



Calvary MESSENGER

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

Galatians 6:14

DECEMBER 2016

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

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Editor: Paul L. Miller
 7809 S. Herren Rd., Partridge, KS 67566
 Ph/Fax 620-567-2286
 paullmiller@btsskynet.net

Assistant Editor: Elmer D. Glick
 P.O. Box 400, Slanesville, WV 25444
 elmerg@frontiernet.net

Associate Editor: David L. Miller
 P O Box 73, Partridge, KS 67566
 620-567-2376

Contributing Editors:
 Simon Schrock, Enos D. Stutzman,
 Aaron Lapp, Ronald J. Miller

Missions Editor: Floyd Stoltzfus
 186 Skyline Dr., New Holland, PA 17557

Youth Messages Editor: Gideon Yutzy
 4114 S. Herren Rd., Hutchinson, KS 67501
 gideonyutzy@gmail.com | 620-615-2967

Junior Messages Editor:
 Mrs. Mary Ellen Beachy
 PO Box 2102
 Kisumu, Kenya, East Africa
 maryellenbeachy@icloud.com

Helpers at Home Editor:
 Mrs. Mary June Glick
 1080 Return Church Rd., Seneca, SC 29678

Circulation Manager/Treasurer:
 Enos D. Stutzman
 7498 Woods West Ave.,
 London, OH 43140
 614-460-9222
 enosnmary@gmail.com

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The Word

Harold R. Troyer, Belleville, PA

The Word was with God Who created all things
That ever the universe knew.
The sun, the moon, and the stars of the night
By the words of His mouth but a few.

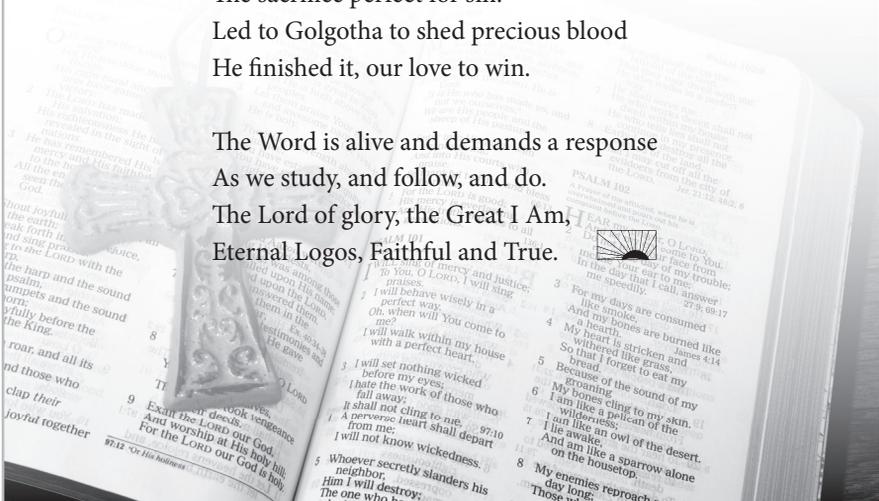
The Word reveals shedding light abroad,
On darkness prevailing on earth.
Knowing all things and seeing it too,
This Light brings to us life and worth.

The Word became flesh and dwelt among men
To share our sufferings here,
Tempted as we, yet perfectly free,
This High Priest we worship, revere.

The Word was the Lamb with no blemish and spot
The sacrifice perfect for sin.
Led to Golgotha to shed precious blood
He finished it, our love to win.

The Word is alive and demands a response
As we study, and follow, and do.

The Lord of glory, the Great I Am,
Eternal Logos, Faithful and True.



Roots and Wings

It has been said that parents should give their children both “roots” and “wings.” God uses the dedicated lives of faithful men and women to work out His purposes in the context of a godly family. Let us consider two such couples of antiquity:

Amram and Jochebed

When the Israelites were bowed down with great hardship because of their Egyptian slave drivers, God laid it on the heart of a brave couple to disobey the Pharaoh’s orders to destroy every newborn baby boy. “By faith Moses’ parents hid him for three months after he was born, because they saw that he was no ordinary child, and they were not afraid of the king’s edict” (Hebrews 11:23 NIV). Just how they sensed that Moses was destined for an unusual work is unclear to me. Were the exceptional qualities in the eye of the beholder or in the child himself?

In any case, Jochebed hardly acted alone. She must have had good support from her husband. When the young child got too noisy to keep his presence a secret, they designed a homemade waterproof basket and

set the baby afloat in the reeds of the Nile River. Then the royal princess came by and found this baby in very strange circumstances. Next God moved upon the royal family to make exception to the execution order for the baby boys of God’s chosen people.

In the providence of God, Pharaoh’s daughter sought a nursing mother to care for the child. Thus it was that Jochebed, Moses’ mother, actually nursed him to weaning.

Amram and Jochebed, Moses’ God-fearing parents, thus had the opportunity to care for Moses for the most formative years of his childhood. By carefully instructing and training him, they were able to help him set goals in life that eventually included helping his people get out of slavery.

When Moses was 40, we would expect him to be in the prime of his life. His first efforts at delivering Israel, however, met with failure. In fact, because he killed a man, he had to flee for his life. We wonder what went through his mind after that, as he wandered about, with very little human companionship, but in fellowship with God for 40 years, caring for lowly, stupid sheep.

Moses wanted to be faithful to God, but probably hoped that faithfulness would not include leading Israel out of Egypt.

But God began to unfold the events that would lead Moses back to the royal palace. God spoke to Moses out of the burning bush. This must have been a time when he wished to talk with his father, but perhaps Amram was already deceased. One indication, however, that Moses had a teachable spirit is that just months later he put to use good advice from his father-in-law, Jethro.

Let us leave this story with an obvious understatement of sacred history: God led the Israelites out of Egypt with a mighty hand!

Joseph and Mary

The story of Joseph and Mary includes an old man, Simeon, who sensed something unusual when he held their eight-day-old son, Jesus. His arresting words as he held the baby Messiah were, "This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; ...Yea, a sword shall pierce through thy soul also,...." (from Luke 2: 34, 35).

The year before, after Gabriel announced to Mary that she, a single girl betrothed to Joseph, would bear the promised Messiah. Mary actually had the presence of mind to say, "...from

henceforth all generations will call me blessed." She also acknowledged that gut-wrenching social rejection was part of her assignment from God to bring to birth the Savior of mankind.

After Gabriel's visit with Mary, before Joseph knew what was going on with his beloved, he thought he'd spare her of the death penalty by simply calling off the marriage and deserting her. It would also lessen for him the heartbreak of a broken dream. But when an angel explained to Joseph that Mary had not strayed into immorality, but was carrying the child of promise whose father was the Holy Spirit Himself, Joseph took full responsibility for his beloved Mary and her child.

In due time, the infant Jesus arrived safely, but almost right away His life was in mortal danger. Thus it was that Joseph's manliness was needed again. Because King Herod ordered the murder of all the babies up to two years old, Joseph took his family to Egypt. Probably at least a year later, after another angel visit informed him that "the coast was clear," Joseph took his young family back to their homeland.

True to God's royal family's commitment to faithfulness, when Jesus reached adolescence, Joseph and Mary went to Jerusalem, taking their firstborn along. Then something disconcerting occurred: Twelve-

year-old Jesus was not along and the parents did not detect it before they had gone a whole days' journey toward home. Finally, after an intense search, they found him discussing theology with mature men. Naturally, Joseph and Mary were disappointed. Mary rebuked His "thoughtlessness," but wisely stopped chiding Him. Instead, she pondered deeply the child's explanation as to why it was right for Him to be delayed. And the boy Jesus gave His full cooperation and obedience to his parents in the days that followed.

Joseph and Mary realized that parents have serious responsibilities, but some of the most difficult parental responsibilities include helping a child follow what he/she *believes* (in Jesus case, what He *knows*) God is asking Him to do.

The cases of Moses and Jesus are certainly not identical, but they do bear a certain resemblance to each other. And the idea of "roots" and

"wings" are present in both stories:

- God had a plan for both of these deliverer's lives.
- Both baby boys were in danger of being destroyed by a jealous political ruler.
- Moses would deliver from human slavery; Jesus delivers from the slavery of sin.
- Both sets of parents were to prepare their son to take up the work God had for him.
- Both young sons cooperated with their parents.
- Both sons were faithful to their call from God.
- Fortunately, both sets of parents and their sons did not choose the path of least resistance, but the path of faithfulness.

And both sets of parents found ways to give their son **both roots and wings**. Let the parents of 2016 take courage and follow their noble example!

-PLM



reader response

Re: Witnessing in Prison, October, page 2:

About four years ago, I quit going to prison for health reasons. Before that, I had gone weekly for some 20 years. During the building of Somerset State Correctional Institute, I felt we should

get involved to take the Gospel there. In response to our volunteer leader, a load of us were there the first Sunday they were open. Out of 50 prisoners, seven inmates (plus one guard, who stayed in the back) came to the chapel for that first service.

When I was done preaching, I sat with the inmates. On the way out, the guard instructed me never to sit with them again. “They are criminals,” she said, “and dangerous.” Quite obviously, she was a trained guard and not a prison minister. Over the years I have sat with murderers, bank robbers, drug dealers, homosexuals, and other offenders, and never got hurt. We never asked what their crime was. Some told us on their own, but many did not.

The prison had a Catholic chaplain and a part-time Pentecostal preacher. Then Thursday evening became “volunteer evening” for anyone in the community who met the prison’s qualifications. I saw a lot of men start and soon quit. Today there may be scarcely a carload of men going regularly.

The priest left the priesthood to get married and the Pentecostal preacher moved away. Our volunteer leader and the chaplain had a good working relationship and he helped the volunteers move to the position of chaplain. For many years we have had a Mennonite chaplain. Our few inmates had adjustments to make going from a Pentecostal to a Mennonite but that adjustment didn’t last long.

We were allowed only in the chapel. Out of 1800 to 2000 men, we

typically had 60 to 70 in our service. Our service began with the prison choir singing. Then we volunteers would take turns evening by evening to preach or teach. After that, we would divide into unorganized small groups. If desired, there could be one-to-one interviews. By being regular, we’d get to know each other quite well. I sometimes told them I feel at home there as long as they let me back out each time.

A brother once told me he used to feel that I should spend more time with people of my church and not so much time in prison. It caused me to do some soul searching. I do wish more men would be involved in prison ministry. I’m glad to say that this brother doesn’t feel that way anymore.

In prison, a better-than-thou attitude is easily picked up. Preach to them and not *at* them. Many cannot imagine what family life is like. God wants to use us to show them love and compassion.

I’ll share one incident: Gospel Echoes was there conducting a seminar on forgiveness. Todd Neuschwander preached. Then we broke up into small groups to discuss the sermon. In my group, one man said, “I will never forgive my father. I wanted to kill him before coming to prison, but I did

not get it done.” It was evident that he still wanted the chance to do so. The next message was on “The suffering and death of Jesus.” Then we went to the staff dining room for lunch and back into our groups. I did not know what to expect. This man said he had never been mistreated or suffered like Jesus was—”and I will forgive!” God’s Word is alive and powerful.

The first Christmas after I quit, I got a greeting card from prison with inmate signatures and the second Christmas also. It gave me a feeling

that my labor was not all in vain.

I still enjoy grading Bible courses. They come from Pennsylvania, Maryland, and West Virginia prisons.

“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh” (Jude 21-23).

For the encouragement of prison ministries,

Henry E. Tice, Grantsville, MD 

the bottom line

The Electronic Dam is Breaking

Aaron Lapp, Kinzers, PA

My wife and I have traveled into all of the 48 contiguous states, plus Alaska and Canada and numerous countries of the world. The electronic river is everywhere. Some churches have seen the need for a dam to stop the flow of sin’s cesspool that has become a part of that river.

We have heard numerous stories of adults who seem to be hopelessly addicted to smart phones and its many cousins. There are those who cannot spend an evening without

it, right up to bedtime. Some feed their body at the table with the right hand, and with the left hand hold the smart phone (what a dumb name!) to their left ear or before their eyes. For some, it is the first thing to check out before getting out of bed or as soon as possible after rising.

We have had phone calls from desperate men or women asking what they can do for their addicted spouse. Some ask for a recommended speaker to invite to speak at their

church on the subject. Some ask for recommended books to address these pressing issues.

Information is requested. But I must say, information is not the root of these problems! I was told about a minister who was into his sermon in church, and checked on Google during his preaching for instant information to feed the “rabbits” he found on his sermon’s “bunny trail!” Fortunately, I don’t know who the man was.

More information could merely distract from the larger problem of self seeking and self feeding of curiosity, experimentation, intrigue and discovery. It can, and in some cases has, become a second- and third-rate appetite that consumes one’s time, energy, and mental resources. The potential of electronic input is beyond human capacity. It can be aided by an evil spirit that can come in with seven other spirits and take over.

Endless surfing can cause the human mental faculty to become overcharged into a state of addiction. The developed diet has spun out an appetite for ever more and more that titillates the human senses into an overload mode. The electronic feed is so compulsive, so fast, so electric, so riveting as to make Sunday morning preaching dull and disconnected, Sunday afternoon boring, and

weekday events with very little to look forward to. The emotional adrenalin is always hungry for more electronic massage.

Information could be helpful as a place to start. Recovery from electronic addiction will require more than information. We have some very knowledgeable preachers and laymen who can speak convincingly on the dangers of electronic bondage. We might say we need home pastors who will shepherd these straying sheep. We pastors don’t need a crash course on electronics to bring the struggling souls out of deep water and bring them safely to shore.

Breaking the practice of sin has always required repentance, confession, and the initiation of a new, sanctified life style. Jesus said, **“And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell”** (Matthew 5: 29,30 emphasis added).

Is it that serious? It could be and is for some folks. Addictions are practices by people in a trap in which

they can't save themselves. Addictions have a master who has no right to be a lording power over them. Addictions are held in place by a controlling appetite for more. Always more.

It often begins as a curiosity, is forwarded by a little experimenting, and becomes a slow descent into a pastime fantasy. The bondage isn't felt until the chains become too strong to break. The desire for the forbidden becomes stronger than the potential freedom.

The smart phone, I-pad, tablet, etc. do not physically attach themselves to the bones and tendons of the body. Cutting them off, as per Jesus teaching, will not hurt one physically, as when an eye is plucked out, or a hand is cut off. But cutting off electronic support can cause very real emotional and psychological pain; the kind of pain that will need some follow-up spiritual medicine and pastoral therapy.

Not only did Jesus say that the eye and hand should be cut off, but also in both instances He said, "and cast it from thee." The word cast is a strong word of action. It means to throw it as far as possible, to do so with the intent of putting as much distance between it and you as possible. It has a sense of finality about it. It is meant to be irretrievable by an irreversible decision. We cannot reattach the eye

or the hand by our own will. One can cut off the smart phone while at church, but for the addicted, back in the car after church, he/she can begin to catch up on what all was missed in the last hour and a half while at prayer meeting!

Jesus spoke of Christians being overcharged with earthly things and by it being caught in a snare (trap) in which one is caught and thus miss Christ's return for His own. Jesus said, "**And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, (surfing?!) and drunkenness , and cares of this life and so that day come upon you unawares**" (Luke 21:34). Surfing on the internet is browsing or nibbling a bit here and there to see what is available today.

Luke 21 is a prophecy chapter. It gives Jesus' words about the destruction of Jerusalem, which happened a generation later, in 70 A.D. Josephus describes in his writings the terrible destruction and desolation in graphic detail. Its reality was far worse than one would expect, based only on Jesus' words.

Part of Luke 21 is prophetic about the end of the world, and certain general statements of happenings leading up toward the world's end. Some church people have had their spiritual immunization shots against

being shocked by the destruction and desolation yet to come as spoken by Christ in Luke 21. As it was at the destruction of Jerusalem, even so we believe and declare that the pouring out of God's wrath upon a wicked world will be greater than the words given in Holy Writ about it!

Satan is accomplishing by a bulging and expanding electronic media where he failed in alluring God's faithful and erstwhile divinely committed servants. When I was young, some Mennonites would run off on a Sunday afternoon to the city to watch (only watch, mind you) two baseball teams having it out with each other. A decade later, this fascination had moved to where one could go to the house of an acquaintance and see it all on TV, plus a little more of this and that. A decade later it was the simplicity of DVD's, which had the full range of mind numbing music and sensual lyrics (words) that boosted the soul into the stratosphere of an anti-God domain. Another decade saw the huge rise in the availability of pornography and we were made aware of many "innocent" souls being trapped in its destructive grasp.

Oh, God, help us! For now, all of these from the previous decades are potentially on our belts and in our purses. They are in our offices, in our bedrooms, in our vehicles, or even

with us in a private walk through the park. These places formerly were safe places away from Satan's lures, at least between the alluring weekends. And, God forbid, some of that equipment comes to church on Sunday.

But now, . . . Oh, God, help us! All these are potentially with us, for they are smaller than our wallet, which we carry with ease wherever we go.

Being without a cell phone causes some of us to panic! We cannot do, go, or be without it. Which brings us to our main point. If it causes you to sin, do without it, go without it and be without it. This is not merely a youth problem that will somehow go away when they grow up. It is, in far too many cases already, an adult problem, even though they have grown up without it! What will be the end of those who grow up with all this gadgetry?

Addictions require strong medicine to break bad habits. Here is the medicine for those who use cell phones, tablets, or anything other than appropriate calls on Sunday. Turn them off, and lock them in a secure place for the duration of the Lord's day. The lock idea is so one cannot addictively reach for it and turn it on in a weak moment.

Declare a Lord's day fast for all of your electronics. Try it one Sunday and honestly evaluate whether being

without it helped you to better “Remember the sabbath day, to keep it holy” (Exodus 20:8). This fast before the Lord on His day could help renew us and cause us to be more sensitive to feeding our spirit with the spiritual food of God’s Word. Next to that could be biblically-based study books or some exercise in writing.

Will we ever arrive at a place where we will discipline ourselves to write a basic journal of our lives? It could include our hopes and dreams. It certainly should record our feelings about life’s experiences. Maybe we could just write about our childhood and teenage years before all of it is forgotten. Or we could write out our own personal plan to not have electronics lord it over us.

Write a letter to your old friends. They might be shocked to receive a letter in these post-modern times! Just do something with your time, energy, and brains that causes you to think constructively, instead of the

media of destruction coming on with unplanned bombardment to flood your precious soul with the filth of the cesspool from upstream.

Some parents may need help with this turning away from addiction and casting it away. Their young people, or peers, or pastors, could assist them in their turn to the Lord. Young people likewise will need to find someone to provide support for this step toward freedom. It will not be enough to turn away from the on-body electronic allurements. It will take some hard and fast reality in its place to turn to the Lord.

The Bottom Line is that personal discipline always adds quality and value to life. Conversely, lack of needed discipline is a thief and a robber. Holy Spirit conviction is the needed means to shake any and every bondage and addiction, to *cut it off* and *cast* it from thee, but then to also turn to the Lord for some replacement spiritual therapy. 

Suffering Becomes a Blessing

Simon Schrock, Catlett, VA

Then I (Revelation 10:1) “I” who? John, the apostle of Jesus, was chosen to write a book in which the reader is promised a blessing for reading and hearing its words. “Blessed is

the one who reads the words of this prophecy” (Rev. 1:3). John was an old man and a faithful disciple of Jesus Christ. He had witnessed and experienced suffering and tribulations for the cause of Christ.

While others were martyred for their faith, John was spared.

However, it appears that the Roman emperor Domitian continued to be irritated with John's life. He banished John to the Isle of Patmos. At that point, the King of Kings stepped in. The Lord overruled human intentions. As with Joseph and his brothers, God used the evil actions of one party to advance His good plans in the life of one of His servants. On Patmos, God used John to reveal and to write down a message that would bless its readers for all generations to come. This message gives courage and hope to people.

Believers still experience

disappointments and apparent failures. It is encouraging to know that John's God is still in control. He can take what seems to us a failure and turn it into gold to bless others. That is what He did with John. You can trust Him to turn your disappointments into blessings.

"We know that in all things God works for the good of those who love him, who have been called according to his purpose" (Romans 8:28).

[From page 127 of Revelation Day by Day, by R. Leslie Holmes and Richard A. Bodey, Eds. Published in 2001 by Baker Books, a division of Baker Publishing Group. Used by permission.]



Announcement

CASP dates for this winter, two terms, are January 2 to 27 and January 30 to February 24, 2017.

The work will again be in Hutchinson, KS, working with Interfaith Housing doing home remodeling.

Our CASP financial account currently has a very low balance. Can you help us?

For young men wanting to serve, please contact Dathan Stoltzfus at 585-259-2098 or

dathan1971@gmail.com

Thank you,

Dathan Stoltzfus

2462 Simmons Rd

Perry, NY 

marriages

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

Coblentz-Weaver

Bro. Tristan, son of Don and Lorene Coblentz, Antrim, OH, and Sis. Brooklyn, daughter of James and Amanda Weaver, Antrim, OH, at Justice Lane Barn for Antrim Mennonite Church on Oct. 1, 2016, by Jason Miller.

Miller-Mast

Bro. Joshua, son of Richard and Sheryl Miller, Antrim, OH, and Sis. Angela, daughter of Lynn and Esther Mast, Antrim, OH, at First Baptist Church for Antrim Mennonite Church, on Oct. 8, 2016, by Jason Miller.

Steckly-Kuhns

Bro. Jeffrey, son of Sharon and (the late) Ronald Steckly, Millbank, ON, and Juliana, daughter of Mark and Susan Kuhns, Leesburg, OH, at Heritage Memorial Church for Faith and Light Mennonite Church on July 16, 2016, by Duane Troyer.

Yoder-Yoder

Bro. Doyle, son of Delbert and Rosi Yoder, Shipshewana, IN, and Sis. Diane, daughter of Raymond and Vera Yoder, Garnett, KS, at Anderson County High School at Garnett, KS, on Sept. 24, 2016, by Phaylon Schrock.

Yoder-Yoder

Bro. Tyler, son of Lonnie and Violet Yoder, Hanover, IN, and Sis. Joella, daughter of Floyd and Betty Yoder, Owenton, KY, on July 22, 2016, at Capital City Christian Church, for Owenton Mennonite Church by Joshua Yoder. 

cradle roll

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

Beachy, Jevon and Abigail (Troyer), Free Union, VA, second child, first daughter, Elizabeth Kate, Oct. 2, 2016.

Beachy, Philip and Rosanna (Troyer), Fredonia, KY, (presently in Guatemala), third child and daughter, Angelica Fern, Oct. 17, 2016.

Eichorn, Howard and Sharon (Beachy), Harlan, IN, fifth child, second son, Winston Paul, July 30, 2016.

Gerber, Trevor and Kathryn (Schmidt), Wellesley, ON, second child first son, Isaiah Mervin, July 9, 2016.

Hochstetler, Landis and Andrea (Miller), Goshen, IN, third child and daughter, Kinslee Grey, Sept. 22, 2016.

Ical, Calvin and Zenya (Ysaguirre), Isabella Bank, Belize, second child, first son, Azriel Azariah, Oct. 15, 2016.

Jantzi, Raphael and Amy (Gingerich), Linwood, ON, second child, first daughter, Brooke Elise, Oct. 22, 2016.

Kauffman, Steven and Marilyn (Brenneman), Falkville, AL, first child and son, Tristan Daniel, Sept. 19, 2016.

Mast, Jason and Eunice (Troyer), Crossville, TN, sixth child, third son, Keith Allen, Oct. 1, 2016

Miller, Douglas and Regina (Goff), Orange, VA, first child and daughter, Kate Elizabeth, Oct. 5, 2016.

Miller, Joshua and Dorcas (Yutzy), Linn, MO, second child, first daughter, Aria Jenaye, August 30, 2016.

Miller, Michael and Adena (Hershberger), Antrim, OH, third child, second daughter, Keira Grace, Sept. 21, 2016.

Miller, Randy and Sharon (Zook), Lyndhurst, VA, second child, first son, Tyler Drew, Sept. 16, 2016.

Raber, Merle and Danae (Nissley), Middlebury, IN, first child and son, Graysen Kole, Sept. 23, 2016.

Stoltzfus, Eugene and Arlene (King), Honey Grove, PA, first child and daughter, Shanika Rose, Sept. 24, 2016.

Troyer, Joel and Loretta (Beiler), Leesburg, OH, fifth child, second daughter, Elliana Jewel, August 3, 2016.

Wagler, Bruce and Sheila (Gingerich), Cross Hill, SC, first child and son, Leo Benjamin, Sept. 14, 2016.

Yutzy, James and Marsha (Beachy), Decatur, IA, first child and son, Shane, July 1, 2016.

Zook, Joel and Wilma (Beiler), Leesburg, OH, first child and son, Theodore Michael, Sept. 19, 2016. 



ordination

May the grace of God be upon our brother as he ministers faithfully. Let us pray for him.

Bro. Jonathan Miller, 39, (wife Malinda Swarey), was ordained as deacon at Pilgrim Christian Fellowship, Stuarts Draft, VA, Sept. 11, 2016. Preordination messages were given by Paul Beachy, Bastrop, TX. The charge was given by Simon Schrock, assisted by Ivan Beachy and Lamar Hochstetler. Kenneth Troyer was also in the lot. 

Lapp, Elizabeth B., 100, died Oct. 26, 2016, at Fairmount Homes. She was born Nov. 14, 1915, daughter of the late Christ M. and Cora (Diener) Lapp. She was born and spent most of her life near Intercourse, PA.

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

She is survived by nieces and nephews and was preceded in death by three sisters: Anna Mary Stoltzfus, Barbara Stoltzfus, and Fannie Lapp, and a niece, Liz Stoltzfus.

The funeral was held on Oct. 28, 2016, with Lee Stoltzfus, Ben Stoltzfus, and Jay Ivan Stoltzfus serving. Burial was in the Gordonville Cemetery.

Miller, John M., 81, of Whiteville, TN, died at his home August 31, 2016. He was born Sept. 16, 1934, at Warren, OH, son of the late Mose and Sovilla (Yoder) Miller.

John was ordained as deacon at Pilgrim Christian Fellowship, Stuarts Draft, VA. In later years, he was a faithful member and minister of Whiteville Mennonite Church.

On Nov. 24, 1955, he was married to Alta Hostetler. She survives. He is also survived by five children: Dan (Rhoda) Miller, Itasca, TX; Ellen (Simon) Schrock, Stuarts Draft, VA; Owen (Cheryl) Miller, Eureka, NV; Cora (Marvin) Chupp, Orrstown, PA; and Catherine (Merlin)

Mast, Bolivar, TN, 20 grandchildren and 22 great grandchildren. Other survivors include a brother-in-law, Dan (Esther) Hostetler, sisters-in-law, Barbara Miller, Cora (Joe) Miller, Mary (Crist) Detweiler, and Esther (Chester) Troyer.

He was preceded in death by a grandson, Karl Chupp, a great granddaughter, Aubree Weaver; one brother Roman Miller, two brothers-in-law, Joe Miller and Melvin Hostetler, and a sister-in-law, Sarah Miller.

John was a dairy farmer until his move to Whiteville in 1997 when he started Homestead Enterprises where he worked as a wood worker until late 2015. John was active in prison ministry for many years. He served as chaplain at the Augusta County Jail in VA and volunteered at various detention facilities including Hardeman County Correction Facility.

The funeral was held at Whiteville Mennonite Church on Sept. 4, with Kevin Yoder, Lavern Eash, and Ray Kauffman serving. Burial was in the Mennonite Church Cemetery.

Schlabach, Anna, 82, of Shreve, Ohio, died peacefully at her home surrounded by her family, Sept. 6, 2016. She was born May 18, 1934, daughter of the late Jacob J. and Ada (Hochstetler) Chupp.

She was a member of Grace Haven Church.

On August 8, 1960, she was married to Roy N. Schlabach. He survives. Children surviving are Laura (Sanford) Yoder, Naomi (Joe) Troyer, and Allen (Rebecca) Schlabach, all of Millersburg, OH; James (Lisa) Schlabach and Jonas (Wilma) Schlabach, both of Shreve, OH; Ivan and David Schlabach, both of

South Carolina; daughters-in-law, Ruby Schlabach and Char Yoder.

She was preceded in death by a granddaughter and brothers: Benjamin, Daniel, Perry, William, John, Roman, Ezra, Roy, Ivan, and Eli.

The funeral was held on Sept. 9 at Messiah Church with David A. Yoder officiating. Burial was in the Grace Haven cemetery. 

observations

When the national anthem is sung in a public place it is expected that people will stand to show respect for our nation. A famous bi-racial football player, Colin Kaepernick, recently got national attention by staying seated when others stood during the anthem. He says he is “willing to stand on the condition that America changes to give liberty and justice to all and not just to a select group.”

Most of us do not have personal experiences with racial discrimination. But there are credible reasons to believe that people of color are sometimes the targets of abuse. To remain seated is a rather peaceful way to make a statement. Lest we assume that white people are somehow superior to non-whites, let

us be reminded that our Lord Jesus was not Caucasian.

• • • • •

It is possible that we are becoming the targets of the relentless tenacity of the gay movement. Ken Miller is presently involuntarily spending time away from his community, wife, and family for wanting to live with a clear conscience before God and man.

The sudden apprehension and imprisonment of Timo Miller in Nicaragua is another indication that to be a serious Christian is sometimes risky. It does not seem likely that the conflict between right and wrong—between Christ and Satan—will become less intense in the foreseeable future.

• • • • •

When Paul spoke to the Ephesian

elders in Acts 20, he reminded them that he was free from the blood of all men, for he had not shunned to declare unto them ALL of God's counsel. (verses 26, 27)

Ministers do well to notice and imitate this ideal. An important part of this equation is God's character. Twice in the first chapter of John's gospel, we are told that Jesus is *full of grace and truth*. Is it not true that our response to truth determines whether we are freed or judged by the fixed principle called truth?

Jesus said, "I am the way, the truth, and the life, and no cometh unto the Father but by me." What about the companion grace? Is it possible to defend our concept of truth unkindly and without grace? I think so.

But there is also the danger of emphasizing God's kindness and grace without truth to justify wrong behavior. The relentless vocal push of the gay movement is a prime example of an agenda that is not guided by truth. God's grace and truth do not validate behavior that is clearly sinful and shameful.

I realize that the above words may not seem kind and gracious. To me God's grace does not call for timidity on issues of eternal consequences. As stewards of God's grace, we should want to help persons who have illicit or unnatural desires. God's grace can

provide victory over sinful desires and practices.

Paul's expression to the elders at Ephesus is consistent with what he wrote in 2 Timothy 2:15, where he gave counsel to a young minister seeking God's approval by rightly dividing the Word of truth.

Failure to consider context and comparing Scripture with Scripture can have serious and long-term effects. For example, James 4:8 says, "Be afflicted and mourn and weep; Let your laughter be turned to mourning and your joy to heaviness." Failure to consider the context and comparison with other Scriptures could give the impression that laughter is wrong. A small group with Amish roots has for several generations been teaching that laughter is wrong. It seems sad that the context has apparently not been given consideration.

In James 4, there may have been reasons that laughter was out of order. Repentance was the obvious need being addressed:

Verse 1—There was conflict, called, "wars and fighting."

Verses 2,3—Their prayer life was deficient and misguided.

Verse 4—Their friendship with the world is called "adultery."

Verses 5-8—Gives a fervent appeal to humble themselves, to submit to God, to draw nigh to God, and to

resist the devil.

These conditions were such that repentance and correction were very needful as a first step to God's approval. Laughter does not align with this very serious need.

Without citing references, we are aware that to be joyful and glad is an important part of Christian teaching. I trust it is also apparent that context and comparing Scripture with Scripture is a helpful safeguard against misguided teaching.

• • • • •

Recently a middle-aged sister from Center Church went with her daughter and mother on a sight-seeing trip to France. Since their appearance does not blend in with the surrounding culture, they were repeatedly asked for an explanation. Their explanation of Christian faith was respectfully and warmly received. It is good to be reminded that an effort to follow biblical guidelines in appearance is compatible with Christian witness and evangelism.

• • • • •

Everence has a periodical newsletter that is called, "Tool Kit." It reports that about 40% of food is wasted in this country. The greater part is before it reaches households. Producers discard large quantities that have some flaws in formation. Grocers and restaurants discard certain quantities for various

reasons. There is significant hunger in this country and serious food shortage in many parts of the world. Such a serious imbalance is certainly worthy of our prayerful interest.

-DLM

• • • • •

Christmas is just around the corner. It is estimated that adults in the USA spent an average of more than \$800 per person for Christmas gifts last year. I have friends who have chosen to de-emphasize gift giving at Christmas time and concentrate on dedicating time and money toward the disadvantaged. This is a very practical way to push back against the consumerism that many believers find so incongruous with the Christmas spirit.

• • • • •

Households in the USA report an average of 1.6 dogs and 2.1 cats as pets. Adult women in this country are expected to have 1.9 children. That figure is less than what is needed to maintain the population. Adopting children rather than pets, has eternal implications.

• • • • •

"The Gift of Pain," by Paul W. Brand is a book that others have highly recommended to me, but I haven't read it yet. The author's experience working in a leper colony in India for many years serves as a backdrop

for this narrative. I've heard the book referred to as both inspiring and thought provoking. It seems none of us is happy to experience pain. But life would be so very different without the protection that pain provides us. This applies both to physical pain and the discomfort of a guilty conscience.

• • • • •

Approximately ten years ago our neighbor, Steve Lynn, was severely injured in a rodeo accident. He has no memory of driving to Stillwater, Oklahoma, for the rodeo nor for 3 weeks after that. He said that he really should be dead because of all the injuries he suffered. However he counts it a tremendous blessing that the Lord in his goodness blacked out all of his memory during the worst part of his treatment. He recounted a time when he was at home in his chair feeling anxious and miserable during

his convalescence. Suddenly he felt a cool breeze and was instantly relaxed and peaceful. After awhile, this cycle repeated itself. He said, "All at once I figured it out. I know someone must have been praying for me." I asked him if he found out who it was, and he replied, "Everybody was praying for me at that time."

I don't understand exactly how prayer works. I've been blessed by the knowledge that others are praying for me. Many of us treasure times when we've felt uplifted in prayer by God's children. Daniel Bontrager from Shipshewana, Indiana, preached an excellent sermon entitled, "Prayer, the Vital Link to God" at our church this past week, that stirred the hearts of the listeners. The evidence of this reminder will be found in our prayers.

-RJM 

Are You Overestimating Your Abilities?

Caleb Crider, Strasburg, VA

How good are you at what you do? Research tells us that we likely aren't the best judge of our own abilities. Just because we think we are competent doesn't mean we are. In fact, people who aren't good at what they do

may be more likely to brag about their abilities.

David Dunning and Justin Kruger wrote a paper in 1999 titled, "Unskilled and Unaware of It: How Difficulties in Recognizing One's Own Incompetence Lead

to Inflated Self-Assessments.” They concluded that incompetent people often don’t know they are incompetent, and that they overestimate their abilities. You and I may not be good at what we do—and we may not even know it!

You’ve probably seen people fall into the trap of overestimating their skill, knowledge, or abilities. I’ve caught myself pontificating on a topic when suddenly I realize the person I am talking to knows much more about the subject than I do. The advice of the Agur applies well: “If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth” (Proverbs 30:32).

In his book *The Personal MBA*, Josh Kaufman calls this “excessive self-regard tendency.” Another label would be simply *pride*, and pride is something that makes it hard for us to get along with others. Another wise saying from Proverbs: “Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips (Proverbs 27:2).

What does this have to do with getting along well with our coworkers?

People dislike those who are ignorant of their own ignorance.

It’s okay to admit you don’t know much about something, or to acknowledge you can’t do something well. It’s not okay to act like you are an expert when you really are only a beginner.

People dislike boasters, impostors, and people who are overly cocky. Confidence in your calling or talents can be helpful as long as you are humble enough to know and acknowledge your weaknesses. Pursue excellence in your work quietly and humbly.

True humility is a real relationship builder. A humble person cares about others and doesn’t see the need to put himself front and center—even if he really is better than the other person. Though we may have more knowledge or experience than a coworker, do we really need to proclaim that fact?

How do you know if you are competent? Do your best, and learn from others. See if your estimation of your skills lines up with your coworker’s evaluation of you. They are likely the better judge.

[Originally published on www.gettingalongatwork.com Even though this article was written for business situations, it also speaks to school and church situations. Ed.]



Are Foreign Missions Scriptural?

Floyd Stoltzfus, Belize City, Belize

This article appeared in the Calvary Messenger (though slightly changed) some years ago. I submit it again because the gospel is the heart of the Christmas story. Simeon made mention of this when he prayed, “Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people” (Luke 2:29–31 -FS).

Foreign missions were in the plan of God before the foundation of the world. The church, to be a true church, must be deeply committed to the cause of world missions. But notice, the starting place is “at Jerusalem.” To be intelligently, prayerfully, and perseveringly committed to the missionary task of the church, some basic truths must be settled in our hearts.

These truths we discover in Luke 24:45-48: “Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his

name among all nations, beginning at Jerusalem. And ye are witnesses of these things.”

We find Luke’s careful analysis of the Great Commission to be rich with force and impact. It should cause our hearts to burn with God’s fire of love for a lost world. Five points are prescribed here that lay the solid foundation for the Biblical missionary task of the church.

The Senses Opened

Jesus is alive again! He opens the understanding of the blinded disciples concerning the Old Testament Scriptures about Himself. To be truly dedicated to the cause of missions we must have a vision by the Lord. Proverbs 29:18 is applicable to the cause of missions: “Where there is no vision the people perish...”

Paul's prayer for the Ephesians was, "The eyes of your understanding being enlightened..." (Eph. 1:18).

Let us pray that the Holy Spirit will enlighten our minds to the Scriptures concerning God's marvelous plan of redemption for lost humanity.

The Settled Word

Jesus refers to the written word—the Old Testament Scriptures: "Thus it is written..." We see an embryo of God's interest in world missions with Abraham: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee (Gen. 12:1). The Great Commission of Jesus Christ hinges on this verse. In fact to Abram it was a commission. "Get thee out:" out of his country; away from his kindred; away from his father's house. To leave home country is a sensitive, emotional issue. It is a basic principle in God's plan for missions. Paul builds on this premise for salvation to the Gentiles: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:14). John describes the glorious fulfillment of the promise to

Abraham "and in thee shall all families of the earth be blessed" in Revelation 5:9b, "for thou wast slain, and hast redeemed us to God by thy blood out of every kindred [tribe], and tongue, and people, and nation." See also Revelation 7:9. Is the Gospel unique? Is Jesus Christ the only way of salvation? Is God's Word the final revelation? To be truly fitted for the cause of missions we must be settled and fully persuaded on these cardinal points of Scripture.

The Salvation Message

Can you sense how thrilled the disciples must have been when Jesus opened their minds by "all the scriptures the things concerning himself"? As they journeyed close to the village Cleopas and his friend persuaded this stranger to tarry with them because it was nearly dark. When Jesus sat down to eat He blessed the bread, broke it and gave to them. "And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:31, 32).

To be truly burdened for the cause of missions the gospel message must

burn within our hearts. The gospel is a unique message of suffering and glory. Jesus did not die a merely martyr's death. He died to give His life's blood for the sins of lost humanity. A preacher once said during an ordination service, "We as ministers of the Gospel ought to make some reference to the saving power of Christ in every message that is preached."

Matthew beautifully culminates his sacred writing by giving us the Great Commission in a four-aspect packet: go...teach...baptize...teach again..." For any missionary enterprise to be truly scriptural we must be faithful in "teaching them to observe all things." This is a great task! One man cannot do it alone. Some will sow and plant the seed with tears. Others must water and nurture those tender plants with unselfish love. But God will give the increase. To Him belongs all the glory!

The Scope of Missions

Jesus said, "It is written...that repentance and remission of sins should be preached in his name among all nations..." Paul's overflow of love for Christ and the Gospel was rooted in his study from the Old Testament. He ever kept Christ's personal commission to preach

the gospel to "the regions beyond" aflame. "And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess thee among the Gentiles, and sing unto thy name...Yea, so have I striven to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand" (Rom. 15:9, 20, 21).

The Starting Place

Jesus said, "...beginning at Jerusalem." Most of us need not travel very far from our homes to see individuals suffering from broken families, countenances reflecting emptiness, bitterness and heartache, multitudes with crying needs for someone to love them because of loneliness, depression, or sickness. Some are yearning for a true friend to simply tell them how to have their load of guilt and sin lifted by Jesus Christ.

For foreign missions to truly be scriptural we must begin at home. Be faithful in planting and watering the garden God has assigned for you—perhaps at home. Mission work may be performed by any true Christian at any place at any time. 

Beds For Christmas (*Formosa*)

Mary Ellen Beachy, Kisumu, Kenya

A *ngel at Her Shoulder* is a fascinating story about Lill Dickson who gave herself in mission work on the island of Formosa in the mid-1990's.

Lill was especially troubled about a government-run leprosarium with 650 neglected, uncared-for patients. She took time to visit and sing for the lepers.

She brought them cookies. But how do you give cookies to a man who has no hands? She brought a square of paper on which to put the sweets. Even that did not work well. Finally, she learned it was best to put the cookies in a small paper bag. A stump of a hand could press the bag close to the body to take the treat home.

The needs at the leprosarium seemed endless. There was not enough food, or clothes, or doctors, or nurses. Lill, the energetic missionary, did what she could to bless and brighten their days. She encouraged many others to help as well.

One day one of the lepers came running to Lill. Some kind Catholics had brought them each ten pounds of clothes. They had never seen so many clothes before and were deeply grateful. Lill taught them to thank God for the gift of clothes. Another organization brought them blankets. They thanked God for the blankets, too.

Lill told others about the many needs and people gave generously. There was excitement and hope among the believers when someone gave \$100 toward building a church. The lepers raised chickens and gave \$600 to help with the church. A leper prayed, "Father, we have longed for a church and waited, now it begins to look like you will allow us to have it."

Lill wanted them to have a worthy church, a place of beauty where they could worship God and a place of dignity for their funeral services. When the bell of "The Church of the Lepers" rang out across the valley

for the first time, many hearts gave thanks to God.

One night a discouraged leper told Lill that his bed was only bare boards—hard, splintered, full of wide cracks and broken. “I have reported it many times and nothing is done,” he said, “and now rats come up at night and bite me.”

Lill was shocked and rushed to town to buy a Japanese woven mattress, lightweight, and clean smelling. But what about the rest of the patients? She remembered a pastor who had once visited and stayed at their home. He had told her, “If you ever have a project my youth could help you with, you must let me know.”

So she sent a cable, WOULD YOUR YOUTH BE INTERESTED IN GIVING BEDS FOR LEPERS AS A CHRISTMAS GIFT? A BED COSTS \$1.00 EACH. NEED 650 BEDS.

By Christmas time all the patients had comfortable beds and they know that someone, somewhere had cared. Lill taught the lepers that happiness comes from doing things for others. “People did things for you,” she told them, “Pass it on. This is your gift for God.”

The women wondered what they could ever do. Later they came to Lill and said they thought of something. “Those of us who have hands, could wash hair once a week for the women that have no hands. Would this do for a gift to God?”

Lill assured them that acts of kindness like that would be a beautiful gift for God! Matthew 25:40 NIV says, “Whatever you do for the least of these brothers and sisters of mine, you did it for me.”

This Christmas season, may each of us give to our Father a gift of love—a gift of doing something for someone in need.



***God's work needs good methods,
good money and good men.***

Why Should Mennonites Read Fantasy Stories?

Sheri Yutzy, Huntsville, AR

Anabaptists have traditionally viewed fantasy stories with caution, if not prohibited them entirely. We look for practical ways to live as Jesus taught, ways that uphold structure and stability. Imagination cannot be rationalized or put to work in the same way as other more practical matters, and it may seem easier to maintain our tidy worldview if we keep it pushed to the side.

But are we missing part of what Jesus taught when we refuse to allow imagination to shape and fuel our faith? He taught that we must have faith to enter His kingdom. Faith—trust in something unseen—needs more than rational thought.

“All of us have a rational and an imaginative side to us. You could call it the ‘head’ and the ‘heart.’ Most of us are more, often much more, inclined to one rather than the other. Each of us ought to try to integrate these two sides of our humanity,” writes

Stephen Russell, instructor at Faith Builders Educational Programs.

We need our head and our heart. To cut off the imagination is to cut off part of who we are as eternal beings.

My goal in this article is to suggest that fantasy stories can help us integrate our two sides of humanity and become a more complete people. I believe there *is* good in fantasy stories, and that good may be experienced and enjoyed by Christians if used wisely.

What are fantasy stories?

Fantastic has become a common word, used as a description of good things. We say, “fantastic job!” to someone who has done well. We call the food at our favorite restaurant “fantastic.” But what does fantastic really mean?

Webster’s Collegiate Dictionary defines it as “conceived or seemingly conceived by unrestrained fancy,” or “so extreme as to challenge belief.”

Fantasy stories, depending on how

fantastic they are, usually push the boundaries of our belief. They may include people and places and things we've never seen or may never see. They require us to use imagination.

How can this help us become more complete as people? Let me show you some examples in Jesus' life.

Jesus was and is fantastic.

We are a stoic, strong people, many of us from Swiss or German background. We work hard, care for our families, promote community, and thrive on structure. These are good things, excellent things. But they can create in us a mindset that is uncomfortable with who Jesus really is. They can tempt us to cling to our rational side (our head) and push aside our imagination (our heart). But our heart and imagination are what we need to trust Jesus like a child.

Throughout the Gospels, Jesus says and does things that challenge the beliefs of those around Him. John 6 records two instances where Jesus said or did something unbelievable, something fantastic.

Verses 16-21: "And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come unto them. And the sea arose by reason of a great

wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went."

Not only did Jesus walk on the water, but when He entered the ship, it was transported immediately to the other shore. The disciples had only rowed around thirty furlongs, about three miles. The section of the sea they were crossing is six miles across.

Later in John 6 Jesus teaches that He is the bread of life. In verse 56 he says, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Note that this teaching was so hard to believe that "From that time many of his disciples went back, and walked no more with him."

In Matthew 26, at the Passover supper, Jesus gave His disciples bread and wine and told them to eat and drink in remembrance of Him, for it was His body and blood.

Our interpretations of these passages have been that Jesus meant for us to drink grape juice or wine, eat unleavened bread, and confess our sins before the church several times a year. But is that an overly-rational way of putting aside what

Jesus was truly saying? To eat his flesh and drink his blood was to dwell in Him and be, quite literally, one with Him. How much time do we spend pondering that concept?

It's hard to think about. It requires more imagination than we have. But unless we try, we will lose the point of taking communion. Communion is a good thing, beautiful and sacred. I want to let my heart think of being one with Jesus so I don't miss the point of such a beautiful sacrament.

These are two of many fantastic things Jesus said and did. We say we believe these things really happened. We must live as if we believe with our hearts as well as our minds.

Jesus lived and lives in a higher reality—the kingdom of heaven.

Jesus spoke over and over of the kingdom of heaven. In Matthew 4:17 He said, "Repent: for the kingdom of heaven is at hand." The kingdom was near, and as He says in Luke 17:21, "The kingdom of heaven is within you."

How can a kingdom be within us? It's a matter of perception. Our lives alter drastically when we perceive truly, as Jesus did. God perceives another reality, and He invites us out of our perception and into His.

Most of us have grown up thinking we believe in Jesus, His resurrection, the oneness of the Trinity, and many

other things that look unbelievable to someone unsaved. But do we truly see the kingdom Jesus has invited us into? While our parents and communities influence us, we must develop our own perception of the kingdom of heaven.

"Used well, imagination can clarify and enliven a truth that we've long known but haven't responded to," writes Mr. Russell. "Integrating [our minds and hearts] ... may mean awakening something in us that we weren't aware we had. This is part of becoming fully human, which is what God does in us as we become more like Christ."

Fantasy stories of other realities can stretch our minds and awaken our perception of the kingdom of heaven. Stepping beyond our frustrated, troubled reality into another can strengthen our trust in a God who is working in us to make us like Christ. To limit our imagination to *only* this world is to cut off our minds from the world *above*.

A famous storyteller writes this: "Life itself is a story. So, too, is your life situation—your job, your roles, and relationships. How we perceive that story determines how we experience it. *We see the world not as it is, but as we are.*"

When Jesus looked at the stormy sea, He didn't see the storm. He saw

our Father holding Him. He knew that through our Father, He held the power to calm the storm.

We can live in that reality with Jesus. Jesus says, "If any man serve me, let him also follow me; and where I am, there shall also my servant be." As Jesus' servants, we live in the kingdom of heaven with Him. As believers we *live* in this world, but we *perceive* another world.

In conclusion:

Jesus' fantastic life and words must call us to a deeper trust and belief in Him. We must try to see the kingdom of heaven within us as He did. Stories that challenge our belief in our rational reality may make us uncomfortable at times. They may seem foreign to our practical mindset

as a people. But they may also push us to pursue Christ in all His fullness, to accept with the faith of children His presence in us. They may open our eyes to the kingdom living just beyond the skin of this world.

Regardless of your position on this matter, may you continue to seek Him and find Him each day of your life.

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The writings in Thinking Generation are published here for the first time. They seek to identify and address issues that today's Anabaptist young people ought to be sitting up and taking note of. Submit your comments and/or proposed material for the column to gideonutzy@gmail.com.



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Abbreviations used: Ed=Editorial; HH=Helpers at Home; JM=Junior Messages; SM=School Matters; Med=Meditation; MA=Mission Awareness; Obs=Observations; P=Poem; RR=Reader Response; Y =Youth or Thinking Generation.

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Periodicals

THOUGHT GEMS

Less time spent in seeking the limelight will save on the energy bill.

• • • • •

He who stands high in his own estimation is a long ways
from the top in God's estimation.

• • • • •

Beautiful skin may cover a crooked mind.

• • • • •

Pride of learning is the greatest ignorance.

• • • • •

Emergencies never happen at the right time.

• • • • •

No day is dark if the Son is present.

• • • • •

We are not alone if we are alone with Jesus.

• • • • •

Learning self-control must come before we would control others.

• • • • •

Sunday school teachers, to be prepared, must be pre-prayered.

• • • • •

Little heart for the lost? Little heart for the Savior.

• • • • •

Humility: The triumph of mind over flatter.

• • • • •

Cheerful and generous giving: A thermometer of our love for Jesus.

• • • • •

The poorest man is he whose most important wealth is money.