, it was nevertheless, very widespread. Solutions to halt its spread were futile. What if it had been a terminal illness?

God speaks through man's helplessness in the face of disease and death. Doctors acknowledge their inability to cure many illnesses. Panic over rumors of strange diseases reveals the insecurity of a self-confident society. God desires that we would turn to Him for healing.

At the dedication of the temple, Solomon made a profound parallel between man's physical dependence and his spiritual need. He prayed, "If there be in the land famine, if there be pestilence, blasting, mildew...what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart... then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest" (1 Kings 8:37-39).

Did our bouts with the flu remind us of the plague of our hearts? Is our sympathy aroused with a brother's spiritual struggles as it would be if he were diagnosed with cancer? God delights in healing man, especially of spiritual illness. Our physical needs

are divinely crafted to portray the paramount need of our soul.

The contagious plague of sin spreads rapidly. “Be not deceived: evil communications corrupt good manners” (1 Corinthians 15:33). “And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Ephesians 5:11).

Often the symptoms of a disease are not immediately evident. Even after symptoms appear, we may ignore them. “Yea, gray hairs are here and there upon him, yet he knoweth not” (Hosea 7:9). Only after we “know... the plague of [our] own heart” can the Physician freely heal us.

Our spiritual virus may be detected first by others. They may observe a dull look in our spiritual eyes. We should seek spiritual counsel from healthy Christians rather than from those who carry the same infection.

A virus can be deterred with certain precautions. Hand sanitizer is encouraged to avoid infection. God specified that the priests “shall wash with water, that they die not.” Daily washing with the soul-cleansing detergent of the Word is imperative. We must scrub between our fingers and under nails!

Quarantine is also an effective disease deterrent. Those with lower resistance must be given special protection. Parents who allow youth unmonitored use of cell phones, computers, or music players may

some day stand trial for *reckless endangerment*. However, total quarantine from evil is not possible. (1 Corinthians 5:10). We cannot get away from ourselves (James 1:14), and the sick need the care of the healthy.

Quackery is rampant today. The devil takes advantage of our gullibility and advertises an alternative remedy. It is sad to see his poisonous philosophies sincerely administered instead of God’s cure. Parents with spiritually sick youth tend to dispense the same faulty medicine that contributed to their illness. We ensure chronic illness if we pamper relationships when the true love of firm direction and discipline is needed.

There is a cure for the plague. “The blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7). Jesus’ victory over sin provides us with the antibodies needed to resist infection with sin. This vaccine works! “Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Galatians 5:16). Victory through Christ builds immunity to sin.

A deadly epidemic is afloat. It has claimed the lives of billions. May we spread forth our hands to God that the “plague of [our] own heart” may be healed. “Should not a people seek unto their God?” (Isaiah 8:19).

[From *The Eastern Mennonite Testimony*, January, 2010. Used by permission.]



Let's Share

[Christian charity is aptly described as living by the proverb, "What I have is yours, if you need it." That is quite different from saying, "What you have is mine, if I need it."]

The people of ___ are a very sharing people. It is common to see someone carrying a plateful of food over to the neighbors. When someone stops in close to mealtime, he is offered a plate of food. If it is not mealtime, he will likely be offered coffee or juice.

It is not just about meals. When a farmer has made some money or has had a successful crop, he shares with those around him. He might give his neighbor a sack full of grain. He might help his brother with some funeral expenses. Or he might use some of his money to buy a motorcycle, only to have someone else end up using it more than he does.

This brings up another aspect of the "let's share" concept. It is not only the "haves" who have this concept; it is also the "have nots." Only they see it as a way of getting what they need, or think they need. They may without so much as a "please" tell someone they need his tool for the day. They

expect the one who has what they want to readily share. They feel they have a right to it just by virtue of not having what their friend has.

As you can see, the "let's share" concept can very quickly get distorted into something very selfish. And that is the way of the carnal nature. It distorts good concepts into something debased.

The Gospel changes those concepts back to right. But what if we who believe we know and live the truth come across as unsharing in the good respect? Where will we lead people? We need to be able to gracefully learn the correct part of the "let's share" concept even as we teach against the incorrect part.

How is that done? It takes the help and direction of God. May He give us wisdom and the correct kind and degree of generosity.

[From *West Indies Witness* newsletter, Jan-Feb, 2010. Used by permission.]



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Small Talk Turns Serious

Gerald Yoder, Kenora, Ontario

Part of my task of being a missionary in Northwestern Ontario involves going out to reserves and giving reading material to people there. This ministry allows God to bump me into people who are willing to talk.

“Wow, that’s a white dog!” I said to nobody in particular as I approached a house on the reserve.

“What are you insinuating by that?” pricked the man standing on the deck at the front door. “Are you saying white is better than dark?”

“Uh, no, I’ve just never before seen a white dog in that breed before. Although it is quite common to see them in black or brown, I’ve never seen a dog of that breed in spotless white! I guess when I said ‘wow!’ I was not expressing better or worse, I was merely expressing surprise.”

“What color is the most powerful man on the face of the earth?” He continued to grill me.

“Oh boy, I’m sure I don’t know who the strongest man is. I guess you’ll have to tell me.”

“Well, America’s president, Barack Obama, sure isn’t white like you Europeans that came over and put us onto reservations and then made us go to residential schools and....”

I was thinking, *Hey, this guy did not only get out of bed on the wrong side*

this morning, he fell out, bumped his head, and maybe even stubbed his toe.

What I said was, “You know, Marcel (not his real name), I’m really not proud of some of the things the early European settlers did. But one good thing happened through it all and that is the good news of Jesus Christ came to First Nations people in America.”

“Yes, but in the process you took away our culture and just look at the mess we’re in now!” Marcel snorted.

I was quiet for a while and allowed him to get his grievances off his chest. I listened until his angry words were spent. Quietly and meekly, I said, “Marcel, I can hear the anger, pain, and frustration in your words. I wish I could change history but obviously I can’t. Permit me to say this, I am very, very sorry for the bad things we Europeans have done to your people. I really, really regret those things and wish I could do more to make those wrong things right.”

“If that’s really the way you feel,” he countered, “why don’t you go down to the Catholic priest and tell him to repent? And why don’t you go to the town mayor and council and tell them to treat us right?”

I spoke softly, “Marcel, have you ever heard of the word forgiveness? You see, you have a choice to make. Either you carry this heavy grudge and bitterness

against the white people and infect yet the next generation with your hatred and anger or you can forgive it and let it go. There is Someone who wants to help you forgive. And yes, when it's in my power to help the Native people, I will do so. You have my word on that."

Two weeks later, at a different house on the reserve, I met Marcel again, looking under the hood of his car. After discussing car problems for several minutes, he offered his perception of our previous discussion: "The last time we talked it seemed you were troubled about something."

"Really, you sensed that? Well, that's interesting, Marcel. May I ask you a question?"

"Sure."

"Do you ever hurt inside?"

"Oh sure, big time! But I'd never let anybody know I hurt; you have to be tough to survive. And furthermore, I'm never gonna let anybody have the satisfaction of knowing they hurt me."

"Guess what, Marcel, I was hurting the other day when we talked. I still hurt somewhat. My wife and I are dealing with some tough issues in our relationship. I tend to want to stuff my pain and hurt way down into my big toe, but somehow it comes out in unexpected and harmful ways. I'm learning it's better to deal with problems head on, and even though it's embarrassing, scary, and painful to admit, I do have issues to deal with in my life. Once you realize how badly you need forgiveness, it is not so difficult to extend forgiveness to others."

There was a pause, then Marcel mused, "Maybe my wife and I would still be together had I been more forgiving toward her." After talking a bit more we exchanged phone numbers and Marcel asked me to please come visit him again.

God be with you, Marcel!

[From *MIC Newsletter*, June-July, 2009. Used by permission.]



helpers at home

A Clean Home and a Clean Heart

Mary June Glick, Seneca, SC

March brings thoughts of house cleaning. I am not sure why this is so, but maybe it is because our mothers always cleaned house in the spring. Another reason for spring cleaning was the fact that when we burned wood, it was necessary to get rid of

the soot and smoke. It may be that we felt confined in the house all winter and everything began to look dirty, so we desired a new look in the house. Whatever the reason, I believe it was and is a good practice.

I confess that I do not always do a yearly house cleaning. As we get

older, we find different methods of cleaning since our house usually does not get so dirty anymore. This year my granddaughter plans to help me wash windows and other things that I cannot do well.

I remember when housecleaning included washing walls (and even ceilings), taking things off the walls and out of the cupboards, and taking windows apart to clean them. We did not have all the different, handy cleaning supplies we have today. We are blessed people with much to make our lives easier and I am grateful.

Cleanliness is next to godliness is not in the Bible, as some people thought. However, we should keep our homes clean and attractive. A clean home contributes to good atmosphere in our homes. It gives children and husband incentive to come home in the evening. Other people are also attracted to a clean home. However, our homes must also be a place to relax and be comfortable. Our homes are not simply showcases, but shelters from the outside world. Here one can find refuge, love, and tranquility.

Some women do not know how to clean, others procrastinate, and others don't know where to start because of all the clutter. If you have any of these problems, ask someone you trust to help you get started. Get rid of the extra clutter by taking several garbage bags to throw away trash. Put things that have further use in a bag for your local thrift store.

Ask God to give you a good attitude.

Thank Him for your house, even if it is not just like you want it. Be content with what you have or do not have. Involve your children in your cleaning projects. Teach them to pick up the toys and their own clothes. Give them one room to clean or one project at a time. Do not complain in front of your children, but model a grateful spirit.

Divide your cleaning into daily, weekly and yearly jobs. Daily jobs include those things you do every day. Picking up toys before you go to bed at night, washing the dishes after breakfast (or putting them in the dishwasher), tidying up the kitchen, wiping the counter and stove. Also give the bathrooms a quick cleanup. Does the living room look comfortable to unexpected guests?

Involve the younger children in your chores: emptying waste cans, picking up newspapers, and so on. They will enjoy helping you. Keep up with the little things; it will make life much easier for you.

Weekly cleaning goes a bit further. This is the time to wipe down all the kitchen counters and appliances. Sweep and mop the floor. Dust the furniture (a feather duster works great and is fun for the children to use); run the sweeper. Give the bathrooms a good cleaning. I have found it is not necessary to use many different or expensive cleaners. It is more a matter of simply cleaning and keeping after it. Yearly cleaning (or semi-yearly) usually includes cleaning windows inside and out, cleaning

blinds, washing off woodwork, and polishing furniture. Your list may look different from mine, which is alright, just find a plan that works for you.

Celebrate a clean house by giving it special “love” touches. You may want to cut fresh flowers for a bouquet or put a different centerpiece on your table. You might light candles or play soothing music. It may be time to celebrate with a cup of coffee and hot chocolate for the children. God wants you to experience

joy even in keeping a clean house and doing it for His glory.

Cleaning can be a reminder to you that God desires you to experience a clean heart. Ask God to remove the clutter and trash from your life. God’s Word will wash away the bitterness, the unkind and critical words, and thoughts that hinder us as we read and apply His Word to our lives. **A clean heart and a clean home will bless those we love.**



junior messages

Da Bible Tells Me So

Anita Yoder, Ligonier, IN

Come quickly, Neisha; it’s time to go!” Mario caught Neisha by the hand. “It’s time for the class under the tree,” her brother eagerly assured her. Neisha could not go alone because she was blind. Her brother was eyes for her. She loved the way he told her about the blue sky overhead and the beautiful hills in the distance. He told her about the beautiful birds in the trees and how they moved about. This always made Neisha laugh.

“Mario, you are my eyes; you help me see everything.” Neisha seemed happy except when she thought about reading. Mario had learned to read at the mission school. He could tell her what he had read but it just wasn’t like being able to read for herself. Each day Mario left for school, with Neisha feeling left out

and alone.

“Let’s run!” Mario said excitedly, “or we’ll be late for the story.”

The other children and Mr. Mark were waiting when they arrived. “We were just ready to begin the story,” Mr. Mark said. “Do you want to tell Neisha about the picture before we begin?”

So Mario told all the children about what he saw in the picture pinned to the trunk of the tree. “It’s a picture of Jesus,” he began. “The people are bringing their children to Him.”

Mr. Mark further explained the Bible story, “Yes, that’s right, and look how His hands rest on the children as He blesses them.”

Later, when class was over, Mr. Mark said, “Mario, I would like to talk to you and Neisha for a few minutes.” His voice sounded excited. They waited until everyone else had

gone home. "A surprise for you is coming to my house tomorrow."

"A surprise?" They responded in unison. "Oh, Misa Mark, tell us what it is!"

Mr. Mark laughed, "You will need to wait and see."

Taking Neisha's hand, Mario started running for home. Rushing into the house they told her parents that a surprise was coming. They all wondered what it could possibly be.

The next day they waited at the front steps of Mr. Mark's house. "The surprise isn't here yet. You need to wait a while," he said.

Mario and Neisha watched down the road. Noon passed and they sat waiting. They grew tired and hungry, but neither of them wanted to go home and miss the surprise when it came. Finally, Mr. Mark came out to talk to them. "I don't know why it's taking so long. It should have been here a long time ago."

Just then, looking down the road, they could see a cloud of dust. Soon a big truck came to a halt in front of the missionary's house. Mario took Neisha's hand and told her all that he saw. People gathered around the truck as they began to unload things.

Finally, they could wait no longer. "Where is the surprise, Misa Mark?"

Mr. Mark seemed to be absorbed in checking the boxes. "Here it is," he beamed at them. "Let's go inside and I'll open it and show you."

They hurried in behind him. Looking through the box took time, but finally at the bottom he pulled out a big package. "What is it, oh, please tell us!" Mario pleaded. Turning to Neisha, he guided her hands to help her unwrap it.

"It's a Braille Bible for Neisha. Here, let me show you. Feel these little bumps?" Mr. Mark explained, "Soon a teacher will come from the States to show you how to read, Neisha."

"Oh," Neisha cried. "I'm really gonna be able to read da Bible on my very own?"

"Yes, you and the other blind people in the village."

Neisha took the big, heavy book and wrapped her small arms around it. "Praise da Lord! Praise da Lord!" she chanted, beaming. Then she started sing, "Jesus loves me, dis I know; for da Bible tells me so."

• • • • •

Dear friends,

Hi, my name is Bethany King from western New York. I am 12 years old. My birth date is February 28, 1997. My parents are Raymond and Rachel King. I have three brothers and four sisters.

Some of my hobbies are sewing and being with friends.

I would love to have pen pals, ages 12-14.

Love,

Bethany King

5393 Middle Reservation Road

Castile, NY 14427



Dear Youth,

Raising a godly family does not happen by accident. Just take a look at the homes and neighborhoods in your area and you will soon realize how few parents are preparing their children to give their lives in service for God.

Typically, this section is focused on issues that are facing youth presently. However, it would be wise for youth to seriously consider the responsibilities of parenting before considering a dating relationship. Youth should enter into dating relationships with the full awareness that marriage is not just about “me and my happiness.” Many children enter the world born

to parents who are still serving themselves rather than serving others and their Creator. Children born into such homes are very disadvantaged and find it extremely difficult to chart a course different from their parents.

This month’s writers give lots of good advice for becoming the kind of person we should be, BEFORE entertaining serious thoughts of dating and marriage.

I wish God’s blessing for all of you who will some day be parents. May you have the courage to develop and cultivate those inner qualities that will prepare you to raise a family for Him!
—EE

This Month’s
QUESTION

How can youth prepare to raise a godly family, should God call them to that responsibility?

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

Preparation must begin now. Most qualities of a good parent can be exercised now. Do not expect your character to be different in the future unless you are working at your weak spots now. Your basic character will not change all that much upon marriage. Interact with your family. Support and respect your parents and their decisions now, as you would

want your children to support you. Be involved in children’s lives. They will not forget it and you will learn more about how they think and what makes them tick. Involvement in youth ministry can be a great opportunity to interact with children. Above all, seek God and walk closely with Him for daily direction.

Andrew Yoder, Leon, IA

• • • • •

The first step to a godly family is that youth develop godly disciplines, attitudes, and desires in their own hearts and lives. 1 Timothy 4:12 is an important verse for youth to remember and practice. If you have never given thought about raising a godly family and have not studied what God says about it (even if a youth) you will be unprepared when it becomes reality. A few practical ways youth can prepare to raise a godly family is to observe the mistakes and accomplishments of others and learn from their parents.

Leanna Stoltzfus, Concord, AR

• • • • •

We need to be what God wants us to be—today—no matter what or where God calls us. When our hearts are open to our Heavenly Father, and we follow in His steps wherever or whatever He has called us to, He will continue to lead us on step by step. Then, He can do His work in us and prepare our hearts and lives for the next step—whether parenting, mission work abroad, teaching school, or whatever it may be.

Kaylita Stoltzfus, Free Union, VA

• • • • •

I believe there are many things young people can do to prepare themselves for some day having a godly family. A very

obvious one, since we are saying godly family and not just a family, would be to spend time learning to know God and becoming close to Him. Along with that, I think a person should look closely at Christ's wonderful example and strive to become more and more Christ-like each day. Something else that I think is good for godly-minded youth to do is to help out other people wherever they can, whether it involves going on a mission trip, giving to those in need, or helping a neighbor get some work done. It is good for people to learn at a young age that life is not about serving themselves and I believe stepping out of your comfort zone to bless others is a great way to show God's love to other people. I have listed just a few things that godly-minded youth can do to prepare for raising a godly family.

Steven Wagler, Partridge, KS

• • • • •

Learn to accept God's will NOW and serve Him with your all so that, no matter what He calls you to, you're ready to do it.

Take every opportunity you have NOW to teach and love children. Remember how much Jesus cared about the little children in Mark 10:14.

Especially for girls, make time to stay home and spend time with your

mom to learn all you can from her.
(Titus 2:3-5)

Erica Stoltzfus, Harrison, AR



Luke 1:6 gives us an excellent example of one way a young person can prepare him or herself to raise a godly family. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Even though Zacharias and Elizabeth weren't young any more, we can see from their example that their son was faithful to God's calling.

Eric Troyer, Weldon, IA



I believe the key to the root of this questions is found in Matthew 6:33: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Romans 11:33: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" 34: "For who has known the mind of the Lord? or who hath been his counselor?" I love those

verses. What better place could a person go to get wisdom than to the Lord? The more we spend time in His word and fellowship with Him, the more we will be in tune with the Holy Spirit and His promptings in our life.

Here are some more beautiful verses: Psalm 119:105, "Thy word is a lamp unto my feet and a light unto my path." Isaiah 30:21, "And thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Could there be any better parent than one that seeks after God with an open heart? The more we focus on God and His Word, the more those around us will see Christ *in* us.

Joshua 1:8 says, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Sherri Yutzky, Hutchinson, KS



This Month's
QUESTION

How can youth prepare to serve God singly, should singleness be their calling?

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Periodicals

THOUGHT GEMS

Love finds a way where indifference finds an excuse.

• • • • •

By failing to prepare we prepare to fail.

• • • • •

Don't judge a man by his relatives; he didn't choose them.

• • • • •

Courage is fear that has said its prayers.

• • • • •

He is your friend who nudges you nearer to God.

• • • • •

We show what we are by what we do with what we have.

• • • • •

About the only thing that's dirt cheap is gossip.

• • • • •

Jealousy is usually just poison envy.

• • • • •

We learn to sing when we walk with the King.

• • • • •

The will of God will never lead you to where the grace of God
cannot keep you.

• • • • •

Burying your talents is a grave mistake.

• • • • •

Unholy living comes from unfaithful thinking.