

The Heartbeat of 
The Remnant

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The Berean Voice 



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"The Berean Voice" is an outreach ministry of Faith Christian Fellowship, a church located in Holmes County, Ohio. It is operated by a board of directors, which ultimately answers to the elders of the church.

As a non-profit ministry, we desire to work with the Lord, for without Him we can do nothing. We are trusting God to provide for the ongoing work of this magazine and our other outreach projects through the free-will offerings of His people. Would you join us in prayer for this work and ongoing need?

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~ *The Berean Voice Board*

It is our goal that the content of this magazine bring honor and glory to God. All Scripture quotations are taken from the King James Version unless otherwise notated. In the event of discovering any errors in content or detail, please count it to our oversight and kindly bring it to our attention.

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Greetings of love in the name of our Lord and Saviour, Jesus Christ. We trust you are in good health -3 John 1:2. It is also our desire that each of you are enjoying a healthy, vibrant relationship with our Lord. His goal is that each of us would “draw near to Him” (James 4:8) in a true and living way so that we might have an abundant life, -see John 10:10.

In February of this year, several of our board members were asked to travel to Manitoba, Canada to share with four churches regarding how churches can help the struggling individuals in their midst. Later, in April, several of us were again asked to travel to Colorado to share with believers there on the same issue. This is one of the burdens we, as a board and as a church have—that of churches helping their own “in-house”, instead of continuing to follow the normal method of “out-sourcing” (to counseling centers) those needing help.

There are many people today who are struggling to find their way in life. When I was a youth I was only aware of at most probably ten counseling centers that were openly used by the conservative Anabaptists. Of course, there were always the Psychologists and licensed counselors, but the centers which were specifically geared towards the views and needs of the Plain People were few and far between. However, the waiting lists of folks “needing” the services of these facilities kept growing until it didn’t seem right to make them wait so long when they were in such dire straits. Thus, churches organized committees, worked with their local zoning boards, and passed the offering plate, all in an effort to build one more counseling center—thereby doing their part to help stem the overwhelming tide of folks needing help.

I am aware of somewhere between 20 and 30 facilities, centers, or organizations that have sprung up over the last 20 to 30 years. That’s roughly one such institution per year for the last 25 years. This is only the centers that are specifically geared towards the plain people; it is not counting all the ones that have been established with a focus on the evangelical community. It also is not counting all the state-approved faith-based programs.

Recently, I heard of one such center that was built *in* a plain community, *by* the plain community, and *for* the plain community. I was told this facility cost roughly half a million dollars to build and get into operation. Consider that—only one of these centers costing half a million. How much have some of the rest cost? Then what about all the ongoing costs that are necessary to operate one of these places even for just one year? There is all the staff, all the food, all the utilities, and all the maintenance.

Traditionally, the plain people have been known to be very frugal and thrifty with their money, very ingenious with figuring things out that are simple and that work, and very industrious in their work ethics and accomplishments. So, what if in this area of “helping people” there would be a way to do it that would require less effort, less money, less people, and less land set aside? What if there wouldn’t be a need to send people away to become trained counselors, thereby saving that money and time? What if there was a way to help those within our own churches that was simple enough that any Christian could be involved? Finally, what if there was a way to help the struggling individual in a manner that brought about change that was much quicker, longer lasting, and that brought about unity in the local church body and was focused on reconciling estranged individuals with each other and with God?

Lately we have been trying to formulate some of our burdens and goals about this whole issue into a simple concept so it’s easier for others to understand. For now, we came up with the idea of focusing on and using what we are calling a “Discipleship Model”, instead of the normal “Counseling Model”. We believe this model is more closely in line with what we see in Scripture and this is the method we have endeavored to use for the last number of years. We have made a lot of mistakes and have learned a lot through trial and error. However, with multiple years of experience behind us we can safely say that the more we follow the clear teachings of the Bible on these matters, the more issues are resolved, the more people find peace and rest, and the greater the unity a local church fellowship experiences.

We find that by using the term *Discipleship*, instead of *Counseling*, or *Soul Care* (or any one of the various other common terms people use today) there is a dramatic change in understanding about what is happening. Here are some of the biggest differences we see in the two models.

The Counseling Model

- The problem is seen as unique and specialized
- The person is perceived to be a victim of circumstances or abuse
- The counselor is expected to be a professional or at least a trained specialist
- The problem is perceived to be a major issue requiring many intense hours over many weeks or months
- It is expected to take an extended amount of time to remedy (i.e. many, many meetings)
- Usually only one side of the story is listened to—the counselee
- Usually the rest of the family is kept at arms-length and in the dark
- Many times, communication with close family

A Good Name

Lee Rufener

Athens, WI

*A good name is rather to be chosen than great riches.
-Proverbs 22:1*



What's in a name? Those who name their business usually choose a name to represent them well and attract attention, so potential customers will be inclined to engage in commerce with them. The title of an article or a book should utilize a few choice words to convey the general content of the message. Those who name their children these days...well...I have no clue where they come up with some of the names and why they call their offspring such. An elderly man humorously suggested to me that they throw something on the floor and name their child whatever it sounds like. Some name them after famous people, influential relatives, or perhaps just to be unique. My name, Lee, considering its surname use in China, Korea, and Vietnam, is the most popular name in the entire world with more than 100 million people using it. This is not what Solomon is referring to when he talks of a good name. A business may or may not live up to its name. So, may the character of a child exceed or fall short of the meaning of his name.

“A good name” as is prescribed by Solomon, speaks in reference to our reputation. *Even a child is known by his doings, whether his work be pure, and whether it be right.* -Proverbs 20:11 The native American Indians would often wait until the character of the child was established before a permanent name was given. In the Bible, Moses was known for his meekness, David for mercy, Abraham for faith, Caleb for courage, and Thomas for doubting. But these associations probably came after their decease.

The good name mentioned here is something that we can establish while we are living. It is when you can be depended upon to do what is legally and morally right whatever the cost. It may take years to establish a good rapport, but only a few brief moments to demolish it. While some may defame our character, a good name will eventually overcome such scathing remarks. *Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.* -1 Peter 3:16

A good name is essential for good living. Or, as the old proverb states: *Fire, water, and a good name.* Today there seems to be a growing laxity among earth dwellers of being careless about what others think of them. This, of course, is a virtue when it comes to being *not conformed to this world.* But its weakness will certainly be manifest when striving to be *transformed by the renewing of your mind.* -Romans 12:2 We dare not imagine that a good name will one day arrive in a neatly wrapped package upon our doorstep. *If wishes were horses, beggars would ride.* A good reputation must be earned and will only be obtained by resolute and principled action in our daily dealings with others.

A good name, then, is the reciprocal reward for our labors as we earnestly seek to...

...represent God's Name.

Esau despised his birthright simply by his lack of care. The first step in securing a good name is to value it. It is no sin to be well thought of so long as it is for godly character. As Christians, we represent the image of God to the people of this earth. *Ye are our epistle written in our hearts, known and read of all men ... written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.* -2 Corinthians 3:3 Our life may be the only Bible some folks will ever read. *The disciples were called Christians first in Antioch.* -Acts 11:26 This was no creative title that they flippantly affixed to themselves; it was a good name well earned.

...honor our parents.

It is impossible to fulfill *the first commandment with promise* while owning a bad name. The black sheep will always bring shame to his parents. Children may mar a good family name with a few dark strokes. While Jacob attempted to live peaceably among the inhabitants of Canaan, his sons limited his good intentions by dealing deceitfully with the Shechemites. *And Jacob said to*

Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land. -Genesis 34:30 I have yet to see a bumper sticker read, “My child is an honorable inmate at the county correctional institute.” Children’s children are a crown to old men but only if they represent noble character.

...do commerce in business.

While some in carnal pursuits may seek a good name as a means to attain wealth, it is still a solid principle with godliness at its roots. Word of mouth is often the best advertisement that a business can have. It can also be a major obstacle if we bear a poor reputation. *He that hath an ill name is half hanged.* One business client of mine said, “Cheat me once ... shame on you. Cheat me twice ... shame on me.”

While some may attain wealth by their good name, the Wise Teacher instructs that we may need to forfeit great riches in lieu of a good name. This is where we often meet our challenge. A good name is not attained by conservatively protecting it from evil smudges, but by injecting good into every relationship we encounter. It is not to be won by gloriously scaling the highest mountain, but, rather, in the lowly trenches of our small daily tasks.

He that would be established in a good name must ...

...be true to His Word.

The lip of truth shall be established for ever. -Proverbs 12:19 People have a right to depend upon us when we say we will do something. Better it is to say “no” and then do it, than to say, “I will” and fail to do so. There are times when our plans may change. We cannot always help that. But we can inform the other of the change and ask for pardon. *Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. -Titus 2:8* Another dimension of this is when people are habitually late. While we may not have said that we will be on time, it is a breach of an understood agreement. We show that we do not value the other’s time by making them wait. Sometimes delays cannot be prevented, but habitual promptness will go a long way in establishing a good name.

...return borrowed items.

The wicked borroweth, and payeth not again. -Psalm 37:21 Often when we borrow something, it is to save the money of having to purchase the item ourselves. The early church *had all things common -Acts 2:44* and seemed to thrive on this principle. To use the possessions of another is often good stewardship and it creates a sense

of brotherhood that honors Christ. However, even in these situations, it is easy to forget that *the borrower is servant to the lender. -Proverbs 22:7* This may prove frustrating at times, for some items may be in disrepair when we get them. Perhaps the tool is half worn out when it arrived and fully ready for retirement when we are finished. I wonder if this wasn’t the case of the axe head that departed from the handle as the young student of Elisha was *felling a beam. Alas, master! for it was borrowed. -2 Kings 6:5* We have a solemn responsibility to return the item as soon as possible and in the same condition (or better) than it was when it was entrusted to our care. In order to establish a good name, we must forget about the money that it takes to return it in decent shape and reckon ourselves as a servant until the item is secured back to its owner.

...associate with Godly people.

We are influenced by the people we associate with more than we realize. It is difficult to rise above the company we keep. *He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. -Proverbs 13:20* *Be not deceived: evil communications corrupt good manners. -1 Corinthians 15:33* Unfortunately, it seems that the atmosphere of any given setting usually declines to the lowest denominator. We naturally gravitate toward those who are of similar spirits with our own. Therefore, the people whom we befriend, and esteem will inevitably have an immense impact upon whether we secure a good name or an ill one. While Christ was known as a *friend of publicans and sinners, -Matthew 11:19* he carried no associations with their sins. Most people today who often find themselves in the company of sinners ought to closely examine their motives for being there, lest they become like those acquaintances and forfeit a good name.

...be driven by integrity.

The just man walketh in his integrity: his children are blessed after him. -Proverbs 20:7 Integrity is doing what is right regardless of the circumstances. Job’s wife was appalled that her husband would still retain his integrity under the dire circumstances that had befallen him. We are, likewise, tempted the most when things are not going well. Like a teabag, the flavor of our Christianity is often revealed when we find ourselves in hot water. But, apart from our trials, we must be consistent in our daily living as well. Though man may be fooled for a season, God sees through our *eyeservice* and will not allow us to have a good name for long if we do not embrace integrity. A good name is secured by quality workmanship done with a good attitude. Integrity makes no excuses but acknowledges and learns from mistakes.

...be orderly and consistent.

While many souls have been fanatically impressed with “spirit led” Christianity, a good name is rooted in being predictable and consistent. Most of the unpredictable variety are simply hearts that have not endured the discipline of spirit that a good name calls for. Daniel’s foes could find no fault in the man and knew they would need to attack that which was his strength: his orderly and consistent walk with his God. *Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.* -Daniel 6:10 Some, in our day, will leave their windows shut under such circumstances. Others, who have not subjected themselves to such discipline, and, though they never *did aforetime*, will begin the practice just to buck the system. But Daniel’s environment played no part in determining his movements, for his orderly course was already determined and the king’s edict could not unsettle it.

...seek the good of others.

They lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof. -Proverbs 1:18, 19 As members of God’s Kingdom we must reject the gain that comes from another’s loss. The familiar saying, *Finders keepers, losers weepers* must be foreign to us. If it is not a good deal for all parties, it is not a good deal at all. Our counterparts seem to know whether we are seeking to exploit them or if we truly care for their wellbeing. There are people (even whole societies) that will automatically offer less for a product, even if the price is fair to begin with.

...let actions speak louder than words.

Most men will proclaim every one his own goodness: but a faithful man who can find? -Proverbs 20:6 Our behavior must match our belief. Our walk must measure up to our talk. Our character must be in conjunction to our confession. Most of the time when men speak of their own merits, it is because they lack sufficient evidence to convince anybody of the fact. *The more he spoke of his honesty, the faster we counted our spoons.* While our own words can corrode our good name, the words of another cannot. A man who is secure and blameless in his own actions cares little about the verbal assault to his character. *We don’t speak great things ... we live them.* - Justin Martyr and *Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.* -Proverbs 27:2

Unfortunately, some of us may have inherited an ill name or else have defiled the one we have. *Where there is life ... there is hope.* It is never too late to begin the restoration process. Perhaps the Lord will *restore to you the years that the locust hath eaten.* -Joel 2:25 Zacchaeus seemed to be a man of ill repute among his countrymen. It was upon his recognition, repentance, and restitution that the salvation of the Lord visited his house. While the renovation of his name required him to part with a major portion of his great wealth, we are assured that the good name he enjoys today was well worth the investment.

As a young man, my parents affixed a brass plaque on my bedroom wall. It greeted me every morning when I awoke and stood as a sentinel on watch at the close of every day. Though I have not always attained to its instruction, it has become a permanent stamp in my memory and now hangs on the wall of my son’s room today. It reads:

A Good Name

You got it from your father; it was all he had to give,

So, it’s yours to use and cherish for as long as you may live.

If you lose the watch he gave you, it can always be replaced,

But a black mark on your name, son, can never be erased.

It was clean the day you took it, and a worthy name to bear,

When he got it from his father, there was no dishonor there;

So, make sure you use it wisely, after all is said and done,

You’ll be glad your name is spotless when you give it to your son.



Missions in Today's World

Barry Grant

Arcahaie, Haiti

Looking back at the years before my conversion isn't easy. I was the youngest of six children. My parents were members of the Apostolic Christian Church in Latty, Ohio. We grew up hearing the Bible and going to church regularly, but something went wrong. I was a young boy when people realized I had an anger problem. I remember visiting a psychiatrist who started me on medication. “Take one of these pills each day and things should stabilize,” I was told.

As soon as I hit my teens I began going down the road of drugs and alcohol. I was always looking for my next high, living life to the fullest and as close to the edge as one could get. With this type of living I found myself in jail many nights. There I would reflect on my life, and I hated it. People would say I had a lot going for me, but I would always find a way to mess it up. Football was a good example. Even though things were going well, I had too many run-ins with the law, which ended my career. My daughter was another example; after many court cases, full custody was granted to her mother. After high school I joined the Marine Corps., which I, along with many others thought would straighten me out. However, after two years of service I was sent to prison on drug charges; then upon release, I was discharged from the military.

There were times I would think about God and about Christianity, but I always seemed to remember the hypocrites that were in the church. I always tried to be real and I did not like hypocrites.

I had found a good job and made enough money to support my life style. Then one night, after another regular fight with my girlfriend, I decided I had had enough, so I grabbed a bottle of pills. I later read that as few as thirteen of those pills could kill a person, and yet I had taken the whole bottle, nearly one hundred pills. However, I awoke the next morning as if nothing had happened—Praise the Lord for His mercy!

One night not too many days later I was out on the town and was arrested for driving under the influence. It was the

eighth time I had been arrested on the same charge, but that night in jail something happened that changed my life forever. After many severe car accidents, drunken fights, jail terms, near death experiences and suicide attempts, the living God opened my eyes. Three weeks later, I was a converted man. In that jail cell I had told God if he could change me, change who I was, and take away all the sin that bound me so tight—if He could do all that—I would serve Him forever. I told God I would say what He wanted me to say, go where He wanted me to go, do whatever He wanted me to do. And He saved me; all things became new. I never drank again. I never did drugs again. I never smoked again. It was a miracle. Little did I know that my twin brother was getting converted at the same time, but that's another story.

I knew God had a plan, and I wanted to be a faithful servant. I wanted to be a part of it. With some godly counsel from our oldest brother, we set out to seek the will of God in our lives. We started going to a Protestant community church, which is where I met my wife, Julia. Later, after some clear biblical disagreements, we left that church and started attending a small church closer to home, which we didn't realize at the time was a Pentecostal church. There we met some Godly people, but again we didn't see eye-to-eye on some major issues. After this we spent two and a half years home-churching with four other families.

During this time, we focused on witnessing to the lost, wherever we were. Many times, we were rejected. I lost all my friends which didn't bother me, but the fact that they were headed for an eternity in hell, certainly did. I didn't know much, but I did know that I had the answer. I had what everyone needed! I made many mistakes those first four years, and I regret them now, but I see how the Lord is still using them to make me a stronger Christian and a more broken man.

In 2015, my wife and I (having two young children) became members of the Allen County Christian Fellowship in New Haven, Indiana. Later that same year I was asked by some brothers to go to Haiti for four days to do some

preaching, to which I gladly consented. After getting my passport, I was leaving the country for the first time in my life. When I returned home I was very thankful to be back, and yet I was shocked at everything I had seen. I remember standing in our backyard with my two-year-old son, thinking about the rest of my life. I felt God calling, but “no, surely not,” I did not want to go to the mission field. I went inside the house and told my wife, “I think God might be calling us to the mission field.” I was not sure what to think. We decided to spend some time praying about it. Within that week I was asked by two different churches if I would consider moving overseas. I could hardly believe it. After more prayer I told my wife that if we were going to become missionaries, our church would need to be the church to send us. That Sunday I was asked by one of our elders if we would consider moving to Haiti to preach the gospel. I said yes.

We have now been living in Haiti for more than two years. I spent most of those first two years travelling from church to church preaching a message that has been all but forgotten, a message that is only spoken about, but not frequently lived. After spending time with more than one hundred churches, I believe there is a great need for our Anabaptist missions to get back to the Bible, to stop lowering the standards, and to show the life-changing power of the True and Living God (-see Acts 17:22-31). True, there are great physical needs, but there are even greater spiritual needs.

When you think of missions, what comes to mind? I believe we probably see it somewhat differently today than the early believers did. Most people, when asked what they think about missions, respond by saying, “Helping the poor,” “Feeding the hungry,” or “Building homes.” Most people talk about a building project or a trip to “explore” a different country, take some pictures, and try to help some poor people. You hardly ever hear anyone say anything about the Gospel; few people seem concerned with the souls of man. I am not trying to say that we should not be concerned with the physical needs of the poor. I am trying to say that we should first be concerned with their souls. *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? -Matthew 16:26.*

I realize this topic could seem confrontational, yet I don't wish to offend anyone. I simply have a burden that we make sure our focus on missions is right. First, I believe we must realize that few countries are like America. Most countries are what we would call “living in poverty”. But, is it really poverty? Or is it just different than what we have known our whole life—a life of luxury and prosperity, where

everything we need or want is at our fingertips. Let me give you an example. There are parts of the world, especially in Africa, where there are groups, or tribes, of natives. These people have little or no morals. Many are hungry and some even cannibalize each other. They kill each other, worship evil spirits, and have many wives. They live differently than we do. They live in small huts, have no power source, no food stores, and no modern clothing. They are very poor. I have read about missionaries traveling into these villages, and they are going for one reason only—to share the Gospel. I have never read about groups going there for the sole purpose of building new homes or taking food or clothing. I also have never read about a youth group going to a village like that and snapping pictures and having an ‘awesome’ time. I believe people have possibly built homes and gave them food, but it was for the sole purpose of opening a door for the gospel.

So, what am I saying? Simply that I believe we should rethink missions and put the Gospel of our Lord Jesus first. I read somewhere that there are over 12,000 missions here in Haiti, and yet this country is still very far from God. People are killing one another for money in public. Greed is rampant, and I believe it's because they are getting a taste of something they will most likely never have—an American life. So why are there so many missions with so few results? Could it be that some of these missions are not focused on sharing the Gospel at their poverty level? Perhaps they are sharing an Americanized Jesus. Or maybe in their efforts to try to “help” the perceived needs of the people, they are actually presenting another form of the “health, wealth, and prosperity gospel,” one that is simply just further down the ladder of prosperity. Or worse yet, maybe they are simply promoting another Jesus—one that does not care *how* you live, only that you live prosperously. A Jesus that does not care about our sin, but rather that we have a good life—here, and now.

When I see a lost soul, I think one thing—“This person needs Jesus!” If he dies in this state, he will be lost forever! Maybe it's because I have seen so many die without Jesus, die fighting to have the American dream. Just yesterday, I saw a man die. A man, who, many times, I had tried to tell about Jesus or to give a gospel tract. He was shot three times in the back. As he was taken away, I couldn't help but think, “If only you would have repented and taken the road less traveled.” Who cares what his house looked like, or who cares how much money he had?

Now I'm guessing there are people who will say, “Barry, maybe if you would have given him some physical things he would have softened to the gospel!” To that I would say we need to be led by God's Spirit in these things. There are

thousands of people here in Haiti ‘giving’ all kinds of stuff, yet people here are harder to the Gospel than ever before. Since there are so many people giving generously, that is all the people want. People come to our house daily asking for money, food, clothes, radios, smart phones—you name it. However, I have yet to see someone come wanting to be disciplined.

Maybe what we think is “true help,” really isn’t. Let me give you an example. Picture with me a small village, made up of mostly family members. Two brothers go out and work in the fields each day, and they are excellent with the pick and hoe. They get paid about four dollars per day and they are content. They love their families; they enjoy going to church together and living together. One day an American observes the men working in the fields and admires their work ethic. After the work day he approaches one of the brothers and talks with him. He grows to love and admire the man and asks him if he would take him to see his home. The American can’t believe that he lives in such a poor place with his wife and children. He nearly loses it when he hears that he only makes four dollars a day. So out of the goodness of the American’s heart he calls a few friends back home and they get enough money around to build a nice new home for him. Then they begin sending clothes and other modern things to him. Since he could not support his family properly on four dollars a day, the American sends down some money for him each month. Soon this Haitian’s brother notices that he isn’t interested in going to work in the fields with him anymore and questions him. The other responds, “why would I go work hard, for a little bit of money?” The two brothers that used to love each other so much, soon have little in common; the one is wearing stylish clothing and is usually playing with his smart phone. He doesn’t seem to have time for his family anymore, since he now has many other friends. He also doesn’t see the need for church anymore. Jealousy soon rises between the families and often this story ends in murder. Meanwhile, there is an American living back in the States in complete luxury, with a photo on his refrigerator of a Haitian family that he tells everyone he is ‘supporting’.

I know that Christians are supposed to give and help the poor, but are we really **helping** them? Please don’t take me wrong—there are times to build homes, or to send money and food. A good example is after a tragedy or natural disaster, it is a perfect time to show the love of Jesus, to help people who have just lost everything they have. But when the storm settles do we just go home? Or do we prepare them for the next storm or the next trial in their lives? I know of one mission here in Haiti that does some rebuilding of homes and feeding the poor, but they

do their homework on who needs the help and strive to be governed by God’s Word.

One day while in Port Au Prince on errands, I ran into a missionary who had been in Haiti for nearly 30 years. As we began sharing, I couldn’t help but notice a Haitian man standing nearby waiting on the American. He did not look like your average Haitian; he looked rich, he had fashionable clothing on, and gold anywhere he could put it. The Haitian also had tattoos all over his body—head to foot. I finally asked who the Haitian man was. With a big smile the American responded, “The first time I came to Haiti, almost 30 years ago, a small boy followed me around tugging on my pants. Barry, this is that small boy. He has been with me ever since.” Many thoughts went through my mind, but I had to think, “Yes, this missionary has helped this Haitian overcome hunger, poverty, and a bad life. Also, he has probably helped him through school, helped him get an American visa, and helped him build a nice house. *But what about his soul??!*” As Americans I believe we feel guilty living the way we do, so we try to bring the poor up to our level, which is what missions have seemed to become. What about those of us who call ourselves Anabaptists? Are we following in those same footprints? God help us!

My objective here is not to pick apart other missions. My burden is that we need to send anointed men with a burden and a fear of God into the mission field. Then, and only then, will we start to see some results, people turning back to God. I believe we need to send preachers, evangelists, and teachers, not just nurses, well drillers, masons, and carpenters.

After living here in Haiti for a few years, I have seen many terrifying things, things that make my heart sink. But what saddens me the most is when I see what many churches from America are doing to this country—promoting all their liberal ideas and turning Christianity into a big party. After all, who doesn’t want to go on a mission trip when it involves warm weather, a beach, and a chance to hang out with some people who think you’re a super hero? Who doesn’t enjoy making someone else happy? I believe if we first sought out the heart of God before going to another country, we would be able to look past their poverty and see what they really need—a relationship with the King of Kings, who has promised to take care of His own. *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. -Matthew 6:33*

Please pray for us as we endeavor to raise the standard of Christ in a lost world.



A Prudent Christian

E. S. Gutwein

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A sleepy driver is a threat to himself and to others. His dulled senses and his weakened reflexes can prevent him from discerning danger on the road and can keep him from noticing traffic warning signs along the way. A drowsy Christian is not much different. He is a menace to himself and others. His lack of spiritual sobriety undermines his discernment and prevents him from noticing danger signals along the way. We must be prudent and alert, growing in Biblical discernment, and applying the reproof and counsel of others to our own situations in life.

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished. -Proverbs 22:3 & 27:12

A prudent Christian considers warnings and applies them wisely to his own life. A warning is a statement or an event that signals possible or impending danger. It can take the form of a traffic sign, a blinking light, or a sticker. Spiritually, it can come to us through a friend, a spouse, a preacher, or even a stranger. Biblical warnings may be shared individually (one-on-one) or with multiple people at the same time through any number of the available means of communication. Sometimes warnings may come directly to us from another person. At other times it may be indirectly, such as when an accident stops us in our tracks or when someone else's choices and the ensuing consequences remind us that our own way of life is not pleasing to God.

Often, warnings are unpleasant. They come at inconvenient times. They come swinging at us from people we may not know well or even appreciate very much. But bitter as they may feel, they have the potential to save us from even more unpleasant situations. They help us see danger from a distance before we ourselves end up feeling the searing heat of a hot engine, the hardness of a slippery floor, the whack of a cow's tail, or even much worse.

Much can be said about "learning things the hard way" or "going through the school of hard knocks." But even though spiritual awareness and discernment that comes from personal experience will keep us from many unpleasant things in life, warnings can help us become aware of a hazard before we ever need to experience it. The Bible says that he who regards reproof is prudent (Proverbs 15:5). However, a person who utterly dislikes and constantly resists reproof is in danger of forsaking the way, as Proverbs 15:10 says. *Correction is grievous unto him that forsaketh the way -Proverbs 15:10.*

There are some among us whom, through past experience or spiritual insight, the Lord uses to expose and define the work of the enemy on our current paths of life. We must open our dull ears and listen to what they have to say. The Bible teaches in many places that refusing to listen to reproof is not wise. Proverbs constantly speaks of this. It says that those who hate and refuse reproof are erring (10:17), are brutish (12:1), despise their own soul (15:32), and shall die (15:10). In another place it says, *The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise -Proverbs 12:15.*

Warnings are only as effective to us, as we are in interpreting and applying them to our own situations. Speeding through red lights and hitting the brakes at green lights doesn't mean the traffic lights are useless, but rather that we are reading them wrongly, or perhaps we are not paying attention. Running a stop sign has more to do with our own lack of understanding or willingness to make use of an important signal, than it does with the effectiveness of a red piece of tin. This points to our fundamental need for spiritual awareness, understanding, discernment, and concern, all without which we helplessly drift away, *tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; -Ephesians 4:14.* There are others who would be more than willing to sit in our driver's seat if we aren't.

You will find in life that warnings are very helpful and necessary, but if you want to be prudent, you must invest time into developing your own awareness of right and wrong through your personal study of God's Word. You need to keep a watchful eye and be concerned about the truth. Many Christians seem to think that they can reach maturity and stay in the truth simply by coasting down the river of life on a boat called 'Heaven-Bound'. But during a time when even Christ questioned whether there would be faith on the earth, we must feed on the strong meat of God's Word. And for this we must have our senses exercised in order *to discern both good and evil -Hebrews 5:14.*

A prudent Christian is a discerning person; one with keen insight and judgment, who is concerned about the state of his soul and of others. He is also one who is developing a growing understanding regarding the dangers of life. This doesn't mean he has no more need for advice, admonishment, or warning, since someone else may have already traveled the unknown path he may

be about to follow and knows where the dangers lie. A prudent Christian has learned to manage the information he receives. When he is warned about a danger, he does not ignore the warning, but considers it and applies it in the most edifying way. When he is prompted by the Spirit to take a closer look at a matter, he takes his Bible knowledge and compares everything with Scripture. Then if he is wise, he will internalize what he has learned, adjusting his life according to Truth and sharing his conclusions with

others who may benefit from it as well.

A prudent Christian will consider reproof and counsel. He will do what it takes to be more discerning between that which is right and wrong, correct and incorrect, truth and deception. Jesus said, *Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves -Matthew 10:16.*



...continued from page 3

members is forbidden or at least censored

- The focus is on the feelings or the emotions
- The meetings take place behind closed doors and are strictly confidential
- Usually the “hurting” person is met with alone—one-on-one

The Discipleship Model

- The problem is seen as being a normal outcome of living in a fallen, sinful world
- The person is understood to be a normal human being that was either sinned against or they simply need to be converted or have their mind renewed according to the Truth of God’s Word.
- It is best to have more than one person involved in the discipleship and all are understood to be walking together through the specific problem, each one recognizing that they are made of the same stuff (Psa 103:14) and passions (Jam 5:17).
- The problem is recognized to be a normal struggle of humanity, requiring the work of the Holy Spirit to convict, enlighten, and change
- In most cases, resistance to God's Word, His Spirit, and His transforming power is understood to be the only hindrance to change happening in a person's life. Therefore, the longer a person resists, the longer it takes for change to occur, both in the present and ongoing.
- The problem is understood to arise within relationships, therefore the immediate family is included in the time spent together—that way the problem is seen quicker and everyone involved can be disciplined on their part
- Communication with close family members is imperative to bring about more real and lasting change
- The focus is on the heart, which Biblically includes: the mind, the will, and the emotions—not on emotions alone
- The meetings take place in measured privacy, but all necessary parties are kept aware of issues that arise
- The “hurting” person is NEVER met with alone for multiple reasons
- Communication with close family members is recognized as being a part of *understanding the problem and finding a solution*
- The meeting involves the home ministry or someone appointed from the home church, so they can continue

the discipleship within the local church body. Sometimes this is not possible due to specific circumstances, so it is considered on a case-by-case basis. However, discipleship that excludes the local church leadership is always understood to be the exception.

We, as a church, have continued to see the blessings and benefits of “helping” hurting people in this way, even the more serious cases of lifetime emotional struggles, major family and marriage struggles, mental disorders, and suicidal tendencies. We have found that God is willing to be faithful and show Himself strong if all parties involved are willing to allow Him to work unhindered. We have found many other churches that have also been understanding the problem and the answer in this way and have been successful in helping their own people in a similar manner.

The Vaccine Dilemma

In the last two magazine issues in our Doctor’s Column, Dr Miggiani has been writing about vaccines. This has raised some discussion and concern. In answer to all the various thoughts, we only wish to say, “Please keep reading and wait until we get to the end of the series before drawing any final conclusions.” You can be assured of one thing, Dr. Miggiani is in no way wanting to be a social justice warrior for the cause of those either pro or con vaccines. He simply feels a deep concern about some of the dangers (physically & spiritually) on both sides of the issue and he is focused on trying to present the facts as clearly as he knows how. For this we ask your patience and kind understanding as we continue sorting our way through the issue.

The Flat Earth

Over the last several years we have been hearing a growing ripple of murmuring from numerous circles on this issue. For one reason or another it seems there is a global push on the subject. Thus, when we saw this article published in the Nature Friend magazine, we thought it would be a benefit to reprint it, thereby putting a number of facts on the table in order to keep us from being swayed by every wind of doctrine.



Inspirations in Cooking

Gleanings from an inspirational sister's meeting

Naomi Hostetler

Coshocton, OH

Eating is such a basic thing. God made food and created us with a need to eat. Like my husband says, God could have made us with a hatch to simply open up and dump in the food! Less than five minutes and you're back to work. Instead, God made us to enjoy the actual eating of food, with all its variety of tastes, colors and textures. What a blessing it is to sit down with our families and have fellowship around the table. However, as wives and mothers, we know a good meal doesn't just happen automatically. There's preparation involved. Maybe we like to cook but we're out of ideas. Perhaps, cooking doesn't come as naturally to us, yet we know it's something we must do. Our family might not notice the cobwebs in the corners, but they will notice when supper's not on the table! When my son comes in from the shop wondering, "Mama, are you going to have dinner ready at 12:00?", I don't want to disappoint him. Maybe we find ourselves scrambling for last-minute ideas of something quick to make because we've failed to plan ahead. Many times, I've found myself there and it's not a pleasant situation to be in.

Cooking—maybe it doesn't sound very spiritual—but can it be? The Bible says, *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.* -1 Corinthians 10:31. So, we actually can glorify God as we prepare food and serve it to the dear ones He's given us. Our Lord Jesus is a perfect example of caring, by preparing bread and fish, then serving His disciples when they were hungry after a long night. (John 21:9-13) Among many other examples in Scripture, the virtuous woman rises early to give meat to her household (Proverbs 31), Abraham and Sarah prepared a meal for their guests (Genesis 18:6-8), Rebekah made savory meat for Issac (Genesis 27:9), and Peter's mother-in-law, after Jesus had healed her, arose and ministered to

Thou preparest a table before me... Psalm 23:5

O taste and see that the Lord is good... Psalm 34:8

them, which quite possibly involved the serving of food (Matthew 8:14; Mark 1:30; Luke 4:38).

At times when we don't know what to make, we can ask God, and He—being faithful—gives us ideas. Our husbands and children may also have suggestions. Thinking ahead and having a plan can be very helpful. Here is one possible weekly plan—soup on Monday, beef on Tuesday, something quick like a freezer meal or sandwiches on Wednesday (to allow extra time to get ready for church); Mexican or Italian food on Thursday and chicken or fish on Friday (or one night could be "leftovers" night). Perhaps you'll decide to cook a big batch of beans on Monday and make a variety of dishes with that throughout the week—Black beans with chicken and rice; a bean and hamburger dish; beans and tortillas; maybe even a yummy chipotle supper, or some delicious bean soup. On Saturday, our family looks forward to our son's pancakes for brunch and our daughter's pizza for supper. When deciding what to have for meals, both family favorites and what is available can make a difference. Planning days ahead might not work for each person, but even deciding the night before what you'll have the next day can be very helpful. That way you can start soaking the beans ahead of time or get the needed items out of the freezer to start thawing. Another helpful practice is to keep basic ingredients on hand such as eggs, milk, and bread for those times when you find yourself in a pinch. Simple egg sandwiches have bailed us out more than once.

Maybe you're getting ready for a new baby or just feel a need to cook ahead. Like our grandson says at times, "Let's get some food going!" Preparing hamburger patties ahead of time and freezing them for 30 minutes on a cookie sheet before transferring them to a freezer bag, can be a delicious, quick meal.

Home-canned soups are also convenient to have on hand. Pizza (prepared with your little ones helping to put the toppings on) is a tasty treat to pull out of the freezer. Breakfast egg casseroles, or breakfast burritos wrapped in foil are delicious and freeze well. It's a great idea, when you're preparing a meal, to purposely make extra to put in the freezer for later. This saves time and energy in your cooking.

Unexpected company is coming for supper! Pulling out hot dogs or those hamburgers you've frozen earlier, and cooking up some noodles or pasta, makes a quick, yet tasty meal. Here are some more ideas for those times when you're needing something on short notice. A canned Dressing Mix (cooked/cut up chicken, potatoes, carrots, celery, 1 tsp. salt in a quart jar with water to fill, then hot-water-bathed for three hours or pressure-canned for 90 minutes at 10 lbs. pressure) can be made into savory chicken rice soup. Another easy and appetizing dish is to put seasoned, raw hamburger in the bottom of a baking pan, next a layer of green beans, spread mushroom soup over that, cover it with tator tots, and bake. An idea for a delicious pizza-like meal is: Place bread slices close together in an oiled 9x13 cake pan. Sprinkle oil on top, then add pizza sauce, and cheese. Top this with hamburger that has been fried with onions and seasoned. (This can be prepared ahead of time and frozen.) Then add other toppings such as peppers, onions, and mushrooms. Bake at 350° for 25 minutes, then broil for several minutes until onions and peppers are tender.

Children enjoy being involved with cooking too. Allowing them to experiment in the kitchen is a good and educational experience for them. I recall a special treat that our five-year-old son made for a date night we were having with him. He took slices of bread and topped them with plenty of butter, honey, cinnamon and raw sugar. He was so pleased to be able to serve it to us, and I still remember how good and crunchy it tasted. Another time our six-year-old daughter came up with her own creative recipe: Soak navy beans, kidney beans, black-eyed peas, pumpkin seeds, macaroni, spaghetti, parsley flakes, and popcorn kernels overnight, then cook on high in a crockpot for four hours. Add ketchup, mustard, soy sauce, salt, pepper, seasoned salt and brown sugar, to taste. It was very spicy and good, especially on butter bread. We were delighted that she had made

it by herself and we consumed it all, except for the popcorn kernels which didn't get soft!

Working together in the kitchen can be a wonderful time of building relationships and making memories as you talk and sing together. Also, sampling the food you're preparing is fun and helps children learn the art of "cooking by taste" as you season that soup or stew. Allowing enough time to prepare the food can avoid a stressful last-minute rush and will contribute to a peaceful meal time. Teaching boys basic cooking skills can be a great blessing to their wives for years to come. After we got married, my husband taught me to make really good eggs—the "dunky" kind that are lightly fried on both sides, in browned butter—yum! Our young grandson enjoys frying eggs; he also does a good job of pouring batter on the griddle, then flipping the pancakes.

What about leftovers? Maybe water and seasonings can be added, turning that casserole or stew into soup. My mother would make extra *chicken & noodles*, so she had leftovers to fry, since my father was so fond of them that way. When we were newly married my husband introduced me to "surprise eggs" made with those smaller amounts of leftovers. Over the years our family has had fun trying to guess what was in those eggs. It was especially surprising how good they were, when discovering they contained a less than appetizing leftover. Of course, there were the "interesting" combinations we came up with which we didn't care to repeat! Many times, leftover food can be very tasty heated up just the way it is, and we are grateful to God for it, knowing that so many are going hungry every day. After feeding the 5,000, Jesus instructed His disciples to *Gather up the fragments that remain, that nothing be lost -John 6:12*. What a wonderful example for us!

We all have had those cooking disasters—a major mess to clean up like unbaked pizza landing upside down in a hot oven—or a glass bowl dropping on a tile floor, splashing spaghetti sauce everywhere—even up on the ceiling! At such times we can be thankful that, like my mother would say, "At least it's not blood!" God uses experiences in life to allow us to see our reactions. What do our children see in us? Can we give God thanks in all things, even in situations like this? Maybe something happens that God uses to humble us. I well remember the day I wanted to fix a really good meal for a crew that came to

help us build our house. As the hamburger vegetable casserole was on the stove heating up, suddenly I smelled something that made my heart sink. I rushed to the stove and to my great disappointment discovered that my nose had not deceived me. Even though I quickly poured it into a different kettle, an unappetizing burnt taste had permeated the whole casserole! Needless to say, serving it was a humbling experience. At other times God will spare us those undesirable happenings. Recently my daughter was ready to pour what she thought was cinnamon into the granola, but “happened” to smell it and discovered it was cumin! What a blessing that her whole batch was not ruined.

Keeping it simple will help keep cooking from becoming a burden. My husband has been a great encouragement to me in this area. Remember that *Better is a dinner of herbs where love is, than a stalled ox [steak dinner] and hatred therewith. -Proverbs 15:17* In the Old Testament, God provided manna—a very simple, yet tasty food that could be ground or beaten and prepared in a variety of ways, such as cooking, baking, etc. (Exodus 16:23; Numbers 11:8). Simple meals will also make it easier to have company. People will not remember the food nearly as much as they will the warm hospitality and fellowship.



Don't compare your meal with what you think others might prepare or get bogged down with making a large variety of food. Our Lord Jesus does not want us to be anxious or troubled with much serving.

He said of the woman in Mark 14:8, “She hath done what she could,” and He was pleased with her. Jesus wants us to remember the one thing that is needful—to sit at His feet and hear His Word. (Luke 10:39-42) It's amazing the difference this priority makes in all of life, including cooking for our families, friends, and others the Lord brings our way. He who fed the

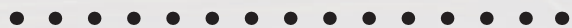
5,000 with five loaves and two small fishes will bless what we give to Him (Matthew 14:19; Mark 6:41; Luke 9:16; John 6:9-11).

How thankful we are for our husbands who work to provide food. Fixing tasty, nutritious meals and making special, healthy treats for them can be one way of saying “**Thank you**” and showing them how important and valued they are. One day our daughter was making treats for the dog to aid in his training. My husband came in and was ready to take a bite. He was quickly informed that they were dog treats! With a twinkle in his eye he inquired, “Do you ever make any human treats?”. We decided it was high time to do so! As wives, our goal in cooking should be to please our husbands. (I Corinthians 7:34)

God is the ultimate Giver of our daily bread. (Matthew 6:11) *God... the God which fed me all my life long unto this day -Genesis 48:15. The eyes of all wait upon Thee; and Thou givest them their meat in due season -Psalm 145:15.* What a privilege to be laborers together with Him as we make nourishing meals for our families. *Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's -Psalm 103:5.* There are some of us who have food allergies and can't eat what others are able to. God bless all of you who need to make adjustments and do without foods you would otherwise enjoy. May we all remember that we should “eat to live”, not “live to eat”. Praise God for His precious Word—our Bread of Life—that renews our inward man day by day. (II Corinthians 4:16).

Cooking can be an inspiration as we do it out of love for the Lord, and our dear husbands and children. Jesus said to the righteous, *I was hungry and ye gave me meat -Matthew 25:35.*

There is a banquet coming that none of us wants to miss—we want all our children and grandchildren to be there. It's the marriage supper of the Lamb! May this thought of partaking with Jesus Christ at the marriage feast which He has prepared (Matthew 22:4), inspire us to joyfully serve our loved ones here until He comes again. *Blessed are they which are called unto the marriage supper of the Lamb -Revelation 19:9.*



Swift to Hear; Slow to Speak

Joel A Hostetler

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As we think about this subject, what comes to mind about your own life? For myself, as I look back to my teenage years, and even my twenties, I see the lack of this principle—the principle of being “swift to hear and slow to speak.” Now, nearly two decades later, I can see many times when my parents told me something, that I usually had something to say back. I was not purposely trying to be rebellious, yet many times I thought I had a better idea and needed to have the final word.

As time went on, God started working in my life, and I became convicted of my need to have more of a readiness to hear than to speak, according to the passage of scripture in James 1. *Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God.* -James 1:19,20

What God worked in my heart was that of needing to prefer others above myself in the area of speaking. I don't always need to have the last word, present a better idea, or explain why someone else's way won't work out.

Another way God worked in my life was through my parents. Years ago, when I would ask Papa what he thought about something, or what he thought I should do, I would listen; but then I would proceed to say why I thought what he had just said wasn't the best idea or why it wouldn't work. I remember several times him looking at me with a fatherly look and saying, “Why do you even ask?” It seems that it took many years for this to soak in and to make a difference.

There is an old saying that goes something like this: “There was an owl who lived in an oak, the more he

saw, the less he spoke, the less he spoke, the more he heard, why can't we be like that wise old bird?” Also, in Proverbs 21:23 it says, *Whoso keepeth his mouth and his tongue keepeth his soul from troubles.* Yes, how many times do we as youth say things, perhaps without thinking, then afterward regret the things we said?

As we continue to think about being quick to listen and slow to speak, let's consider those times when we are scheduling or planning something. Do we just make promises or commitments to others without first stopping to think whether we will be able to follow through with them?

The reason I am making this point to youth is because it is needful to learn good habits in your youth that will continue to bless you all through life. A good habit to develop and exercise is that of being careful what we say, when we say it, how we say it, and to whom we say it.

Many times, we can easily find ourselves on the verge of lying by saying things like, “The first thing tomorrow morning I'll call you,” but then you forget about it until evening. Or “The first of next week I'll get that to you,” then it ends up being the end of the week until you get it done. Or “I'll be there at six o'clock,” then the time slips away so we rush and scurry to get to our meeting, but still end up being late. We either need to plan extra time so we can be sure to keep our word or else we should reword what we say. Something like, “I'll plan to be there at 6 o'clock *Lord willing*,” or “If everything goes all right,” or “I'll do my best to be there,” or “Next week sometime, I'll get it to you.” To some of us this may seem uncomfortable to be more “vague” in what we say, and less confident in what we commit. It's better to be indefinite with what we say and to what we commit

A good habit to develop and exercise is that of being careful what we say, when we say it, how we say it, and to whom we say it.

than make or tell a lie. Of course, if you are just simply not able to be somewhere on time, or having trouble with a deadline, just a quick call to tell someone that you are running late, does a lot of good.

The reputation you have is what you've made for yourself. Some people are always late. Usually they are late because they didn't plan ahead and leave enough time to get where they need to be. Some don't even let anyone know why they are late and for what reason. Sometimes people are late because they find it challenging to match up two different schedules. (Someone told me once that when you're on a soccer team, "on time" is considered being late and 10 minutes early is considered "on time.")

It is very important in your youth to make your word as good as gold. When you say something, you should always stand behind your word. Be dependable, be punctual, be prompt, and be responsible. Do whatever it takes to meet your obligations and to make satisfaction with the ones to whom you have committed. This might mean denying yourself something you'd rather be doing, or it might mean losing sleep, while working extra hard and extra hours.

In the past, I have faced a great struggle in this area of overcommitting. By nature, I'm not a very practical person. I can easily "shoot from the hip" and assume we can get everything done in record time, and still have time left over! My desire is to be dependable, to keep my word, to do my best to serve others, and to please our customers—actually to please everybody. Too many times in the past I was unreasonable in the commitments I made, especially in the area of work. For example, one time in my youth I committed to getting some orders done and ended up working 80 hours with only about 8 hrs. of sleep, throughout that time. That was a very exhausting experience and it took about a week to recover. When I would plan a shipping date for furniture, which we were manufacturing, I didn't want to back down on the schedule, so I would work late hours and even quite a few all-nighters.

Much of this was before marriage, with no wife and children to care for. Now I have a wife and four children, but with this being part of my past, I find it challenging to be as careful as I should be with my commitments. I find that if there is difficulty getting an order done in time for the "ship date", it's important to give the customer a call, to see what can be worked out. Maybe you can only ship

part of the order, maybe just the pieces they really need. It used to be very frustrating for me to do that. My point here is, that it's not wrong to realize your limitations, and to make your commitments accordingly. Be practical with how much you put in the schedule, so you can keep your word, and complete your obligations.

Jesus said in Matthew 5:33-37 *Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. **But let your communication be, Yea, yea; Nay nay: for whatsoever is more than these cometh of evil.***

We have numerous examples in the Bible that we can learn from. May the Lord help us to be like Samuel of whom we read, *And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground" -1 Samuel 3:19.* To me this means that even when Samuel was a youth, he spoke in a sincere, truthful, Godly way, so that his words were profitable and beneficial to those who heard him. The psalmist David writes in Psalm 19:14, *Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.* Then in Luke 2:46, 47, we find young, 12-year-old Jesus *...in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.* Jesus himself didn't just listen, but also asked questions.

Now by encouraging youth to be quick to hear and slow to speak, I am not saying that it is out of place for youth to talk, ask questions, share their ideas, have something to say, or enjoy a heartfelt conversation with those older than they. In fact, it is very beneficial and necessary to learn to communicate, to ask questions, and to be honest with their parents and older brothers and sisters in the Lord. Hopefully by now you are realizing the value and importance of developing and cultivating the heart of a learner in your youth and how this goes along with the spirit of being "swift to hear and slow to speak."



Dear Older Sister

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Time seems to continually move on at an ever-increasing rate of speed. It seems like only a short time ago that we were eagerly anticipating our wedding. Today we look back and wonder where the time has gone. My wife and I have been married now for twenty plus years and I am “over-the-hill” being closer to 50-years-of-age than I am to 40. We have eight children, ranging in age from 21 years to 21 months. Five of them are girls with the first four coming before any sons. I can assure you that earlier in life I felt a bit hen-pecked at times when I was the only man in a house with five “ladies.” I have found that these circumstances provided an opportunity for learning how to better understand the differences between how men and ladies think and function.

This, however, is not what I wish to focus on in this brief discourse. Over the years the Lord has allowed us the privilege of interacting with many different church groups across the country. Repeatedly, there has been the same type of questions and comments shared in church after church. This “problem” doesn’t seem to be a respecter of persons, nor does it seem to be limited to any specific church or church group. It also doesn’t seem to be contained to any specific geographical area, either regional or national. Rather, this problem seems to be consistent with a normal struggle of humanity while living here on this earth.

Some questions and requests that can be heard from sisters include the following: “I want to be a godly wife, but I’m not quite sure how.” “I want to be the type of mother that God is pleased with, but I feel so lacking and uncertain.” “I know my mom did her best, but how can I improve in the areas in which she was weak if I don’t have anyone to help me?” I think you get the point.

Many, many sisters find themselves in situations of responsibility and yet they sense they are lacking in preparedness. Just remember this; God in His divine

But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. -Titus 2:1-5

wisdom created mankind in such a way that children grow up learning how to be parents by observing how dad and mom did it. Then when adult children realize their parents were lacking in certain areas, they can claim the promise of God that He will be a Father to the fatherless. He will teach and enable any one of us to learn how to live and respond in any area of life that we find ourselves falling short of or not knowing how.

Another area of struggle in the middle of this issue is that sometimes *older* sisters tend to respond out of their frustrations in life when they share with others. This tends to come across as discouragement instead of a blessing or a help. We’ve sometimes heard an older sister share with a younger sister something like, “If you think being a mom is challenging now, just wait until your children become teenagers, that’s when it really becomes difficult”, or the opposite extreme “I know it’s tough now when the children are young, but just hang in there until they get older, that’s when life will be enjoyable”.

Is this really communicating with the golden rule as our guide—do unto others as we would have them do unto us? Are either of these two responses the way you would like to be “encouraged” or “comforted”? Ultimately, this is the question we all should be asking—“Are these views in accordance with God’s view of motherhood as taught in His Word?” It would be much better to *help* every young mother find the peace and joy of being in the center of God’s will no matter how many dirty dishes there are, nor how big the pile of soiled diapers has become. Doesn’t God want to meet each sister amid every mundane duty of life? Just think of it ...*whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. -Colossians 3:17* Also, *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. -1 Corinthians 10:31*

Let's not point to some distant future time of life that we can look forward to, either with dread, or with anticipation, all in the effort of trying to endure the challenges of today. Rather, let's encourage each other in the Truth of God's Word. Let's ...*lift up the hands which hang down, and the feeble knees; -Hebrews 12:12* and let's pray for one another. Finally, let's persevere in finding God's strength for today. Through these efforts each sister will be enabled to find her fulfillment in the center of God's will. She will know peace and rest in her heart no matter what circumstances God allows into her life. And through it all she will have hope for the future, come what may.

So, what about it, do you see yourself as an *older* sister or a *younger* sister? What determines whether you are an older sister? Is it your *age*, or your *maturity*? Is God speaking about physical age or does He mean spiritually older? Does He mean how many years have you been a Christian? Or is He looking for someone who has learned some wisdom from the Lord? So many questions. How does one know the Lord's will?

Over the years I've had the privilege of interacting with numerous older sisters in various situations. Numerous times I have suggested to an older sister that she consider teaching a class for the sisters or consider being proactive in reaching out to a younger sister to share some of the things the Lord has taught her through life. Almost always those sisters have responded with: "I don't feel that I have anything to offer", "I still have so many struggles in my own life that I don't think I should be the one doing that", "I have failed so much in life as a wife and a mother that it would seem foolish or hypocritical for me to try to teach other sisters".

I'm sure this may not always be the case and perhaps you're not one who thinks this way. But why, oh why, does this continue to be such a prevailing theme in so many sisters' lives and in so many churches? It appears there is a great disconnect between what the Scriptures teach and the reality of many Christian women.

With God as your source, with Christ as your answer and with the Holy Spirit as your guide into all Truth, surely each one of you has something of benefit to share with another sister. Surely, each one of you has learned something in life that you can pass on to another. Surely, each of you has had at least one area in life that God's Spirit has ministered to you, bringing you comfort which you in turn can pass on to another.

Here a word of caution would be in order. In the middle of this whole issue there are sisters who start trying to move forward in obedience on this issue, but then end up crossing the line and going beyond the clear teachings of

Titus chapter two. Some start teaching doctrine, (which God's Word tells us is the responsibility of us husbands and of the church leaders). Others don't seem to see the clear line of teaching just women, instead they present their thoughts in a way that is also teaching the men. Then there are the sisters who do a great job of teaching only the sisters, but their failure is that they follow in the footsteps of the world and start teaching feminism or a mixture of Christianity and humanism. Many are the teachings for sisters that undermine or twist the clear, simple teachings of the Scriptures.

Many a sister has received input from another sister through a talk or reading a book or an article about what it means to be a godly woman. Most never stop to ask themselves whether the counsel they received is in accordance with the clear teachings of God's Word. Many modern-day philosophies that are taught on being godly women and on Biblical child-rearing actually fail quite miserably when evaluated with the Scriptures. Very few are the "teachers of women" in Christendom today who still advocate a clear position on Biblical headship order or the blessings of an unfaltering obedience to the Lord regardless of circumstances, or feelings. Many are the teachings that provide excuse for a woman to no longer need to obey God's Word IF their husband or father isn't quite the godly man they think he should be. So many excuses are presented that many women start to believe that God really didn't mean what His Word says or "surely His grace allows exceptions in less-than-ideal situations such as my own", or "surely God didn't know about my situation when He wrote that specific command".

Finally, back to our older sisters sharing with their younger sisters. As believers, let's strive to be true to God and faithful unto the end of our lives. Let's always compare what we share with the clear teachings of God's Word. Let's draw near to God so He can draw near to us. Let's open ourselves to the comfort God desires to provide us with, then let's be purposeful in extending that same comfort to those around us that God brings into our lives who need that same comfort (-see 2 Corinthians 1:3-7). Let's realize that ...*There is none righteous, no, not one: -Romans 3:10*, and let's be honest in the reality that *If we say that we have no sin, we deceive ourselves, and the truth is not in us. -1 John 1:8* As we see our own undoneness and humanity, we will see our need of the Lord in our lives every day in order to live for Him. It is out of this Godly reality that we can then share with others that same reality—the reality that we are not perfect and never will be on this side of eternity. The reality that God knows this and yet still He expects and enables a walk of daily obedience and victorious freedom over sin, thereby giving us the ability to walk in newness of life. Therefore, by extension "what God has done and

is doing for me, He can also do for you". The bottom line is this; as you share, what is in your heart will come out—pride or humility, love or hypocrisy, compassion or condemnation. *Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. -Romans 12:16*

I would like to encourage each of you to ...*seek [the Lord] ...with all your heart -Jeremiah 29:13.* Realize that our feelings are fickle and untrustworthy, so we should ... *walk by faith, not by sight -2 Corinthians 5:7.* Each one of us needs to continually be both a learner and a teacher. As we realize that we are still learning our teaching will be much more effective, since the reality that we don't "have it all together" will be evident as we share. It is through sharing what God has done for us and has taught us, while at the same time being honest that we are still learning, that reveals to all that none of us are better than the other. We are each going through this journey of life. We are mortal mankind in need of help—help from God and from our fellow man.

One final thought. It seems there are many pressures for women today. The pressure to be somebody, to find themselves, to excel, to be beautiful, to be noticed, or to be in control of their situation. You can continue the list with your own observations. It seems that at its root, these pressures are welcomed in an effort to understand the deepest "felt" need of women—the need to be fulfilled. To this I wish to say that if it is a *true need* then God will supply it in His time and in His way. If He does not supply it, then it's really not a true need, but rather a wish, a want, or a desire. Secondly, if a sister desires to be fulfilled, she usually feels that fulfillment will come from something. This felt reality is supported and strengthened by much of the teaching coming out of women's seminars, women's books, women's support groups, women's mentoring programs, and women's counseling centers. All these methods, programs, and teachings seem to provide some measure of encouragement, but unless they are completely founded upon God's clear Truth these sisters will always sense an emptiness within. The **only** place of true fulfillment that women seek after, will be found in the pages of Scripture, as each sister draws near to God without reserve, without personal agenda, without all the outside voices. True fulfillment will be realized **only** when an individual understands and becomes secure in the center of God's will. *How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? -John 5:44*



The Call of Heathen Lands

Hark! The heathen lands are calling,
Asking, pleading—Hear their cry?!
“Please send someone who will tell us
How the Saviour came to die!”

Perishing in sin's sad anguish;
Who will tell them of Christ's love?
Who will spend their life in service,
For the One who's shown them love?

God has giv'n His Son so precious,
Thus has paid the price so high;
Oh, but someone must go tell them,
Ere they perish,—Ere they die!

“Lord, behold the fields of harvest,
Ripened heads of golden grain;
Send more labour'rs these to gather,
Lest Christ's death for them be vain!”

Other nations, foreign cultures,
How they tug upon my heart!
To show them the love of Jesus,
Gladly with this land I'll part.

“Here am I, oh, Father send me,
Wheresoever Thou dost choose;
Just to bring more souls to Jesus,
I would my life in Thee lose!”

- Susan M. Stalter

Children of the World

Edward Martin

Glenmont, OH

...suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God. -Mark 10:14

A Voodoo community in Haiti

Ten-year-old Flore sat in the shadows watching the Voodoo ball (a Satanic worship ceremony). The flames of the bonfire contrasted brightly with the darkness of the night. Screaming men and women were jumping and dancing around the flames to the rhythmic beating of the drums. A strange mixture of fear and excitement seemed to fill the air. Flore shuddered, and wondered, "Why is the world such a fearful place? Why does everyone live in fear? It seems that even the birds are happier than people."

A Buddhist setting in Cambodia

Chantrea sat on the steps of the pagoda (a Buddhist temple) watching the people place offerings of food and drink in front of the Buddha. Others stopped in front of the shiny gold statue, to kneel in

prayer or to kiss it. "It seems everyone is suffering," said Chantrea as she turned to her brother beside her. "Why is there so much pain?" Later that evening before she went to bed, Chantrea took a cup of rice outside and carefully placed it in the *spirit house*. The *spirit house* was a small house out in their yard (similar in size to a large bird feeder) where the family left food and drink offerings for the spirits of their ancestors. "Maybe they can make us happy," thought Chantrea.

An Atheistic childhood in Sweden

Staffan was slowing walking home from school. As he crossed the busy intersection cars were honking, music was throbbing, and a husband and wife were arguing loudly on the sidewalk. However, his mind was far from his surroundings.



His science teacher's voice still rang clearly in his head, "There is no God; nature exists on its own." "I wonder what I'm here for. Why was I even born?" Staffan mused with a troubled sigh.

A Muslim town in Iraq

"Aaaaaaallāaaaahu ' akbar!" The voice of the Muslim prayer call interrupted the quiet summer evening with its musical wail calling devout Muslims to evening prayer. Eleven-year-old Yusuf quickly unrolled his prayer mat and knelt facing southward toward Mecca. He now was almost a man and old enough to join his father and older brothers in this prayer ritual. Five times a day he dropped what he was doing to pray at the sound of the voice calling loudly from the loudspeakers. As the voice coming over the loudspeaker droned on, Yusuf's mind wandered. Why did it seem Allah was always angry with people? Does Allah hear his prayers? Does Allah even care about him?

An Animistic tribal family in Brazil

Eloa and her brother Quim walked along the narrow Amazon forest trail as the steamy jungle afternoon pressed in upon them. As they approached a certain towering jungle tree, they both paused to bow in reverence before the tree. Many years ago, a branch broke off the tree and as it fell, it seriously wounded one of the tribesmen. Now ever since, each one of the tribe bowed to worship the spirit of the tree before passing under it, in the belief that if they didn't, the tree would hurt or kill someone else. Thus, in fear they worshipped the tree.

A Christian home in the USA

Nine-year-old Nathan fidgeted with his Bible cover. Father was explaining during the fami-



ly devotions how God loves all the children of the world regardless of their race or skin color. "There are children who never even once had the opportunity to hear about God. They live daily in fear because they don't know God really cares for children. We should count it a blessing to know that God loves and cares for us," Father explained.

Questions to think about:

1. Why do many children of the world live in fear?
2. How do you know God loves you?
3. What could be done to help the children learn about God?
4. Do the children in your neighborhood know of the love of God?



Qualities of a Faithful Christian Worker

A Study of 2 Timothy 2

Harold S. Martin

Bible Helps—Hanover, PA



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The letters known as 1 Timothy, 2 Timothy, and Titus are sometimes called the *Pastoral Epistles* because they are written especially for teachers and leaders in the church. However, the instructions in these letters are not only for preachers, but for every Christian disciple, because the word “you” at the end of the epistle is plural. Paul concludes the letter by saying “Grace be with you” (2 Timothy 4:22)—referring to all the Christians at Ephesus.

We will use a seven-fold division to help explore the beauty and truth of this chapter. The Christian worker is to cultivate a number of qualities.

1. A Discipling Teacher (2:1-2)

Timothy is told to “be strong in the grace that is in Christ Jesus” (2:1). There is a certain amount of hardship involved in being a worker in the Lord’s vineyard. Often there are irregular hours, sensitive problems, difficult personalities, and satanic deceptions. It is not easy to deal with some of the situations that arise in church.

It takes special strength many times to helpfully visit someone who is sick, to write a letter to someone who is discouraged, or to teach a Bible lesson to a group of squirming children in Sunday School, Bible School, or some other such event. The message of verse 1 is “Be strong.”

We don’t have, in ourselves, all that it takes to do our spiritual duties. We must depend on the special strength that only God can give. Ephesians 4:7 is a wonderful promise: “But unto every one of us is given grace according to the measure of the gift of Christ.” God promises to enable us for the task to which He has called us.

We are not merely to set our jaws, and grit our teeth, and determine to muster up all the human strength we can develop to do our work. Instead, we are to be inwardly strengthened by finding our resources in the grace of God. We find God’s grace by communicating with the heavenly Father. When we pray, we speak to God; when we read the Bible, God speaks to us. Regular habits of prayer and of Bible study are the primary sources of God’s grace.

In verse 2, Timothy is told that the message he had heard from the Apostle Paul is to be imparted to others, and they, in turn, shall teach it to still others. “And the things that thou hast heard of me... the same commit thou to faithful men...” (2:2). The word “commit” means to “commission” or to “ordain.” Timothy was told to ordain men to communicate the Word of God—but he is to ordain *only* those who are faithful and utterly dedicated to their work.

Every father and mother should be discipling (teaching, nurturing) their sons and daughters in the things of God. Every grandparent should work at developing spiritual nurture in the hearts of their grandchildren, as they have opportunity.

2. A Courageous Soldier (2:3-4)

God says to the young Christian worker, “Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2:3-4).

The word translated “soldier” means “a soldier in battle, one serving on active duty.” The soldier out on the battlefield endures a rigorous life. He cannot enjoy a life of ease; he must be ready to do what the commander orders. Just so, the Christian worker must not become unduly entangled with the affairs of this world. The Greek word translated “entangled” means “to get wrapped in a net that leads to destruction.”

A true soldier must eliminate some competing interests in order to more effectively serve his commanding officer. The dedicated Christian worker must do likewise. This may include eliminating lots of time with a daily newspaper, laying aside the pleasure of owning a boat at the lake, or working at a time-consuming hobby.

Christian workers do not always have it easy. Sometimes they must be out in bad weather. It would be much easier to stay at home instead of attending a meeting, or going out to visit someone who is sick, or driving 50 miles to speak at

a special service on Wednesday night. The early Methodist circuit-riding preachers knew what inconvenience and hardship were. They encountered savage Indians, raging rivers, and unknown dangers of many kinds. In those days, there was a proverb. If the weather was bad, the people would say, “The weather isn’t fit for man or beast; there’s nothing stirring out there except crows and Methodist preachers.”

We are to “endure hardness as a good soldier of Jesus Christ” (2:3). The soldier illustrates rigid discipline and courage to stand firmly against the enemy.

3. A Law-Abiding Athlete (2:5)

Second Timothy 2:5 says that if a man strives for masteries, “he is not crowned, except he strive lawfully.” The text is speaking of athletic events, and more literally says, “If anyone competes as an athlete, he does not receive the victor’s crown unless he competes according to the rules” (NIV).

Every game has its rules. Regardless of how competent athletes may be, unless they adhere to the rules of the game, they will be disqualified. Spiritual warfare has rules too! Our heavenly Coach expects us to keep the great spiritual laws laid down in the Bible.

One basic law of Christian warfare is *love*. This law should keep church members from clobbering each other with ugly criticism and hateful words, and with suspicions about the motives of others. A baseball player in athletic contests would soon be eliminated if he used his bat on fellow players instead of on the ball.

Another basic law in the Christian warfare is *persistence*. This law should keep Christian servants from giving up when things don’t go the way we think they should go. In Old Testament times, when Daniel first requested a diet of vegetables (instead of the king’s rich foods), his request was not granted. But he didn’t give up, and when he suggested a 10-day trial period, the officer agreed to give it a try.

God’s servants should be like an athlete. They must observe the rules of the game, and they must be willing to train rigorously to excel. Players on high school football fields, in the fall of the year, put all that they have into rigorous training. Sports enthusiasts work hard to develop skills in various areas—throwing a ball into a basket, sliding down a snow-covered slope on two sticks of wood, and chasing a little white ball all over a big green field. Just so, the life of every Christian worker should be one strenuous endeavor to live out the Christian faith during each moment of every day.

4. A Hard-Working Farmer (2:6)

In 2 Timothy 2:6 we read about the “husbandman” (Old English for “farmer”), who works hard to raise a crop. The text says that the hard-working farmer should be a “partaker of the fruits.”

The farmer toils for many hours. Sometimes he is confronted with poor soil, with bad weather, and with uncertain markets. The life of a farmer is not generally an easy life.

The farmer must plow his fields and sow the seed and cultivate the ground. Often, he must work, not by the clock, but when the job needs to be done. Sometimes he gets up before sunrise and works long after dark in order to get the job done before a change in the weather. The hard-working farmer deserves a share of the crops as part of his reward (2:6).

One who serves Christ, like the farmer, must sow the seed of the Word of God. The Christian worker must establish friendships, plant the seed of God’s Word, cultivate the soil, and then he must wait patiently. When the farmer has done his part, he must sit back and wait for the rains, and let the powers of nature produce fruit. More than any other workman, the farmer soon learns that there are no quick results. He must not keep digging up the seed to see if it has sprouted. The weeping sower (Psalm 126:6) shall someday bring a harvest of souls, with rejoicing. He must keep on patiently sowing.

The harvest of souls might include members of your own family, or perhaps a neighbor—or maybe a friend you met along the way. The Apostle Paul says that we are to seriously meditate on these things (2:7).

In 2 Timothy 2:8-13, there is a parenthesis—a section in which we are told to be ready to suffer for the cause of Christ. We are to remember how Jesus suffered many injustices (2:8-9), and how Paul was stoned and shipwrecked and lashed with a whip (2:10). The promise in 2:11-13 is that if we own Jesus Christ as Savior, He in turn will own us (claim us for His own). If we develop a settled state of refusing to believe in Christ, then He will deny (disown, abandon) us (2:12). The statement in verse 13 promises that God will never go back on His word. He will stick by the pledges He has made—whether it be a pledge to reward the faithful, or a pledge to condemn the sinner.

5. A Diligent Workman (2:14-18)

The Christian worker is warned not to become preoccupied with side issues. Timothy is to charge others not to strive “about words to no profit ...subverting the hearers” (2:14). Life is too brief and too busy to waste the

brain on a lot of insignificant issues. Questions like “How many angels can stand on the head of a pin?” or “Was Jesus born on December 25?”—are a waste of time and cause people to become “theological cranks.” God has not seen fit to fully answer these questions, and *when God is silent about an issue, we do well not to trouble ourselves concerning it!*

Instead of dwelling on sideline issues, we are to study to show ourselves “approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2:15). God approves the person who works hard at the study of the Bible.

The “workman” is one who does more than casually read the Scriptures. To “study” requires time, concentration, research, seeking practical applications, and comparing scripture with scripture. To “divide” the Scriptures is to analyze the various parts in light of the message of the whole book. To “rightly” divide the Scriptures is to avoid distorting and perverting the message.

To “study” the Bible requires some good tools—a Bible handbook which summarizes each chapter; a Bible dictionary which has a wealth of information about people, places, and things; and a Bible concordance which enables the user to find a verse when only a part of it is known. The student will develop the habit of carrying a Bible with him—reading it during the lunch break at work, studying it for a brief time each morning, and memorizing portions while traveling in an automobile, train, or plane.

Paul warns again (2:16) about getting caught up discussing insignificant questions that use a lot of time and are not really edifying. Such empty talk is like a cancer and does much harm. The false teachings of men like Hymenaeus and Philetus are examples of such poisonous infection. These men had misinterpreted the Bible and injected their own theories about the resurrection. Their teaching did a tremendous amount of damage to the faith of some believers.

6. A Sanctified Vessel (2:19-22)

The main theme of the next few verses is that God’s truth is most effectively conveyed through clean vessels. We are to “depart from iniquity” (2:19).

To illustrate the importance of living an upright life, Paul speaks of the kinds of dishes and utensils found in the home of a wealthy person. He says that “in a great house, there are not only vessels of gold and silver, but also of wood and of earth... if a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master’s use” (2:20-21).

The “great house” means a large house. Some of the utensils would be very costly and prized highly because they are made of gold and silver. The cheaper utensils are made of wood and clay and are used for taking out the garbage. The point is—that both the valuable dishes and the ordinary dishes need to be kept clean. Just so, the servant’s life must be clean.

God’s servants must be persons of highest moral standards. They must guard against sexual impurity, compromising with wrong, and indulgence in questionable practices. God said to the temple servants in Old Testament times, “Be ye clean, that bear the vessels of the Lord” (Isaiah 52:11). God’s truth is most effectively conveyed in clean vessels.

The thought is carried further in 2 Timothy 2:22. We are instructed to “flee youthful lusts,” and to “follow righteousness, faith, charity, and peace with them that call on the Lord out of a pure heart.”

What are some of the youthful lusts?

- **Impatience**—Watch the line in a school cafeteria if someone tries to break into the line. Or, take a long trip with your children, and notice how soon they say, “Dad, when are we going to get there?”
- **Love of dispute**—There is always a crowd when two or more get into a fight on the school ground. Children and youth seem to get a charge out of watching others scratch and claw each other or get bloody noses.
- **Living for the moment**—Life is rosy, death seems far away, and there is a tendency not to take the eternal future into serious consideration.
- **Sexual impurity**—Impurity is a common sin, because the passions are especially strong in youth, and the hormones are raging. Many parents are too embarrassed to give wholesome instructions about God’s standards for sexual purity.

Instead of following youthful lusts, we are to “follow after” the qualities mentioned in verse 22:

- **Righteousness**—Speaks of the kind of living that is right in the eyes of God. Our dealings should be marked by honesty, justice, and fairness.
- **Faith**—Refers to a sincere trust in the promises of God’s Word, sincerely believing that they are true.

- **Love**—Defines the quality that seeks the welfare of others.
- **Peace**—Speaks of the tranquility that allows us to live without worry and strife.

These have been virtues that should be cultivated in the lives of Christian workers.

7. A Gentle Servant (2:23-26)

There is another reminder not to get caught up in marginal issues and in insignificant discussions (2:23). That reminder is followed by an admonition to be “gentle unto all men” and to teach those who oppose the instructor in a spirit of meekness (2:24-25). God might use the meek attitude of the Christian worker to help open the hearts of unbelievers and bring them to repentance (2:25).

The Christian worker must be like a surgeon, not like a butcher. They both use knives, but they use their knives differently. The butcher slashes boldly and rapidly with a long, sharp knife to dismember the carcass. The surgeon cleans his hands, puts on his gloves, studies the patient carefully, and cuts gently and accurately. The Word of God is like a knife (Hebrews 4:12), and so God’s servant must proceed with care, so that he does not destroy what he is trying to heal. The purpose of our ministry is to seek to bring people to faith in Christ, not to shock them or cut them up or turn them off.

The servant of God can only go so far in seeking to help deliver someone out of the snare of the devil. The person caught up in Satan’s trap must himself see his error, and sincerely want to be helped. Then he must do all within his power to overcome wrong. People who have become enslaved by sin, including impurity, idolatry, hostility, and intemperance, can never successfully be delivered unless they desperately want deliverance. They must be willing to put forth every effort themselves, that they might “recover themselves out of the snare of the devil” (2:26). The Christian worker can initiate the concern, and the Lord will provide a way of escape (1 Corinthians 10:13), but the individual must want to be helped before there can be deliverance.

The entire life of each Christian worker should be one strenuous endeavor to live out a biblical faith during each moment of every day. There will be times when we will feel like dropping our training. Sometimes the easy way will seem more attractive. Sometimes the right thing will seem like the hard thing. Sometimes there will be a temptation to relax standards. But when we think we cannot keep going any longer, we must resolve to keep going for another ten minutes, and then another thirty minutes, and then another day. We must never give up—never grow *weary in well*

doing, for in due season we shall reap, if we faint not. -Galatians 6:9.

Looking back over the chapter, we can picture a composite portrait of the ideal Christian worker. The servant of Christ is to be:

- Utterly dedicated to his work
- Accurate and clear in his teaching
- Upright in his character and conduct
- Courteous and gentle in his manner

These are the responsibilities of those who labor and suffer for the sake of the Gospel. Verse 1 of Second Timothy 2 reminds us to “be strong in the grace that is in Christ Jesus.”



In Return

The Lord is asking for your love;
He wants it for His own.
A jealous God, He cannot have
Another on His throne.
But as you yield to Him your love
He spills His love on you;
He asks a lot but gives so much,
As no one else could do.

The Lord is asking that the dreams
You cherish in your heart—
Of shadowy and future things—
To Him be set apart.
But as you yield to Him your dreams
His plans will take their place;
He asks a lot, but gives so much—
A future drenched with grace!

The Lord is asking that your life
Be given up to Him
Along with all that makes it yours—
The things without, within.
But as you yield to him your life,
On you His life He pours.
He asks a lot, but gives so much:
His rich and overflowing store—
Himself—forevermore!

By Rebecca Weber



VACCINES—

Ethical Concerns for the Christian

Wolf Miggiani MD

Millersburg, OH

In this issue, we will continue our look into the various aspects of vaccinations. In the first article (two issues ago), I hoped to have demonstrated that vaccines, in addition to good nutrition and hygiene, are responsible for eradicating (or nearly eradicating) a number of diseases—small pox being one such example. We looked at the concept of *Herd Immunity*, and how it takes a cooperative community of vaccinated individuals to protect those who are more vulnerable—those truly allergic to vaccinations, and those whose bodies do not gain immunity even after being vaccinated. In the second article (last issue), we looked at Autism and the repercussions of research that wasn't meticulous, and the need to stay above reproach when doing such research. We considered several large studies that could not find a link between vaccines and Autism or even a link between the age at which vaccination begins and Autism. We did note, however, a correlation with affluence, the age of the parents, and geography—and how the Amish tend to have a much lower rate of autism than the society around them. I suggested that more study was needed, though the results may not be what the world is looking for—that of a family-focused home possibly being healthier for children than a career-focused one.

We left off with the idea that the *medical* community doesn't always pursue that which is true; seemingly adopting the attitude that if you can't stand the answer, don't ask the question. Sometimes their pursuit is focused more on what is practical. Today, I hope to show that what may be practical is not always wise. More importantly, I hope to show how something that seems exceedingly small can have an impact on our lives in a way that is exceedingly great. Jesus warned us of this concept: *Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. -Matthew 16:6* What I am about to discuss may be somewhat unsettling to some. But the story must be told, lest we be unaware of, or our senses become dulled to, the leaven that finds its way into our lives through such seemingly disconnected things

as vaccines. The details are factual, verified by myself from multiple sources. They are not opinion nor hearsay. I will supply source information at the end of this article for those who desire to do further research.

On a drizzly morning in mid-June 1962, a young scientist, 34 years of age, anxiously awaited a package from Stockholm, Sweden's Bromma Airport. When the package arrived at the Wistar Institute of Anatomy and Biology, housed in an elegant 1890's brownstone building in the heart of the University of Pennsylvania campus in Philadelphia, the man carefully opened it, revealing a glass flask packed in ice. In it floated two purple objects, each about an inch long, enveloped in a clear pink fluid. This was not his first such package, as it would eventually provide the source material for his 38th in a series of experiments. The contents of this particular package, however, would change the world of virology and vaccine science forever.

Several days earlier, a woman in her 30's, living near Stockholm, had undergone an abortion. In Sweden, abortion was legalized in 1938 if the condition of a continued pregnancy would seriously endanger the woman's health or life. (In the U.S.A., it was not legalized until 1973). Prior to surgery, she explained that she already had several children and that her husband was an unsupportive alcoholic who had done prison time. He was described by their primary care physician as being mentally subpar. The medical justification for the abortion was, "general weakness." The baby was a girl, 20cm (approximately 8 in) long, 16-17 weeks in gestation. She was wrapped in a sterile green cloth, then taken to the virology department of the Karolinska Institute, where her lungs were dissected out. From there, the tissue was sent by air to the Wistar Institute in the United States to undergo the aforementioned experiments.

One of the main focuses of the Wistar Institute at that time was to develop vaccines. Vaccines work by exposing the body to a weakened or dead form of the virus, so the body can "learn" what that specific virus "looks" like without

harming the patient through a full exposure to the disease. That way, when our body “sees” it, for example, when we are exposed to someone infected with the virus, our body can attack and kill it before we get infected ourselves. The problem is that the viruses which are used to manufacture many vaccines can only grow on live tissue. Viruses are also very finicky—they will only grow on certain types of tissue, and this tissue must be constantly replenished to provide more growth medium to grow more viruses that will be used for more vaccines. So, for example, if the polio virus only grows on human and monkey tissue, the only ethical source of providing tissue to grow the virus on would be to catch or raise a constant supply of monkeys . . . unless . . . (as the thinking went) there could be a way of providing large amounts of live human tissue.

Another concern of growing vaccines on animal tissue was the issue of contamination. The Salk vaccine, for example, licensed in 1955, helped reduce the number of cases of paralytic polio from about 21,000 in 1952, to about 6,000 in 1959. However, some of the monkey kidney tissue which grew the viruses that were used in the vaccine was found to be harboring an additional virus (SV40) that had been picked up in the wild. Up to 30 million people in the U.S. may have received vaccines contaminated with SV40. There was a concern that this new virus could cause cancer in people. Something had to be done. This is where our young scientist comes in.

Dr. Hayflick, the scientist, discovered that, under the right laboratory conditions, human tissue (fetal tissue) could be induced to grow almost indefinitely. In actuality, it could double about 50 times before the cells would die of old age. Furthermore, the tissue was promoted as being “clean”—not contaminated from the environment, as was the monkey tissue obtained from the wild. This specific source material was called “WI-38”—being the 38th fetus so experimented on in the Wistar Institute by Dr. Hayflick. Most of the original tissue “stock” was frozen in several hundred ampules after it was first allowed to multiply.

They intended to restart its growth cycle as it was needed, after being thawed. In all, (theoretically), those two 1-inch specimens of lung tissue could produce 22 million tons of tissue!

Doesn't sound true? I'd like you to do a math calculation: How much money would you have if you started with a penny, but doubled the amount 50 times (1c - 2c - 4c - 8c - 16c . . .)? The answer is that you'd be a trillionaire, with \$5,600,000,000,000 (2^{exp49} cents or 2⁴⁹ cents) to be more precise! For you farmers, if you started with a grain of wheat and doubled it 50 times, assuming 15,000 grains per pound, at 60#/bushel, and 100 bushels/acre, you'd have 625 million bushels, or the equivalent yield from a farm of 6.3 million acres!

About this same period of time, in the mid-1950s, Rubella was recognized as the tiny virus (1,000 times smaller than the cells it invaded) that was responsible for producing cataracts, deafness, heart defects, and learning disabilities in newborns (this was called Congenital Rubella Syndrome, or “CRS”). This developed when the mothers got German measles, especially in the 1st trimester of pregnancy. To everyone else, it was a simple and relatively mild viral illness with a low-grade fever and self-limited rash. Up to 2/3 of people who are infected don't even realize they have it. Symptoms, if they were evident at all, did not show up until 12-23 days after the initial infection, making containment of the illness even more difficult.

A pediatrician at the Wistar Institute, a Dr. Plotkin, was assigned to develop a vaccine after an outbreak (in 1964-1965) infected an estimated 12.5 million Americans, leaving roughly 20,000 infants with this Congenital Rubella Syndrome (CRS). Of this number, 8,000 were deaf, 4,000 were both deaf and blind, and 1,800 had an intellectual disability. The rest were left with other problems like heart defects. Dr. Plotkin's plan was to grow the virus on WI-38, weaken the virus, then immunize women (who were of child-bearing age) and children (who might spread it to their moms at home), so as to prevent any developing baby from becoming infected in the womb. He was sent a viral specimen taken from an Army recruit at Fort Dix by the Merck company, which was also developing a vaccine. (They were using another strain, obtained from an 8-year-old boy from Philadelphia, PA.) Yet another specimen was provided to him from colleagues in England. However, he reasoned, he wanted to get as “clean” a specimen as possible, without environmental contaminants. The answer: another fetus needed to be found—one that had been infected.

During this same epidemic, if a woman had a rash during



her first trimester, testing would take up to 4 weeks to determine if she had Rubella. (Many women, too anxious to wait, chose to end their pregnancies.) Once diagnosed, almost half of these women chose the same. Dr. Plotkin was sent a number of the remains of these babies. Of the 31 he was sent, 17 were found to be infected (14 were normal). He chose fetus #27, a 14-week gestation boy from a 25-year-old woman who was exposed and infected at 8 weeks. He named the virus “RA 27/3”: “RA” from “Rubella Abortus,” “27” from the 27th baby, and “3” from the 3rd organ harvested (a kidney—used because it seems to grow the best). This virus was then grown and harvested on WI-38, with a small sample from each “batch” “starting” a new one as needed. Many of you know the vaccine by its common name: the MMR (the “R” is for Rubella, with the MM meaning that it also contains the Mumps and Measles vaccines as well).

In the same way rabies, adenovirus, polio, measles, chickenpox and shingles viruses have been grown on this tissue line (WI-38) and so it has been used in producing millions of vaccines. After 660 million doses of the WI-38-based Rubella vaccine worldwide, CRS has been verified as eliminated from North and South America since 2015. Because of Herd Immunity (discussed in the first article), if a stray case is introduced, it usually dies out, since there is a high enough rate of immunization. Non-immune individuals are thus given “protection” without vaccination. The last major outbreak of Rubella in the U.S. originated among the Amish in 1991 (starting with a missionary returning from the Philippines), affecting 400 of our plain brothers and sisters in four states. (This was out of a total of 1,093 cases that year.) Of these Amish, 89 women had a Rubella-like illness during pregnancy. There were 10 confirmed cases of CRS (with an additional one from a conservative Mennonite family) and seven more possible cases. While there are still approximately 100,000 babies born with CRS each year, the vast majority are in countries outside the Americas that do not routinely provide the vaccine.

So, What’s the Problem?

Here are some of the most common responses I’ve heard from people (even some plain people) who do not see a big problem with using these vaccines:

1. *Since this cell line is essentially immortal, no more abortions will be needed.*

In theory, this may have been true. However, another cell line (MRC-5) was developed at about the same time by competing scientists, racing to develop alternative vaccines. The British developed MRC-5, which came

from the lung tissue of a 14-week male terminated for “psychiatric” reasons in 1966. It is currently used in the production of a large number of vaccines (See Table at end of article). Furthermore, Dr. Hayflick and the Wistar Institute had a falling out over money and his feeling of a lack of recognition. In February 1971, the doctor took the remaining original “seed” stock of 375 frozen ampules (out of an original amount of up 1,024 ampules) and put them in a liquid nitrogen container in his family sedan, then drove across the country to take another research position in California. By 1975, after years of litigation, only seven ampules of the remaining “seed” stock remained, most ruined by contamination and breakage. (However, due to the power of exponential growth, that is still enough for hundreds of millions more vaccines.) Still, the government (National Institute of Health) developed IMR-90, which came from a female fetus in the early 1970s, as a replacement for WI-38 due to stock depletion. Since that time, there have been a number of other cell lines developed. For example, HEK-293 (aborted about 1972) and PER C6 (from the eye tissue of an 18-week fetus, aborted for “social” reasons in 1985) have been used in a number of other vaccines and pharmaceuticals that are in development. Realize again that these “finished product -level” cell lines are only the tip of the iceberg, in terms of unborn children that have been experimented on, in order to furnish the end product. The patenting and marketing of vaccines and biologicals has become a multi-billion-dollar industry, led by WI-38. Does this terminology sound too uncomfortably commercialized? If there are no moral qualms (especially amongst God’s people) over this type of use of human beings, there is little to satisfy this type of insatiable appetite for more material.

2. *There is no longer any “fetal tissue” after so many cell divisions.*

On a cellular basis, it is correct to say that the actual cells from the fetus taken in 1962 no longer exist—they have divided and divided, over and over to make new cells. In the same way, aside from some nerve tissue, WE humans are not the same person that we were when we were born (our original cells have all long ago ceased to exist). However, on a molecular level, the same is not true. Even after so many replications, some of the water, amino acid, protein and other various molecules that made up that original tissue are likely to have passed through to the vaccines produced—even today.

3. *The tissue was donated by the family, so it is no different from when we use other donated tissue.*

In the situation of the baby that resulted in WI-38, the mother was actually not asked. The tissue was treated as

medical waste, and so was regarded as abandoned property. The mother was also contacted for a book on the subject, and when she found out about the situation, she was very upset, stating, “They were doing this without my knowledge. That cannot be allowed today.” Even if she had been asked, it would be highly inappropriate to authorize the donation of tissue from a family member who had authorized the death of that individual. It would be like asking the mother of a child she killed by physical child abuse for permission to use the body “for science”. Likewise, would it be OK for Christians to use organs donated by a *foreign repressive government* if those organs came from executed political prisoners—even if the government had the authority to do so? This is not a theoretical dilemma—there are witnesses and there is very strong evidence that this has happened, and is happening, to persecuted Christians (and others) in foreign lands.

4. *There was no other way to get a “pure” specimen, since there was a concern about contamination.*

Vaccine developers say that though unfortunate, it was necessary to use the aborted fetal tissue for the sake of obtaining a pure specimen. The truth of the matter is that cell lines could have been derived from the donated tissue of unborn or stillborn children miscarried as a result of trauma (versus infection) while still maintaining the necessary sterility. When my son was killed in a tractor accident in 2010, my wife and I donated some of his tissue so that others could live. This is no different.

5. *The abortion would have happened anyway, so why not turn this tragedy into a benefit?*

As non-resistant Bible-believing Christians, we should be very familiar with this line of thinking. Please allow me to put it in another way that is more recognizable. The war will be fought regardless of whether or not plain people participate, so why shouldn't we make the best of it by joining the fight and hope for a win from “our side”? Or this: Young people are going to be promiscuous anyway, so why shouldn't we put them on birth control to avoid a “bad situation”? These arguments all share the same line of reasoning—the ends are justified by whatever means are necessary. Though many people who call themselves Christian use this way of thinking, it is not from Christ, who chose to do “not my will, but thine.” (Luke 22:42)

6. *The abortion that resulted in WI-38 happened 56 years ago, so it has little bearing on our use of it today.*

Yes, our culture and even we ourselves have benefited from the misfortune of others over the years, but that does not give us liberty to continue to do so. How can God bless

this? *Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, -Deuteronomy 5:9.*

The Solution

The Rubella vaccine has proven to be effective, easily evidenced by its elimination where it has been used. **It has easily saved millions of children from death (mainly through miscarriage) and life-long disability.** Having researched this particular issue for over 20 years, I am convinced that the use of aborted babies in the development of this vaccine was a matter of worldly convenience and expediency, not a grand conspiracy to get Christians to compromise principles. At the same time, the hallmark of medical ethics is something called “informed consent”—**as parents, we should be advised of all the risks and benefits before receiving a treatment or therapy.**

Should Christians still benefit from the misfortune of others? Certainly, obtaining a benefit from something that God hates (the shedding of innocent blood -according to Proverbs 6:17) places us into spiritual danger. This is something we need to know about before making our decision. On the other hand, even if we don't get vaccinations, we still get a “free ride” (from Herd Immunity), yet at the same time, we are potentially putting our neighbors in physical jeopardy, since we would thereby be compromising and down-grading this Herd Immunity. What should the Christian do?

Because Rubella has been eliminated in this country (for now), vaccinating for it is almost exclusively for the protection of the community (by Herd Immunity) and not the individual, as the chances of “catching” it is almost zero (the Amish CRS children in 1991 show it is not impossible, neither is a resurgence if the unvaccinated are exposed again). *It is the selfless act of a community pulling together to eliminate disease—if it can be done in good conscience.* For many of these “tainted” vaccines, there ARE ethical alternatives (see the included Table showing the “tainted vaccines” and the “ethical alternatives”). Our (my wife's and my) children were all vaccinated with the Japanese version of the Rubella vaccine. There are no ethical problems with this vaccine, though it was no easy task to accomplish. When our society, including most Christian doctors, have not objected, there is no drive to develop or make available these alternatives.

We have Voluntary Service for our young people to serve the community in nursing homes, camps for troubled youth, and by constructing housing for the poor. Importing and using these ethical alternatives is simply another way

that our people could serve our community in a tangible, sacrificial way.

Most importantly, what does the Bible say?

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: 1 Corinthians 5:7

In this age of desensitization, in which a small leaven leavens the whole lump, we need to carefully consider that **if** we benefit in small part from the evil of abortion, we are not likely to vehemently reject it. Once this precedence is established in our hearts, then other such evils that may come along in the future will have the same tendency. The main point of this article is that Christians who know about these concerns (esp. Christian doctors) have tolerated evil (tainted vaccines) because the truth is too uncomfortable and the benefits of overlooking this evil are too tempting.

Now that we have discussed some of the *spiritual risks* of some vaccines, next issue we will look at some of the *physical risks*. By the end of this series, I hope you will

have a good idea of the major *risks* and *benefits* of vaccines before making these important decisions for your family.

Further Reading

<https://www.cdc.gov/mmwr/volumes/66/wr/mm6645a4.htm> Rubella Elimination

<https://www.cdc.gov/mmwr/preview/mmwrhtml/00017145.htm>

<https://www.nytimes.com/1991/04/26/us/rubella-breaks-out-in-amish-communities.html> Rubella Amish Outbreak

cogforlife.org -Outlines ethical vaccine alternatives

The Vaccine Race, -by Meredith Wadman, Viking Press, 2017. This detailed book outlines the history of the WI-38 cell line and the Rubella vaccine from a humanist perspective. I have cross-checked much of the information, and have found it to be true, though our conclusions differ.

<http://journals.plos.org/plosmedicine/article?id=10.1371/journal.pmed.1002578>

<https://www.cnn.com/2016/06/23/asia/china-organ-harvesting/index.html>

<https://www.theguardian.com/world/2017/feb/07/china-still-using-executed-prisoners-organs-transplants-vatican>

<https://www.nytimes.com/2001/06/29/world/doctor-says-he-took-transplant-organs-from-executed-chinese-prisoners.html>

[https://www.thelancet.com/pdfs/journals/lancet/PIIS0140-6736\(04\)17631-9.pdf](https://www.thelancet.com/pdfs/journals/lancet/PIIS0140-6736(04)17631-9.pdf)



Vaccine Table showing *Tainted Vaccines & Ethical Alternatives*

USA & CANADA - ABORTED FETAL CELL LINE PRODUCTS AND ETHICAL ALTERNATIVES (Mar 2018) [References](#)

Disease	Product Name	Manufacturer	Fetal Cell Line	Ethical Version	Manufacturer	Cell Line
Acute Respiratory	Adenovirus 4,7 Oral	Barr Labs	WI-38	None	N/A	N/A
Chickenpox	All Varivax, Varilrix	Merck, GSK	WI-38, MRC-5	None	N/A	N/A
Cystic Fibrosis	Pulmozyme	Genentech	HEK-293	N-acetylcysteine, Hyper-sal	Various	N/A
Anemia (Cancer patients, severe kidney disease)	Procrit, Epoetin alfa Epogen, Aranesp, Darbepoetin alfa	Amgen	Human erythropoietin gene from fetal liver lambda.hE1/	None	N/A	N/A
Ebola - In Development	NIAID/GSK ChAd3 AdVacEbola VSV-EBOV	GSK J&J/Crucell, NewLink /BioProtSv	Procel192/HEK-293 PER C6, HEK-293	rVSV-ZEBOV-GP GOVOX-E301, E-302 ZMapp Therapeutic	Merck/New Link GeoVax LeafBio	Vero Chick eggs Tobacco
Heart problems	Abeximab (Repro)	Eli Lilly	HEK-293	Integrilin, Angiomax	Merck, Medicine Co.	N/A
Hemophilia	rhFVI, VIII, Elocate	Octapharma, BioGen	HEK-293	Advate, Kogenate	Baxter	Hamster
Hepatitis A	Vaqta, Havrix Avaxim, Epaxal	Merck, GSK Sanofi, Berna	MRC-5 MRC-5	Aimmugen None in US or Canada	Kaketsuken (Japan only)	Vero (monkey)
Hepatitis A & B Hepatitis A & Typhoid	Twinrix Vivaxim	GSK Sanofi	MRC-5 MRC-5	Engerix Hep-B Only Recombivax Hep-B, TyphimVi	GSK Merck	Yeast Yeast
Infection prevention	G-CSF	Octapharma	HEK-293	Neupogen, Zarxio	Amgen, Sandoz	E-coli
Measles/Mumps/Rubella	MMR, Priorix	Merck, GSK	RA273, WI-38, MRC-5	MR+M (Japan only)	Kitasato Daiichi Sankyo	Hen, rabbit
Measles-Rubella	MR Vax, Eolarix	Merck, GSK.	RA273, WI-38, MRC-5	Attenuvax (Measles Only)* MR (Japan only)	Merck Kitasato Daiichi Sankyo	Hen eggs Hen, rabbit
Mumps-Rubella	Biavax II	Merck	RA273, WI-38	Mumpsvax (Mumps Only)*	Merck	Hen eggs
Rubella	Meruvax II	Merck	RA273, WI-38	Takahashi (Japan only)	Kitasato Daiichi Sankyo	Rabbit
MMR + Chickenpox	ProQuad/MMR-V Priorix Tetra	Merck GSK	RA273, WI-38, MRC-5	None	N/A	N/A
Polio	Poliovax, DT PolAds Polio Sabin (oral)	Sanofi Pasteur GSK	MRC-5 MRC-5	IPOL, IMO VAX® Polio**	Sanofi Pasteur	Vero
Polio Combination (DTaP + polio+ HiB)	Pentacel, Quadracel Infanrix-IPV-HiB	Sanofi Pasteur GSK	MRC-5	Pediacel, Pediarix, Any HiB DTap, IPOL, InfanrixHexa, Kinrix	Sanofi, GSK	Vero
Rabies	Imovax**	Sanofi Pasteur	MRC-5	RabAvert	Novartis	Hen eggs
Rheumatoid Arthritis	Enbrel	Amgen	WI-26 VA4 - RDNA	Humira, Cimzia, Orencia	Abbott, UCB, BMS	Hamster
Shingles	Zostavax	Merck.	WI-38, MRC-5	Shingrix	GSK	Hamster
Smallpox	Acambis 1000	Acambis	MRC-5	ACAM2000, MVA3000	Acambis/Baxter	Vero

Note: Immune-Globulin shots will provide temporary immunity (4-6 months) for Hepatitis-A and Rubella (3-4 months)

*Moral versions of Measles and Mumps are currently UNAVAILABLE as of January 2010 – TELL MERCK TO PROVIDE THEM!

**NOTE: IMO VAX® Polio is a moral version for polio vaccine in Canada and is not the same as IMO VAX for rabies.

ANY VACCINE NOT LISTED ABOVE DOES NOT USE ABORTED FETAL CELL LINES Copy Permissible with Credit Children of God for Life ©



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I'm often asked questions about astronomy when I travel to give the "Heavens Declare" presentations. In the last couple of years, one subject has arisen from obscurity and become one of the most common I hear— "Is the Earth flat?" Or, "What do I say to a 'Flat-Earther'?"

Many problems arise from the idea that the Earth is a flat disc, with the North Pole positioned in the center and the continent of Antarctica posing as an impenetrable wall of ice encircling the entire perimeter of the Earth.

1. In Flat Earth (FE) theory, the sun is only 3,000 miles (4,800 km) from the Earth. This is disproved by mathematical triangulation.

2. However, if the sun is actually 3,000 miles from Earth, the size of the sun should dramatically increase at noon (which it does not) instead of in the morning and evening, which it does.

3. Furthermore, in FE theory, the sun circles just above the Earth once a day. If this were actually the case, it would show one side of its face in the morning as we see it with a view to the east, then another side of its face as we view it to the west, in the evening. However, I can see the same view and features on the sun through a telescope in the evening as I did that morning

(with the exception of the approximately 1/50th of a turn it makes due to its rotation).

4. If the Earth were flat, the sun should be visible at all times.

5. If the sun is not visible during the night, one explanation would be that it exhibits a downward spotlight behavior (FE theorists claim this is the case). Evidence against this comes from many satellites and is also obvious in my own high-powered telescopic observations.

6. However, if it really functions like a spotlight, the sun should exhibit the shape of a flattening oval as it moves toward the far horizon.

7. It should then never appear to sink below the horizon, but rather move in a large circle near the horizon across the northern sky. Yet, in FE theory, refraction occurs to cause the sun to appear projected below the horizon.

8. However, when the sun appears near the horizon, it is never projected downward in a mirage. Rather it is projected upward, allowing us to see it longer than we otherwise would, thus causing the setting of the sun to seemingly slow down slightly when it reaches the horizon. This is also why we have a few minutes more daytime than nighttime during the bi-annual equinoxes when both day and night are supposed to be exactly equal.

9. Plain evidence for the sun going below the horizon is seen when looking east just after sunset. One can often see the Earth's shadow rising slowly upward and appearing as a dark blue band.

10. The full-moon phase should not exist in FE theory. The moon would never be fully illuminated by the sun from our perspective on Earth in the FE model, since the earth would never be directly positioned between the moon and the sun.

11. One answer could lie in the moon producing its own light. However, the moon does not shine with its own light, as evidenced by its loss of illumination during lunar eclipses; the Apollo astronauts who've been there (which flat-earthers reject); my own high-powered telescopic observations in which all shadows on the surface of the moon point directly away from the sun; and by its consistent phase lighting in relation to its position in the sky relative to the sun.

12. Furthermore, if the moon does shine with its own light, why is there never more than a sliver of moon shining brightly when it's close to the sun?

13. During a lunar eclipse, Earth's shadow on the moon is always circular regardless of the time of night. If the Earth were a flat, round disc, it would have the shadow curve we always see **only** if the eclipse occurred at midnight. The solution FE theorists give to this problem is that the moon never goes "beneath" the Earth and, therefore, is being eclipsed by something else.

14. However, the alternative object (such as a dark sun, strong magnetic field, etc.) causing the lunar eclipse has never been found. Also, eclipse predictions based on a spherical earth are accurate years in advance. Why?

15. When viewing ships approaching a shoreline, an observer will first see the top of the mast, then the sails (if it has sails), then the hull, and finally the contact point with the water. This effect is also why sailing ships were built with "crow's nests" at the top of the masts. A sailor in this high perch could see land much farther away, and sooner, than others on deck below.

16. At the North Pole, the North Star (Polaris) is overhead. You could move in a straight line in any direction away from there and eventually arrive at the South Pole in Antarctica. There you would see Polaris Australis directly overhead. The reason for this is that the North Star is directly "above" the round Earth and Polaris Australis is directly "below."

The problem with the FE model is that Antarctica is supposedly a band of land or ice encircling the entire earth. Now, whether you move left or right away from the North Pole, the stars above you change until you get to Antarctica. In reality, Polaris Australis is always there, overhead, at the South Pole. In the FE model, it couldn't be. If you traveled to the left from the North Pole all the way to Antarctica and found Polaris Australis overhead, then went back and traveled to the right from the North Pole to Antarctica there would be a different star than Polaris Australis directly overhead. But that is not the case, so the FE theory has a problem. Polaris Australis is not omnipresent and, therefore, its position overhead in Antarctica could not be explained around the entire "supposed" ring of ice surrounding the Earth. It's not just Polaris Australis that presents this problem, but millions of other stars as well.

17. If the "*flat-disc* Earth model" is correct, then the distances between different locations near Antarctica are much, much farther apart than they are known to be with the "*globe* Earth model". The flight times between cities such as Melbourne, Australia; and Johannesburg, South Africa, should be much longer than they currently are. The only way the flights could have this short duration in a flat Earth is if the aircraft moves at much faster speeds than they do on other routes. On a flat Earth, the shortest route between the two aforementioned cities would be roughly 13,000 miles, but on a globe Earth, the route is approximately 7,000 miles. So, which is correct?

Anyone who believes the earth to be flat can answer this question for themselves by going through commercial pilot training. Successful flights around the world are achieved **only** by calculations based on the earth being a sphere.

18. On a globe Earth, you can see farther by rising higher at the seashore or any other level surface. On a flat Earth, it should make no difference.

19. On a flat Earth, the center of gravity would be **underneath** the North Pole. So, every person would feel a gravitational tug, not just straight down, but also toward the North. The farther away from the North Pole a person would be, the greater the northerly pulling force would become. The only way this problem can be answered is by completely rejecting gravity. However, there is an astonishingly large amount of evidence that shows gravity exists; and its laws are carefully observed in order to successfully send spacecraft across the solar system.

20. The mechanism some Flat-Earthers use to explain the apparent downward force (gravity) is a continual upward acceleration of the flat-disc Earth. If this were actually happening, in a short amount of time the Earth would be moving faster than the speed of light (which is a universal speed limit) yet nothing can go faster than light. Also, why would this upward acceleration force act on some things but not others? According to FE it would act on the sun, the moon, and the Earth, but not everything on Earth, including us. If it would, we would feel weightless on the surface of the Earth. When we build satellites on Earth, they clearly do not feel this “force” because they just sit heavily on the ground. However, once we launch them just a couple of hundred miles upward into space, this “force” (in Flat-Earth theory) would suddenly begin acting on them, keeping them weightless and preventing their return to Earth.

Supporting Scriptures

- It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; Isaiah 40:22
- When he prepared the heavens, I was there: when he set a compass upon the face of the depth: Proverbs 8:27

- When He prepared the heavens, I was there, When He drew a circle on the face of the deep, Proverbs 8:27 (NKJV)
- He hath compassed the waters with bounds, until the day and night come to an end. Job 26:10
- He drew a circular horizon on the face of the waters, At the boundary of light and darkness. Job 26:10 (NKJV)

It’s only possible to have a “circular” terminator (boundary between light and dark) on a sphere, when illuminated with an omnidirectional light source like the sun.

Misunderstood Scripture

- *And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. Revelation 7:1*

This verse is often used to support a Flat Earth view. However, it says nothing in this passage about a *flat* Earth. The last part of the verse (four winds) gives context to the first part (four corners). Metaphorical language is being used here to describe the four cardinal, or compass, directions (north, south, east, and west). If the words here are taken out of their proper metaphorical context, this would mean that the winds would come from **only** four precise directions. Yet, everyone knows that the wind comes from any **one** of the 360 degrees that surround us. Also, if this wording were taken literally, then the Earth would be a square or rectangle. Even Flat-Earthers don’t believe this.



Writer's Guidelines

revised July 20, 2018

Since the Bible teaches that we should “know them that labor among [us]”, we will not publish any articles that do not include the author's real name. However, in the event of security risks due to mission work in closed countries, we will give special consideration on a case-by-case basis.

Content

- All articles should be written from the clear teachings of God's written Word, the Holy Bible, obtained by a literal, common-sense reading of the text.
- Ideas gleaned from the text of God's Word should always be consistent with the context of the passage and not be taken out of context in an effort to push a personal agenda.
- We will expect that Scripture references and quotations be from the King James Version (KJV). In the event this is not possible, please clearly note which version or translation was used.
- Because of the clear transfer of spiritual requirements for God's people, from the Old Covenant to the New Covenant, we will be publishing articles that are written from a New Covenant perspective.

Articles

- The word-count for most articles should be between 1,200 and 2,200 words. The children's article should have 500 to 800 words. The best way to send articles to us is: create it in a word document, save as a PDF, then send via email.
- Because of the importance of practicing what we preach, all articles should be written out of godly wisdom, coming from personal experience, not just head knowledge.
- All doctrinal or spiritual-direction type articles should be written by spiritually mature brothers (not novices), whose lives are bearing fruit consistent with the article's content.
- All articles on the Godly home should be written by spiritually mature, married brothers, preferably with children. Their homes should be bearing visible fruit that is consistent with Biblical teachings and the article content. He should be a servant leader, guiding his home as being the head, and “dwelling with his wife according to knowledge”.
- Articles for the sisters should be based on the teachings of Titus 2:3-5; Eph 5:22, 23, 33; 1Pe 3:1-6; and other similar passages. They should be written by spiritually mature sisters, preferably married, who are living in harmony with their home and church, according to the Biblical guidelines of headship order—submitting unto their husband as unto the Lord and giving their husband reverence in all areas of life. We are also giving special encouragement for widows to write, especially those who are older.
- Articles for the youth and on church history, should be written by spiritually mature brothers, young and old alike, single or married.
- Articles for the children should be written by spiritually mature brothers or sisters, young or old, married or unmarried. We desire to encourage children to learn the art and discipline of writing, therefore, we will consider children's stories written by older children. If children want to write children's stories and they themselves are not converted and members of their local church fellowship, their parents will need to fill out the “Contributor Agreement” form thereby affirming that they, as parents, agree with and support our “Statement of Faith and Practice” and our “Reprint Policy”. Also, the youth who is submitting a story must be living in godly harmony in their home and be under their spiritual authority.

-The Berean Voice Board

Dear reader,

It is now over two years since we began publishing *The Heartbeat of the Remnant* magazine. There have been many blessings and benefits, along with numerous challenges associated with starting a project of this size. We wish to sincerely thank each one of you for all you have done to make this a possibility. There have been many prayers, many notes of appreciation, and many phone calls of encouragement. Finally, we could have never made it this far had it not been for all of you who supported us financially. A big thank you to each one for any way in which you have helped support this work. We are planning to start publishing our financial report annually in order to save space in the quarterly magazine and to provide a more accurate overall picture of our income and outflow. To date, God has been providing for our needs with each quarterly publication.

For many of you there has probably been some confusion about who we are and what we have to offer. Some have wondered if we have more than one magazine, with *The Berean Voice* being the second. We will try to explain this as simply as possible. *Faith Christian Fellowship* is a conservative, Anabaptist church in Holmes County, Ohio. Some over three years ago, this church developed a ministry outreach, which was given the name, *The Berean Voice*. This ministry, *The Berean Voice*, was set up in an effort to provide conservative, Anabaptist churches with resources to assist them as they endeavor to further the work of God's Kingdom. Following is a breakdown of the different aspects of the work *The Berean Voice* is involved in.

The Berean Voice

- *The Heartbeat of the Remnant* (quarterly magazine)
- Available Resources
 - CDs & CD sets
 - Booklets
 - Books
- Website
 - Online magazine
 - Printed articles
 - Audio messages
- Discipleship Ministries
 - Sharing a series of meetings in different communities on how churches can disciple their own
 - Assisting various difficult situations via phone or email—personal, marriage, family, emotional, mental disorders, and suicidal tendencies

- Church leaders bringing serious difficult situations they don't know what to do with, for us to give them hands-on discipleship so they can then continue discipling themselves

We have been receiving an increasing number of requests for literature, discipleship, and help in understanding how to utilize the discipleship model successfully. Would you join us in prayer for God's wisdom as we consider His will how we can best respond to all these requests. Would you also prayerfully consider how the Lord would have you join us in this time of expanding our efforts in response to these needs?

Articles and Poems


We finally have our writer's guidelines put together, which we are including in this magazine issue along with the contributor agreement. Our reprint policy can be found inside the front cover. All of this should be self-explanatory, but if you have more questions please contact us using the contact information inside the front cover. Bottomline, we are in great need of articles, in order to build an inventory to choose from when putting an issue together. This will greatly enhance our efficiency. If God is moving you to put some articles or poems together for us, please do so according to the writer's guidelines and the contributor agreement. If you're not sure about your writing abilities, don't let that hinder you. We have various people involved with editing and we can usually refine articles that need some help with grammar and punctuation.

Prayer Requests

- Pray that God would help us to be good stewards of the resources He provides.
- Pray that God would give us wisdom in knowing how best to respond to all the requests that continue to come.
- Pray that God would give us discernment in knowing which articles He wants us to publish.

Needs

- Articles & Poems -see the *Writer's Guidelines* and the *Contributor Agreement* included in this issue.
- Feedback & Input regarding which topics would be good to have articles written about.
- Ongoing finances to keep the *Remnant* magazine going—monthly or quarterly works the best. Donations can be mailed using the provided *remittance envelope* in this magazine or online at www.bereanvoice.org. Once there, click on the *donate* feature.
- Finances to start expanding our resources in response to the growing number of needs and requests that are coming.

The Heartbeat of 

The Remnant

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