



Be ye doers of
the Word and
not hearers
only...

James 1:22

Anabaptist Voice

Championing a Faith that Works

IN THIS ISSUE:

- "PROBLEMS OF CONSCIENCE" - DAVID PLANK
- "THE KINGDOM HAS COME" - JAMES G. LANDIS
- "THE PARABLE OF BOBBY BLUEBIRD" - ERNEST STRUBHAR
- "MY JOURNEY OF FAITH" - JOSEPH VAN LOON
- "A CALL TO SERVICE" - DEAN TAYLOR

Letter from the Editor

“For we are taking pains to do what is right, not only in the eyes of the Lord but also in the eyes of man” (II Corinthians 8:21).

Whenever I hear a comment about *Anabaptist Voice*, I like to consider what I know about that person. What kind of person is the commentator? Why would he read AV? Then I go through a particular issue of AV and attempt to read it through his eyes.

I want to know:

- Was it the AV cover that made him stop long enough to thumb through the pages?
- Was it the pictures that caught his attention?
- Was it the title that drew him to a particular article?
- Was it the name of a particular writer he liked to follow that snagged him from all his other reading material?
- Was it the content that arrested him?

I find it interesting to see the magazine through the eyes of the varied readers. Young and old, graduates and teachers, craftsmen and laborers, mothers and fathers, doctors and farmers, Baptists and Catholics, Mennonites and Brethren—what do they think of AV?

And then I wonder, what does Jesus think of AV—the cover, every picture, every title, every writer, all the content? Trying to look at AV through the eyes of Jesus humbles me. He is the ONE we strive to please above all others.

Again, in Issue 5 of *Anabaptist Voice*, we lay our offering before you and Jesus. This issue includes inspiring stories of Anabaptist warriors on the front lines in the battle between the Kingdom of God and the kingdoms of this world. Some have paid what the world considers the “ultimate price.” This issue gives more teaching about what is the Anabaptist Way and how it should call all of us to grow in obedience to King Jesus.

- Edward Lake tells his journey of faith and growth that led him to follow Christ in the Anabaptist Way (*Jesus really did mean everything he said*).
- Ernest Strubhar presents a parable for all to ponder.
- Sermon Snippets from a message by Alvin Mast calls us to consider “God’s Order of Headship”.
- David Plank deals with “Problems of Conscience” in modern medicine.
- Dean Taylor pictures life in a Grecian refugee camp.
- Perry Klopfenstein tells why Anabaptists are not big on crosses.

Despite all these goodies, we still lack a response from most of you. Answer one question found in an issue of *Anabaptist Voice*. You don’t have to be disgruntled in order to share. Neither does it have to be some profound observation. Send in your long or short answer to one question. Let your candle burn on the pages of AV.

Peace,

James G. Landis



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About *Anabaptist Voice*

Our Mission Statement:

We want *Anabaptist Voice* to be a servant to the churches of Jesus Christ. We choose the name “Anabaptist” as a fitting term to describe an obedient “people of God” in our generation. We follow the example of the historic Anabaptists who sought to obey the teachings of Christ and the Apostles, but we do not idolize Anabaptists nor historic Anabaptism. We follow Christ.

Our Purpose:

To interpret Scripture in a simple, childlike way, and to apply Bible teaching to the lives of living saints in a practical manner.

Our Goal:

To reinforce Christ’s call to forsake the world and be a loyal citizen of Christ’s heavenly kingdom. We want *Anabaptist Voice* to stimulate brotherly discussion on Bible interpretation and application, to help generate preaching in our churches on practical discipleship issues and to be useful in personal evangelism and disciple-making.

Our Tone:

The tone of the magazine shall be positive in that:

- it presents the right way when it decries the wrong way.
- it presents the truth when it warns of the untruth.

Our motto shall be words from Isaiah 30:21.

Whenever you turn to the right hand
Or whenever you turn to the left,
You shall hear a voice behind you, saying,
“This is the way, walk in it.”

Our Audience:

Our primary target audience is anyone associated with an Anabaptist church. We define an Anabaptist church as one that practices a follower-of-Jesus baptism, maintains actual applications of Bible truths, and where a close-knit, disciplined brotherhood exists among the believers.

Who Is a 21st Century Anabaptist?

In order to provide clarity about our name, *Anabaptist Voice* attempts to define an “Anabaptist” of today. These items do not include everything nor exclude any who wish to follow Christ.

1. God accepted Jesus’ death on the cross as an atonement for the sins of the whole world. Thus the blood of Jesus enables each person to be acceptable to God when he repents of his sin and surrenders himself to King Jesus. This initial commitment is followed by obedience to the commands of Christ which gives the disciple assurance of his right standing before God. “Salvation” is not just a one-time event but a life-long experience.
2. Adult believer’s baptism signifies a commitment to follow Christ as His disciple in His kingdom here and now.
3. The teachings of Christ and the Apostles in the New Testament are to be interpreted and put into practice. The Sermon on the Mount and the Sermon on the Plain are the heart of Christ’s kingdom teaching for his disciples today.
4. Anabaptists recognize the church as Christ’s kingdom on the earth.
5. Faithful obedience to the commands of Christ often brings persecution upon us.
6. The world (*all who do not obey God*) is evil and under the sway of Satan.
7. Our earthly conduct determines our eternal destiny. True faith must result in good works that will be rewarded in heaven. Evil works prove a lack of faith in God and will result in eternal punishment.
8. Kingdom disciples do not participate in the civil government or “serve” in the military.

Our secondary target audience is those not familiar with Anabaptist churches but are searching the Scriptures for truth.

Our Finances:

There is no set subscription price for *Anabaptist Voice*. We appreciate donations from those who wish to support the work. A few brethren have committed to support *Anabaptist Voice* by providing the extra financial backing needed to get this project started; their support is listed as “Local Support” in financial reports.

To assure an informed supporter base, each issue will contain a statement giving the number of copies printed and distributed, the total costs for the previous issue, and the amount of donations received.

Our Organization:

The AV Editor is responsible for assuring that *Anabaptist Voice* adheres to the stated purpose, securing writers, and proper copy editing. The AV Production Team is responsible for design, layout, printing, subscriptions, and all financial matters.

At present, *Anabaptist Voice* is choosing to be free of government regulations and control as much as possible. We are not registered with any federal or state government body. We are not a 501c3 organization; individual contributions are not tax deductible. Those who give to *Anabaptist Voice* through the local church may obtain a tax deduction.

Our Bible Translation Policy:

Our desire is always to give the true meaning of the Scripture in simple language that all can understand. To do this we quote from various translations, combine translations, or sometimes put the text in our own words. If we ever give the wrong meaning through an inaccurate rendering of the Scripture, we invite our readers to enlighten us with a correct rendering of the passage in question.



Our Councilors Speak

Policy Note: This section is dedicated to the input of our Councilors. They provide direction to this project as well as correction and suggestions on the content. This is their platform. - AV Ed.

CBS Documentary Film Reviewed

Nothing is new under the sun. All the new problems were the old problems. New faces at new places wrestle with the age-old problems in new clothes. *Mennonites: the Peaceful Revolution*, a CBS documentary film produced in 1967, mirrors present-day problems in the context of a particular twist: perceptive secular analysis. How can it be that the world can understand some of our pertinent issues better than we can ourselves?

I remain impressed that secular analysts have more insight into the story than many Mennonites themselves possess. Most liberal Mennonites today remain pleased with the message of that documentary, underscoring the accuracy of the film. On the other hand, many conservative Mennonites remain impressed with how 1967 turned into 2017, right on cue.

If Mennonites today adopt the same “progressive” ideas in 2017 as many of them adopted in 1967, the outcome of apostate living will be the same. Some of the warning signs in the film are:

1. From start to finish the Holy Scriptures were not appealed to as the final authority. Instead, post modernism (*back in 1967*) was already in place, prompting such statements as, “I had to figure out some kind of rationale as to why I should be playing jazz,” or, “Is this still our responsibility to have children? I would rather have a career.” God’s Word received no recognition, let alone appeal.

2. The documentary ended with the song “Old Leather Britches, Shaggy, Shaggy Locks.” The statement made with that song was huge. George Fox, founder of the Quakers, understood that the Inner Light indwelling each person maintained an equal or greater authority than Bible, tradition, or nation. “You are pulling down the pillars of the world, George Fox.” The shift from the Anabaptist unquestioned loyalty to the Scriptures to

insight derived from the Inner Light was bound to pull down the pillars of the Mennonite world. The prophecy proved correct.

3. The documentary pointed out that Mennonites knew how to be materially successful, even possessing animals which “possess the high record of the breed.” Solidarity of family and strong ties to community received the mute testimony of the graveyard. “But won’t this solidarity suffer disintegration when the Mennonites leave the farm and enter the professions?” In other words, Mennonites seemed to know what they were doing for generations but what would happen as a result of “the peaceful revolution”? Fifty years later the prophecy is largely fulfilled.

4. Loyalty to Christ and His eternal Kingdom was absent throughout the film. That absence was the result of several generations being impacted by Evangelical theology. The film portrayed the result of that impact, not how the impact happened a little at a time for many years. The film picked up on the pivot point of turning away from an earlier tradition which had produced the good portrayed. The Mennonites were in the process of “creating a new image of themselves”. They held an impressive record of service to the needs of humanity (*a theological seminary at Elkhart and the Oaklawn Mental Health Hospital at Goshen and Mennonite Central Committee relief services*). Who knows what all good came from those things? The offered seminars were over-subscribed each year. But since that time, the revered theologian in the film, John Howard Yoder, has gone down in disgrace after living in sin for many years.

We must take heed that this generation does not repeat the wrong path taken by those in the film. If the broad road chosen is the same, the end result will be the same as well.

Chester Weaver | Osceola, Texas



Wisdom is not in knowing the right answers to the wrong questions. Wisdom is found in knowing which questions to ask.
- Unknown



Our Readers Respond

Policy Note: Email letters to *Anabaptist Voice* are encouraged. All letters must be accompanied by the writer's full name and physical address (not a PO Box). If the letter is printed in the magazine, only the writer's initials and state will be attached to the comments. If you send AV a letter, we assume the right to use any part of the letter we deem of interest to our readers. AV will try to be courteous in acknowledging all letters. - AV Ed.

Not Right

I take issue with the article "Call it Sin" anonymously published by Menno Knight. It is most certainly a serious matter to understate the reality and definition of sin and sinful behavior. Our culture in general and our broader Mennonite institutions are in a state of apostasy and utter want of this clarity.

But this article only confused the issue. To place the sins of adultery, homosexuality, and abortion (*which they certainly are*) in the same category as big game hunting, investment in stock and real estate markets, and tracking politicians blurs necessary distinctions. We must be much more careful than this!

It is not at all clear that investment in stock markets, big game hunting, and tracking politicians is sinful but abundantly clear adultery, homosexuality, and abortion are always sinful. To peg, at worst, questionable activities such as these as "sin" with no qualification dampens the definition of sin and diminishes the power of the word "sin" to speak with biblical clarity on issues that are in dire need of a prophetic voice (*I actually feel bad for not taking my sons deer hunting the last two years*).

It may be no less serious to call things sinful when they're not as it is to not call things sinful when they are. Let's be careful and accurate!

C.G. | Virginia

Anabaptist Voice: You make a good point. Some of the items Menno called sin are not always sinful. Maybe the brush was too broad.

On the other hand, sometimes the things you mention as not always sinful, many times are. If the teaching convicts you, repent. If they do not apply to you, you are free.



Revved Up

Really, really good stuff... things our people need... articles to make people think... I do not agree with everything I have read, but keep up the good work and keep them coming. I used some material from AV for my Bible school class.

R.S. | Pennsylvania

Waving the Red Flag

I was disappointed in the overall nature of the article titled, "Call it Sin." It brought back a flood of memories of working with several different persons from non-Anabaptist background who seemed to almost delight in embracing a larger list of restrictions than what they had before. Incidentally, these men walked away from their own lists.

Menno Knight lists a variety of crimes, some of them trespasses, some of them could be excesses, some were excesses, and some of them perversions. In the church, some of those things need discussed, some prayed about, and some need forbidden without pause. However, to go after those things in the church or the world with raw simplicity, will be a flat and crass presentation of Jesus Christ. Jesus rarely got adamant about the sins that everyone around him was worked up about. Sin is the transgression of the law. Jesus brought us the law of love and of life, and consequently, a much deeper awareness of sin.

Most of the obvious sins we observe in the world around us are not necessarily the most serious sins those people have. Calling them out may give us our own "easy righteousness." Calling it "SIN" to people who don't embrace our understanding of the head covering sounds unfruitful at best. Luke 12:47-48 clearly shows that God weighs things according to other factors. *"The servant who knows the master's will and does not get ready or does not do what the master wants will be beaten with many blows. But the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked."* Using hell as a motivator to make all rebuking of sin justifiable usually bears rotten fruit. The Old Testament does not teach on eternal hell. It is first unveiled when Jesus is speaking to those who trusted in themselves. The strong words Peter and Stephen preached were to the same crowd that trusted in themselves.

I want dear Menno Knight to read the Sermon on the Mount again. This is considered the constitution of Anabaptist doctrine, and yet, the whole tenor is anything but a renunciation of moral failures or excesses. In some cases, Jesus tells us to be excessive in our treatment of

others such as going the extra mile. In some cases, he tells us to be less careful, i.e. “take no thought for the morrow,” and in all things he challenges our very core motives and redirects our entire value system. Jesus commands us to love our enemies, which is not necessarily those who make us look more righteous. Our enemies are those whose opposition is extremely painful. Jesus takes us much, much deeper than our sinful hearts want to go. If we truly take the Sermon on the Mount to heart, we will encounter just how deep sin works in our lives and get less excited about sensational sin.

In an age when Christianity has been abused in every possible way, I believe the Holy Spirit is bold in showing our need to be sure the Gospel message is portrayed accurately. This of course, is impossible to do, if our own grasp of the Gospel is just the spirit of Islam in Christian boots.

A.H. | Idaho

Anabaptist Voice: ‘Tis true that Christianity has been sadly abused over the centuries. Repentance of past sins and the living of a holy (*obedient, surrendered*) life is the only way to true Christianity.

Your letter strikes at the very heart of the Gospel and tries to make spiritual things more important than outward evidences thereof (“*get less excited about sensational sin*”).

Faith without works is dead. One of the foundational Anabaptist teachings is that the Word of God must be put into practice.



No War Games

I received my first copy of *Anabaptist Voice* and have enjoyed reading it. I have studied Anabaptist history for well over 40 years and still feel challenged to honestly read these writings and other people’s opinions of them. Hopefully, I can truly grasp what the Anabaptist vision or identity really is or was.

The two articles, “Marks of a Disciplined Church” and “A Disciplined Church in the Ukraine,” were quite interesting and appreciated. There is just no way of getting around it. The dark side of Anabaptism is the splitting, banning, and shunning that was and still is practiced by some groups. I can not help but feel part of the root of the problem is a lack of scriptural integrity. Quoting II Thessalonians 3:14 and leaving verse 15 out is clearly a lack of scriptural integrity. While there can

be different interpretations on verse 15, it nevertheless, gives us a different perspective when we include it in our interpretation. It is good to remember that Satan also uses banning and shunning to bring his end about as we can see by reading these scriptures: “His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah would be put out of the synagogue” (John 9:22). “Yet at the same time many, even among the leaders, believed in him. But because of the Pharisees they would not openly acknowledge their faith for fear they would be put out of the synagogue; for they loved human praise more than praise from God” (John 12:42-43).

The article on “War Games” was very thought-provoking. I have spent time playing games with children and grandchildren. One of these games was “Battleship.” How dense can I get? I probably won’t be able to play it now, with a clear conscience.

Looking at the history of Anabaptist people and their reaction to questions like this, prompts me to tread carefully when I face similar questions.

D.L.H. | Ohio

Anabaptist Voice: In AV04, “Marks of a Disciplined Church” our brother brought together a wealth of scriptures not commonly read or known among us. For lack of space in the room allotted, we could not write all of them out. So here are the two verses in question: “And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother” (II Thessalonians 3:14-15). Perhaps we should also include verse six, “But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us” (II Thessalonians 3:6). Now being a simple-minded Anabaptist, the meaning of verses 6 and 14 seem rather plain to me, and I do not see how verse 15 in any way cancels out the meaning of verse 14. Let’s face it: discipline is painful and unrepentant disobedience should result in social ostracism. To disregard these verses and others like them can only result in an undisciplined and worldly church (*not Anabaptist*). A disciplined church of holy people is part of the Anabaptist way.



Jesus Was Not a Protester

The intent of my letter is to question the idea of protesting against sinful worldly government and society allowance and practices; but to rather let our lights shine by living quiet Godly lives following the words of Jesus, “to observe all things that [He] commanded.” Did He command us to protest against evil practices in society? By “quiet,” I am not meaning to be totally passive.

With Jesus as our example, I’m open to be shown with Scripture where at anytime Jesus openly protested against ungodly, sinful worldly government and society allowance and practices. If we study history, the Roman government of Jesus’s time here on earth had some very ungodly and corrupt ways and practices. Yet did Jesus directly at anytime protest against it? What was His answer when questioned in regard to paying tribute to Caesar? Did He rebuke the Roman Centurion for his profession when he was seeking Jesus’ help for his sick child (*or servant? Luke 7:2, Matthew 8:6*). And what of the time Jesus was before Pilate and King Herod? Jesus did not protest against their sinfulness but mostly remained quiet; should we do different?

While yes, Jesus—and later the apostles—did teach against the sinfulness of the world, it was more from the point of teaching His followers to avoid such and not touch the unclean thing, to be true followers. Jesus taught much more from this point than in a vocal protest against the world itself.

While John the Baptist did confront King Herod and tell him it was wrong for him to have his brother’s wife, yet this was an issue more in a personal confrontation than a vocal protest against the sinful society—even though He most certainly did not condone it.

The 13th article of the Dordrecht Confession of Faith states, “Wherefore we are not permitted to despise, revile, or resist the same (*the civil government*), but acknowledge it as a minister of God; and be subject and obedient to all that do not militate against the law, will, and commandments of God.” Most certainly we should not follow or do them if they do, but does this mean we should rise up in a verbal protest?

My other letter was not written to refrain from preaching against sin to escape persecution, but to question the idea of protesting in regard to the article statement: “As a result, we back off whenever society or the government passes out its ungodly decrees.”

When reading such statements, it leaves me with the question “why write such statements if we do not follow through?” As quoted in the AV from the Didache, “Every prophet who teaches the truth is a false prophet if he does not do what he teaches.”

In closing, I want to remain teachable and open to truths, not just earthly opinions but in scriptural clarity. May this be received in the spirit I trust it was written.

D.V.M. | Indiana

Anabaptist Voice: Please take a look at AV04 on page 24. It strongly discourages protesting against government forces and evil injustices. Brother Ricky suggests a better way of returning good for evil. That is the Christlike way.

In our preaching and teaching we must not be afraid to condemn sin, even in civil rulers (*John the Baptist before Herod and Paul before Felix; Acts 24:25*). Jesus too was very vocal in condemning sin among his listeners.



Grateful

Thank you for having me on your mailing list. I enjoy reading your magazine. The articles are clear and easy to understand. Enclosed find a donation to continue your work.

L.W.G. | Pennsylvania



Bible Translator

I am sponsored by Assemblies of God and am a member of Wycliffe Bible Translators. I am serving as a Bible translator among the Enga people of Papua New Guinea. Although I am ordained with the Assemblies of God, the Lord has been leading me toward an Anabaptist understanding of faith, and I would now describe myself as a Kingdom Christian.

My wife and I are both on a journey of trying to take Jesus at His Word and live accordingly. Although my wife and I are moving along this journey together, we are not moving quite at the same speed, and I think having this magazine would really encourage her. I don’t think she will read an electronic version, but I think she would read AV if it were lying around the house in print format. So if you are willing to send to our address in Papua New Guinea, we would appreciate it. If the expense is too much, we understand.

A.B. | Papua New Guinea

Not Sure On War Games

It is not my intention to encourage or promote war games. I haven't played many war games; none on a computer. I am certain I would be opposed or strongly opposed to many war games. That being said, I would like to share some thoughts about the article and a quote from the article below.

"War games are wrong for all the same reasons that war itself is wrong"

Almost all the common children's games we play are not Christian in character. Four square, Chess, Dutch Blitz. "I" try to win and get others out. We could say, "Games where 'I' try to come out on top and try to get others out are wrong for all the same reasons that exalting self and pushing others down is wrong." I am not opposed to the common games we play. Children learn many valuable lessons in the games they play. They can even learn kindness and humility. And children who are proud and self centered are probably not that way because of the games they played. War games like Battleship or Risk do not teach children hatred and a desire to participate in war any more than the other games they play. Games are games and we view them a little differently than real life, including war games.

But probably the bigger question is, Should we view every thought of "war" as evil? Paul used the imagery of war to picture the Christian life quite often. "I have fought a good fight". Are we going to stop telling our children about David and Goliath or Caleb destroying the children of Anak? Are we going to imply that these heroes of faith were evil for participating in war? To refuse to play a war game because any thought of war is offensive and evil and foreign to a holy God may not be what we want to portray. We as Christians give our loyalty to God's kingdom and do not engage in the politics and military of these earthly kingdoms. I am fully supportive of this. Christ will not ask us in our present earthly life to engage in carnal warfare. Therefore we should stay far away from games that foster hatred and violence to men.

"War games are wrong for all the same reasons that war itself is wrong?" I'm not sure. Are we going to forbid all games because they contain an element that is not in harmony with some element of the Christian faith? I believe games are very beneficial to our children and games that have some association with the military will not necessarily draw our children into carnal war any more than they will make them selfish. And to forbid all games with any association with war may give us false concepts about legitimate resistance or war and give

us a wrong understanding of the eternal character and attributes of the Lord of Hosts (armies).

V.M. | Florida

Anabaptist Voice: Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things (Philippians 4:8).

This admonition should apply to all the games we play as well as the books we read and all our other activities. For when our minds are filled with good things, good things will come out in our actions.

You are right that we must be very careful in using the Old Testament stories when teaching children and adults. They must understand that we live in a completely different age and that God had a different standard for that day and time than he does for us today.



A Small Flock

I am a teacher in a Hutterite church school and AV has been a hugely inspiring paper for my wife and me; especially with the burden of guiding this small flock entrusted into my care.

I do not wish to burden your efforts by asking for a print copy; I could print one on my own. But is it possible to subscribe to an email copy of AV?

I thank you kindly, and may God further bless your efforts for His Kingdom!

M.H. | Minnesota



AV Distributor

I can see myself distributing around 500 copies of the AV magazine, if not more, starting here in our prominent Mennonite city of Winkler and our Hutterite colonies in Manitoba, Saskatchewan and Alberta..... let me know if that is feasible for you.

M.H. | North Dakota

Anabaptist Voice: We are very interested in having you as a distributor for *Anabaptist Voice*. We believe the magazine can be helpful in calling many to true surrender of self and a life of holiness by following Christ in the Anabaptist way.

Problems Of Conscience

by David Plank

A Physician Assistant discusses some of the moral problems facing an Anabaptist doctor in Western society.

— AV Ed.

And Paul, earnestly beholding the council, said, “Men and brethren, I have lived in all good conscience before God until this day” (Acts 23:1).

Working in the medical field today presents many challenges to the conscience of an Anabaptist. I will address some of the areas that should be of concern to all believing Christians.

First of all, please bear in mind that the long hours of study, and the sometimes stressful and grueling hours of attendance in medical school, can present a real problem. At times it would be easy to let the weariness of the flesh overcome the weaknesses of both flesh and mind. In such extremities, an otherwise sterling conscience bears the risk of being disregarded or ignored.

By adding outside stress and physical exhaustion to the “problems,” the reader may easily understand how it can quickly compound what may otherwise appear to be an easy choice or a simple decision.

Moving perhaps from the more obvious to the less obvious; the Anabaptist doctor will certainly face challenges to a biblical life and appearance of separation from the world; not only through godless, secular philosophy and teaching, but perhaps more subtly through the close studying/working relationships with peers. Some of these are peers who may also profess to love and serve the Lord and yet do not practice a full biblical Christianity. Obviously, these can be great

witnessing opportunities if that is kept in focus, but the shared emotional highs and lows of victories and failures, joys and sorrows, successes and losses, (in both study and/or practice), tend to forge emotional bonds between colleagues. These bonds tend to minimize or even obliterate differences in belief and/or practice as medical personnel work side-by-side toward “the common goal” of helping people be healthy and stay alive.

Looking back, I have many times thanked God for giving me a faithful, loving wife and children prior to going to college. I know it was a huge spiritual safeguard in my personal experience.

The Anabaptist doctor will most definitely face sanctity of life issues. Some of these issues are:

1. Whether to make referrals for patients who express interest in having an abortion.
2. Prescribing contraceptives for unmarried or illegitimately married (at least in God’s eyes) couples.
3. Prescribing contraceptives that may chemically or structurally cause abortions (medical school likely will not teach you these things).
4. Dealing with active versus passive euthanasia or “mercy killing” as it is sometimes called.

There is an increasing public interest in, and demand for, the “right to die.” In conjunction with that, I am told that there will be an increase in attempting to define individual worthiness to receive health care and the right to life itself. These decisions will be based in part on statistical analyses and the elusive chameleon called “quality of life.”

If the average patient hasn’t already felt it in some way, they will eventually be the object of another associated problem of conscience that all doctors face; this is the high cost of healthcare. Stupendous costs have generated a host of governmental and insurance-driven regulations telling doctors how and when to do things, and whether or not they can be done given the patient’s age, health status, calculated risk and/or estimated survival time, etc.

If all these considerations are not enough to strain a doctor’s conscience when he knows what should be done for the patient’s best interest and is being told that he cannot do it; bring into the picture the “bean counter” at the top of the organization. This overseer dictates how many patients a doctor should be seeing per hour or in a day’s time. He or she may also say, “If a patient comes



A NOBLE CALLING THAT TESTS THE CONSCIENCE?

in with more than two complaints, take care of two and tell them they must schedule another visit for the rest.”

For example, when the patient sitting before you is a poor, elderly lady who has high blood pressure, high cholesterol, arthritis, sugar diabetes, congestive heart failure and more; you then have ten or fifteen minutes to listen to her history, review her “sugar diary,” do a pertinent physical examination, refill and/or change her medications if necessary. Just when you think you are done, she sweetly says, “My left shoulder has been killing me again, Doc. Do you think I could get a shot in it today? That last one did me so much good for two months!”

Should this old lady be a problem of conscience for an Anabaptist doctor? What would you say? To add to her story, consider the fact that she has no automobile and she has had to call around for a week to get a ride.

“This being so, I myself always strive to have a conscience without offense toward God and men.”

Acts 24:16

The obvious problem of conscience is that the very compassion with which you nobly set out in the field of health care is rapidly being sold out from under you in lieu of bolstering “the bottom line.”

This kind of pressure can also lead to real problems of conscience in matters of honesty and integrity, because in Western Society most, if not all, third-party payers (usually governmental and insurance agencies), both demand and pay according to standardized documentation, coding, and billing practices; this means that your level of payment is based squarely on exactly what you say you did for any given patient. Every claim must be substantiated by adequate documentation, either by writing on paper in a chart or by the new electronic health record systems on computer. In both methods there is an acceptable order of information starting with the patient’s chief complaint, the history of present illness, the review of body systems, past medical history, review of medications, the physical exam, the medical decision-making and plan, etc.

Both the extent and thoroughness of your information regarding these things, coupled with the complexity of decision-making, actually determine the level at which you are able to bill the payer for services. The idea being, the more you do—the more you get. So far, so good.

But when the pressure is on by time and money constraints imposed on you “from the top,” the patients are backed up in the waiting room, and it doesn’t look like lunch will even be an option today; will your documentation be an honest reflection of what you actually did? On the head, eyes, ears, nose, and throat (HEENT) portion of the visit reports, did you actually examine all five, or did you just click the check box at the left of the screen to make it say that you did?

Perhaps no other area is more fraught with problems of conscience for the Anabaptist doctor—assuming he can safely stay true to God’s Word in the rest—than the area of psychiatry, psychology, and the use of psychotropic drugs.

All true Anabaptist believers would recognize that we are “fearfully and wonderfully made” with a three-fold being comprised of spirit, soul, and body. These three are intricately interwoven and connected by our loving Creator to the end that they not only both support and depend on each other, but are affected by each other as well, and sometimes in very profound ways.

But our society—because of their denial of God—largely thinks and operates outside of biblical truth and principle. Accordingly, most doctors seek to diagnose and palliate (*to ease the pain without curing*) the “diseases of the mind” with chemical substances and/or psychological counseling. The fact that “our people,” including leaders, largely remain in ignorance regarding these things has been a source of continuing heartache and burden to this writer. Many patients simply do not know, or do not care, what they are getting when they go to their doctor. Most patients readily accept the professional diagnoses that the doctor has been taught, along with the accompanying pharmaceutical that he prescribes for it!

Consequently, the Anabaptist doctor may emerge from medical school with his cranium stuffed full of the signs and symptoms of a myriad of mental illnesses, including



USING CHEMICAL SUBSTANCES TO PALLIATE?

guilt—please think long and hard about that one. He thinks he can potentially ameliorate (*to make better or less severe*) these illnesses with a plethora of potions at his disposal from the billion-dollar psychotropic drug industry.

These poor doctors issuing from “the simple life” often choose to keep things simple by accepting what they are told, and embark on their mission of mercy toward all men, including those who are in some way allegedly

“Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.”

1 Corinthians 10:31

“chemically deficient” and are therefore tormented and/or depressed in spirit, soul and body.

However, the doctor’s problems of conscience are similar to those of any Anabaptist businessman who believes and attempts to practice 1 Corinthians 10:31.

The Anabaptist printer has to face the issue of what he will allow to roll through his presses. The Anabaptist investor has to face the issue of unequal yokes, or the TV’s and unholy relations that may exist and occur within the rooms of the apartment complex or the motel he is considering to buy. Even so, the Anabaptist doctor must conscientiously consider both the cause and the cure for the “mental illness” in the patient who is sitting before him. Does he have, and will he take the time (*remember*

TIME!) to gently probe into the patient’s life to find and establish the etiology (*cause*) for the depression, mood swings, or the “nerves” that the patient is complaining of?

And if by chance, the doctor discovers there is unconfessed sin present, will he kindly reveal it to them and tell them about the remedy to be found in Jesus Christ? Or will he choose to remain professionally non-judgmental as he has been trained to do? Can an Anabaptist doctor then, in all good conscience, prescribe a drug that will numb the conscience in the very same way as alcohol, without killing brain cells? Or can he give an “upper” that may make the patient both feel and function better and even enable them to sleep and think more clearly in spite of “the awful truth?” Or how about simply sending the patient on to a professional “Christian counselor” who has solicited referrals from their office? Wouldn’t it be better to send them to a prophet in their midst?

And yes, the Anabaptist doctor will likely encounter a prevailing trend toward “wholistic medicine” that purports to encompass and consider the whole being of man, only to discover that much of it is steeped in Oriental or Eastern philosophy and religion, and lies outside of the practice of The Great Physician.

D. P. | Durbin, West Virginia

“Therefore we make it our aim, whether present or absent, to be well-pleasing to Him.”

1 Corinthians 5:9



As David Plank has detailed in these pages, an Anabaptist in the healthcare “industry” faces a daily battle because religious beliefs affect every area of our life. We don’t separate religious beliefs from work; “church” is not left behind when Monday morning rolls around. Be aware that not all “religious” doctors will claim this *modus operandi*.

Some of the same things can be said for an Anabaptist patient. Will your religious beliefs affect your healthcare choices? Consider the following questions; wrestle with them before a visit to the doctor.

1. Will you follow the recommendations of a doctor above the voice of your own conscience?
2. Will you use drugs recommended by doctors to attempt healing of the mind?
3. Will you seek the counsel of your brotherhood before undergoing “heroic” treatments?
4. Will you hear the counsel of your brotherhood before pursuing “alternative medicine”?
5. Will you receive every recommended treatment regardless of cost (\$6,000 per pill)?

More Comparisons

by Darwin Bear

Introduction: Brother Darwin explained in Issue 4, (pg. 18) how the very same word can have very different meanings to an Anabaptist and a Protestant. In this issue he is going on to discuss the practical applications of the different meanings. Anabaptists ought to pay careful attention to these comparisons. - AV Ed.

The Anabaptist Way

The church: the called-out people of God, a holy people, a visible congregation of saints, “a city set on a hill,” a light to the world, a community of disciples known for good works that bring glory to God. The church is called to be the present-day community representing God’s eternal Kingdom.

Baptism: according to the Schleithem Confession, “shall be given to all those who have been taught repentance and the amendment of life ... to all those who desire to walk in the resurrection of Jesus Christ and be buried with Him in death.”

Unity: experienced when Christ’s followers join together to walk in holiness. The Schleithem Confession says, “We have been united to stand fast as obedient children of God ... who have been and shall be separated from the world in all that we do and leave undone, and ... not contradicted by all the brothers, completely at peace.”

Communion: a practical participation in Christ’s suffering and death, fully experienced only in brotherhood. The Bernese Anabaptists understood it like this: “The Lord’s supper should be observed as often as the brethren come together in order to proclaim the death of the Lord ... As Christ has given His life for us ... we should be willing to give Him our love and our life. All the Brethren should be willing to do this for Christ’s sake.” (Delbert L Gratz in *The History of the Bernese Anabaptists*, p. 26). Another Anabaptist wrote: “What men take to themselves in the sacrament is neither blood nor flesh, but trouble and anguish; he who would drink the sweet cup in the hereafter must empty the sour one here.” (Leonard Verduin in *The Reformers and Stepchildren*, p. 110)

Church Discipline. The Schleithem Confession explains it this way: “The sword is an ordering of God outside the perfection of Christ ... But within the perfection of Christ, only the ban is used for the admonition and exclusion of the one who has sinned, without the death of the flesh, simply the warning and the command to sin no more.”

The Protestant Way

The church: those who hear the Word preached and receive the sacraments. Because most members of the state-church system looked so little like Christ, Augustine coined the term “invisible church” to describe a people known only to God, a subgroup of the “visible church.” The Reformers picked up this concept, emphasizing “faith” as the identifying mark of the Christian .

Baptism: in the state-church system lost its voluntary nature. Babies were baptized or christened into Christendom. Adults could be baptized, too, even forcibly, and this was understood to confer grace on them and make them “Christians.”

Unity: found in believing the same things, ascribing to the same creed, and belonging to the same ecclesiastical structure. To that many have added, especially in more recent times, a unity based on having a testimony of the same experience (e.g., a “born again” experience, or a “speaking in tongues” experience).

Communion: primarily a memorial service, a remembrance of Christ’s passion and death. Most emphasize that the bread and wine are mere symbols, offered to those who hear the preaching and profess faith in Christ as expressed in the denominational creed. Most practice an “open communion,” offered to all based on personal faith and personal testimony, or to those who testify of a salvation experience. (*This contrasts to the Catholic church teaching that, “in the August sacrament of the holy eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man is truly, really and substantially contained under the species of those sensible things” (Creeds of Christendom).*

Church Discipline: under the state/church system was exercised against those who objected to the established creed and challenged the authority of the official church. They were labeled “heretics,” sent to prison, exiled, and often executed. Today most churches have little discipline. If a member is disciplined, it’s more likely to be for doctrinal unorthodoxy than for failure to live a holy life.

D. B. | Patriot, Ohio

The Kingdom Has Come

by James G. Landis

For 55 years I thought that the Kingdom of God or the Kingdom of Heaven—the names mean one and the same—was something I would enter after death. But in preparation for teaching in Haiti, the Holy Spirit has opened the Scriptures and taught me more perfectly that the Kingdom of God came to earth at Pentecost.

I do not claim that the understanding that God set up his kingdom on the earth at Pentecost is anything new. But to those who understand that the Kingdom of God is a present reality, it changes the way we interpret the Scriptures and how we live on the earth. Let us look at Luke 17:20-25 and there find the clear teaching of Jesus: We are living in the Kingdom of God on earth, **NOW!**

An Earthly Kingdom (Luke 17:20a)

He was demanded of the Pharisees when the kingdom of God should come.

In Luke 17:20 the Pharisees asked Jesus when the Kingdom of God would begin. Without a doubt, the Pharisees believed in an earthly Messianic kingdom. After all, they thought they would certainly enjoy a leading place in a coming kingdom that would restore the glory of David's kingdom to an Israel freed from Roman rule. The tricky part of the question was "when" the Kingdom of God on earth would begin.

In a moment we shall see how Jesus answered the question of when His kingdom would come to earth in his usual figurative language so that the Pharisees would "hear but not understand" (Matthew 13:13). But first, let us look at others who also believed in an earthly kingdom.

At the time when Jesus came, nearly the whole Jewish world expected that the Kingdom of God would be set up on the earth. Among the Jews the belief in the advent of a coming Messiah and an earthly kingdom was so strong that after the miracle of the feeding of the 5,000, the people wanted to "come and take him by force" and make Jesus an earthly king (John 6:15).

John the Baptist expected Jesus to set up his Kingdom on the earth. "**Repent for the kingdom of heaven is at hand!**" (Matthew 3:2), he thundered. His whole message rested on the premise that the people must prepare to be a part of the kingdom Jesus would soon set up on the earth. When Jesus did not set up his glorious Messianic kingdom in the way John had expected, John seemed disappointed and sent disciples to ask Jesus, "**Are you the one that should come or should we look for someone else?**"

Jesus' chosen disciples believed Jesus would set up an earthly kingdom, and it manifested itself no more clearly than when the mother of the Sons of Zebedee crassly asked if her sons could sit at Jesus' side when he came into His kingdom (Matt. 20:20). Also, the ever present rivalry by the disciples over who should be the greatest when Jesus came into His kingdom (Mark 9:34) demonstrated their belief in a kingdom that would soon appear on the earth.

The belief in an earthly kingdom persisted through the resurrection to the ascension when the disciples asked, "Lord, are you at this time going to restore the kingdom to Israel?"

Not a Physical Kingdom (Luke 17:20b-21)

The coming of the Kingdom of God is not something that can be observed, nor will people say, "Here it is." or "There it is." because the Kingdom of God is in your midst.

Jesus did not deny that the Kingdom of God was going to come to earth. But he did explain to the Pharisees in parabolic language that the Kingdom of God was not going to be a physical kingdom.

In essence, Jesus told the Pharisees that they should not look for signs in natural disasters—drought, floods, earthquakes, or violent winds to herald the advent of the kingdom.

His figurative language indicated that the Pharisees should not look for physical signs—the flash of swords, the rumble of chariot wheels, the rise or fall of cities and nations, crowns, robes, and palaces—as heralds of His coming kingdom.

Neither should the Pharisees heed prophets foretelling the coming of the King or the kingdom on a certain day or season. Jesus taught the Pharisees that no prophet could possibly predict the advent of His kingdom based on physical signs because the kingdom itself was invisible.



POSSIBLE? AN EARTHLY, BUT NOT PHYSICAL KINGDOM?

The Kingdom of God is not some place you go to after you die. If you're not a citizen of God's Kingdom here, you're not going to be going there after your death!

David Bercot, "Just War Debate"

A Spiritual Kingdom (Luke 17:21b)

Behold, the kingdom of God is within you.

Jesus had just told the Pharisees that they would not be able to see physical things as being part of God's kingdom. Now he plainly tells them that the invisible Kingdom of God lay within the heart (*"is within you" or "in your midst" or "within your grasp"*). His kingdom was to be a spiritual kingdom.

To enter this kingdom of the heart required an inner cleansing and a change of life. From the very beginning of Jesus' ministry to the very end He taught about the Kingdom of God on earth—how to enter it and how to live in it—here and now.

Like John the Baptist, Jesus preached, *"Repent, for the kingdom of heaven is at hand"* (Matt. 4:17). And Matthew 4:23 says, *"And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom."* There can be no doubt that Jesus meant that the advent of the Kingdom of God was soon to appear on the earth and that his hearers should prepare immediately to enter this spiritual kingdom.

Jesus told his hearers in Matthew 5:20, *"Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven."*

Jesus was indignant when his disciples tried to keep the children away from him. In Mark 10:15 he said, *"Whoever does not receive the kingdom of God like a child shall not enter it at all."*

Luke 9:2 says that Jesus sent his 12 disciples out *"to proclaim the kingdom of God and to perform healing."* Wouldn't it have seemed strange for Jesus to send His disciples out with authority and power over demons and sickness to authenticate their message, and then have them announce, "You will enter the kingdom of heaven when you die." No, Jesus wanted all to understand that the coming Kingdom of God would soon come to earth and that they should prepare to enter it very soon.

Jesus also nurtured the idea of an earthly spiritual kingdom when he taught his disciples to pray, *"Thy kingdom come, thy will be done on earth as it is in heaven"* (Matt. 6:10).

A Real Kingdom (Luke 17:22-24)

The time is coming when you will long to see one of the days of the Son of Man, but you will not see it. Men will tell you, *"There he is!" or "Here he is!"* Do not go running off after them. For the Son of Man in His day will be like the lightning, which flashes and lights up the sky from one end to the other.

Up to this point in the teaching, Jesus had told those who heard Him about the nature of His coming kingdom. But He never answered the Pharisees as to when the kingdom would appear. Now He took His disciples aside and told them when His kingdom would come because He wanted them *"to know the mysteries of the kingdom of heaven"* (Matthew 13:11).

But before Jesus told His disciples when the kingdom of heaven would come to earth, He warned his followers of doubts and uncertainties that lay ahead for them and then assured them they would recognize the kingdom when it came.

First, Jesus seems to tell His disciples that they will remember the "good old days" when great multitudes ate His bread and drank His wine and listened to His teaching for days, when demons were subject to them (Luke 10:17), and when even the wind and waves obeyed Him. They would remember those times when He was with them and the Kingdom of God seemed so imminent, so powerful, so glorious, and so real.

Yet Jesus knew that the time would come when the crowds would lose interest in His Messianic claims to the kingdom, and He would even have to ask His disciples, *"Will ye also go away?"* (John 6:67). Then Jesus tells His disciples that in those tough times, they should never follow false Messiahs who announce some other kingdom than the Kingdom of God He taught them about.

So in the midst of such uncertainty, it is easy to anticipate the question the disciples must have had on their minds, "How will we know when the real kingdom comes?" In the next sentence Jesus answers that question: "My day, when I set up the Kingdom of God on earth, will be as unmistakable as sizzling lightning. My power and glory when I bring in the new kingdom will be real." Jesus seems to assure the disciples, "You will know. You can't miss it."

The use of lightning to describe the advent of the Kingdom of God on earth is no more dramatic than

the quote Peter, by Holy Spirit interpretation, used at Pentecost. “This is that which was spoken by the prophet Joel . . . ‘I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.’”

Yes, to the disciples at Pentecost it was as brilliant as lightning that the real Kingdom of God had come to earth.

When Would It Come? (Luke 17:25)

But first he must suffer many things and be rejected by this generation.

Jesus plainly tells His disciples that the glorious advent of the Kingdom of God on earth would not take place before His suffering and death. “This generation” would see the crucifixion take place. By “this generation” it is certain that Jesus meant those people living at that time. The time of His suffering and death proves it.

Likewise, it is certainly consistent with that meaning to understand that when Jesus used “this generation” to refer to the coming of His kingdom, he meant the people listening to His words. All Jesus’ teaching showed that the kingdom would come soon after the crucifixion and that He expected His disciples to enter it before they died.

In Luke 21:29-32 Jesus taught that the many signs and things he foretold would be seen by those who heard Him.

He told them this parable: “Look at the fig tree and all the trees. When they sprout leaves, you can see for yourselves and know that summer is near.

“Even so, when you see these things happening, you know that the kingdom of God is near.

“I tell you the truth, this generation will certainly not pass away until all these things have happened.”

A heathen neighbor, who knew some about figs and little about the Scripture, unknowingly taught me the obvious meaning of the parable of the fig tree. While looking at my budding fig tree he said, “The danger of frost is over. Fig trees come out late in the spring and you very seldom see them freeze back.” This is exactly the way Jesus interpreted it. Summer is near. The Kingdom of God is near.

Jesus goes on to make His meaning still more emphatic. He says, “This generation will certainly not pass away until all these things have happened.” Jesus wanted His hearers to know that the Kingdom of God would come to them in their lifetime.

In Luke 9:27 and Matthew 16:28 Jesus heightened the expectation of His hearers by saying, “I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.” Thus the time when the Kingdom of God would come to earth was firmly fixed after Jesus’ crucifixion but before all of His hearers had died.

And so fifty days after the crucifixion, the followers of Jesus saw “the Son of Man coming in His kingdom” as He had promised.

God’s timing for the inauguration of His kingdom was as significant as the rending of the temple veil at the crucifixion. Each year the Jewish feast of the Passover commemorated the Exodus from Egypt by the sacrifice of a lamb. Fifty days after the Passover, the Jews celebrated the giving of the law at Sinai by a great festival of Pentecost, meaning “fifty days.” Thus, exactly fifty days after the sacrifice of the Lamb of God that took away the sin of the world (John 1:29), God fulfilled the Mosaic law and the Old Covenant with the Jews, and made a New Covenant with the People of God (Hebrews 8:13). The Kingdom of God had come to earth.

The establishment of God’s kingdom transformed the believers. Gone was the timidity, the uncertainty, and the fear that had characterized the Apostles and the believers. With boldness they preached that the Kingdom of God had come (Acts 8:4, 12; 19:8).

Baptism took on a new significance. Instead of being just a baptism of repentance and forgiveness, it became a sign of commitment to follow Jesus Christ and the initiation rite into the Kingdom of God on earth (Acts 2:38-42, 19:1-7).

After Pentecost, baptism marked the literal entrance into the Kingdom of God under the Lordship of Jesus Christ, and the exit from the world under the dominion of Satan. Now the presence and power of the Holy Spirit resided in the believer and the joy of living with the saints and doing the will of God on earth had become real.

So the Kingdom of God is not only an ethereal celestial abode where we will ultimately live in the eternal presence of the glorified Lord. It is the present reality of living in the Kingdom of God on earth.

“But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.” (I Peter 2:7-10)

J. G. L. | Waynesboro, Georgia



Sermon Snippets: God's Order Of Headship

Adapted from a message by Alvin Mast at Immanuel Fellowship, Wooster, Ohio.

God, in wisdom, has established order in the whole universe. His order extends from the outermost galaxy to the social order in the church and the home. There is none like God in sovereign authority. His order is to be deeply respected and obeyed.

God's Order for Mankind

The Apostle Paul explained God's order for mankind in very practical terms: **"I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God"** (I Corinthians 11:3). God, Christ, man, woman—this is God's order of headship.

If we follow God's order, the rest of His plan for the home and the church will unfold in rich detail.

Many homes are unhappy because they do not follow this God-given order.

If God's order is obeyed it contributes to peace and harmony in the home and in the church.

God's Order and the Man

In God's order, man is to be the head of the woman. **"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"** (I Timothy 2:11-12).

God has laid the responsibility of headship solidly upon the man. God is asking the man to listen to Christ's teaching so he can teach his wife. **"And if the women want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church"** (I Corinthians 14:35).

The role of a husband is not a frivolous matter but a solemn charge.

The man's prerogative is not that he can simply uncover his head, but that he submits to his spiritual head, the Lord Jesus Christ.

God's Order and the Woman

From the beginning, God intended Eve to be a helpmeet to Adam. She was to help Adam with singleness of heart and unity of spirit. **"Then the rib, which the Lord God had taken from man He made into a woman, and brought her unto the man"** (Genesis 2:22). She was, as

the Hebrew form of the word suggests, "womb man" or "female man," filling up that which he lacked.

When a woman comes before God with covered hair, she signifies that she understands her role in the Kingdom of God.

When a woman covers her hair it should remind her that the man was formed first and that the woman was deceived. It is also a reminder that the protection her husband offers lies in her willingness to submit to him as he answers to God.

If a woman refuses to cover her hair, she not only rebels against God's order, but also against God's direct commandment.

God's Order and the World

We should not expect the world to understand us. We are going in two different directions. Our focus is on heaven while the world's focus is on the earth.

The world will never understand the order of headship as it pertains to Christ. It does not understand the beauty of Christ and the church.

To the world it looks strange to see a woman with her hair covered. This should not change the Christian woman's obedience to God's commandment.

We should not compromise with the world on the order God has established. Our God does not begin to compare with their gods.

If you look to the world and adopt its standards, that means their gods have become your gods.

The world's gods look just like the people of the world. Their god is actually themselves.



IMMANUEL FELLOWSHIP | 2017

A NEW WAY

Listen all you Christians who have been born again!

God's Son from the Kingdom of Heaven died on the cross and suffered death and shame. Let us follow him! Let us take up our cross!

The blood of Jesus washes away the sins of those who leave all to follow Him, and who believe on God alone—even though they have sinned much.

The Holy Spirit is given to those who believe and are baptized, if they follow Christ. With the Spirit they kill the flesh and find peace with God.

Those who are washed and made free from sin with the blood of Christ walk in the Spirit with broken hearts. The Spirit rules them and shows them the way.

Therefore, purified children of God—born again—keep yourselves pure! Let no man deceive you! The one who does right is right. The one who sins is a slave to sin.

Those of us who have been washed with the blood of Christ and made free from sin, are tied together in our hearts.

We now walk in the Spirit who shows us the right way and who rules in us. The Spirit rules in our sinful bodies, that are now dead.

And in Christ we become members of His body and buried with Him through baptism in His death. Now we live for Him and keep His commandments.

-- Ausbund, 114, translated by Peter Hoover



Called Out Of Darkness

by Chris Boylan

I was not always a part of the Anabaptists. I grew up in the Eastern Orthodox Catholic church, and found myself “wandering in the wilderness” of Christianity. In my adult life I still was without a church to call home. During this 15-year period of uncertainty, I fully had faith in Jesus Christ as my Savior.

Still, I had a troubling question, “Why did it seem that many people were so lost?” I started to view many statistics and questioned how divorce, homosexuality, adultery, drug use, alcohol abuse, and fornication were so prevalent in the Bride of Christ. I simply could not understand!

I began to research why the world was so fallen. I wanted to know, what is this evil that is corrupting so many, and how powerful is the evil that we read about in Ephesians 6:12? How does it work? How can we prevent the wickedness of these evil principalities and powers from affecting our lives and eternal salvation?

I began to study the occult, how the occult works, and how it affects people in the world. I wanted to encapsulate the entire package of exactly what evil is. I read the writings of Anton LaVey (*co-founder of the church of Satan*), Aleister Crowley (*Founder of Thelema*), and the teachings of the Gnostics (*early heresy*).

If I encapsulated the core tenant of all of the occult religions into one sentence, it would be a quote from Aleister Crowley “Do what thou wilt shall be the whole of the law.” To say that our own will should constitute the entire law contradicts the Christian gospel. Look at these verses to the right which teach us to “crucify our flesh,” the very opposite of the occult theorem.

Our Christian gospel teaches that our flesh should be crucified and our lives surrendered to God’s will; righteousness comes from the crucified flesh with our spirit following God’s perfect will.

In contrast to the self-surrender called for in the Kingdom of God, the occult exalts self and self-will over the will of God. Strangely, Satanism doesn’t believe in some “all-powerful” force, but rather believes in the ideology of the “exalted man.” It teaches how Lucifer/Satan was the liberator of mankind from the tyrannical forces and commandments that God imposed on us.

We understand that liberty comes only through Jesus Christ, and that Satan was a liar from the beginning (*John 8:44*). When people follow their own will rather than God’s, this false liberty leads to bondage. The sinful, self-indulged lifestyle ensnares a person (*1 Timothy 6:9*). The ensnarement of sin will keep a person in that bondage until they can accept the living water of Jesus Christ.

As I came to understand how sin and the occult work and what evil really is, my question about how the world seems so lost was partially answered.

C. B. | Osceola, Texas

“We are not fighting against humans. We are fighting against forces and authorities and against rulers of darkness and powers in the spiritual world” (Ephesians 6:12).

“Your (God’s) will be done” (Matthew 6:10).

“If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me” (Matthew 16:24).

“Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me” (Mark 8:34).

“If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me (Luke:9:23).

“Our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin” (Romans 6:6).

“Those who are Christ’s have crucified the flesh with its passions and desires” (Galatians 5:24).

“Put off concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind” (Ephesians 4:22-23).

1. Synonyms for occult are: latent, hidden, unrevealed, mysterious, secret, dark, and unknown.

2. The religion known as Thelema was founded in 1904 by the English poet and mystic Aleister Crowley (1875 – 1947), who is regarded as its prophet. Those who follow the path of Thelema are called Thelemites.

3. Gnosticism is a modern name for a variety of ancient religious ideas and systems, originating in the first and second century A.D. These systems teach that the material world trapped the Divine spark within the human body. It is taught that this Divine spark can be liberated by gnosis. Gnosis refers to knowledge based on personal experience or perception.

Into His Marvelous Light

by Edward Lake

I was brought up in a Catholic home where I received a basic understanding of Christianity and was taught the importance of following God. I'm sure my mother had some stressful days when raising seven children and when she found out that a Baptist church in our neighborhood was holding vacation Bible school, she jumped at the opportunity to get a well-deserved break from us. This experience was a positive one for both my mother and all of us children and led to additional Bible studies every summer break.

I remember attending one intensive Bible study while in middle school on the book of Revelation and learned the importance of studying the Word and in memorizing Scripture. Although I was only twelve at the time, Pastor Johnson had confidence in the promises of God and that the teaching of the Word would benefit us (*Isaiah 55:11*). Around this same time my mother gave me a Bible for a birthday present and I read through the New Testament with eagerness and excitement.

The Bible study groups that I attended always took place during summer break and when I started public school again every fall, I felt so disappointed to no longer have that time of being fed on the Word or having fellowship with other believers. I continued to attend Catholic mass on Sundays but began to question many of the customs of the Catholic church, which I began to see as unbiblical.

In my senior year of high school I was introduced to "Christian punk music" by my friends at the church camp and youth group. At the time I felt encouraged when listening to these songs, some of which promoted Christian values, but over time my Christian friends and I got swept into secular punk rock, which promoted rebellion against authority, violence, and pride.

Around the time I started university I made a decision to stop attending Catholic mass and began to attend a Baptist church that was recommended to me by a friend's mother. My parents and older siblings resisted this change, but I went anyway and learned a lot from the preaching of the Word at this church. However, some preachers at this church were too focused on building a bigger church, which put me off.

After I graduated and started my first teaching job I met a man from church who was a non-salaried pastor. He impressed me. Every two weeks this pastor invited all the young men in their 20's from the church to his

house for a time of fellowship. He poured himself into our lives and challenged us to live for the Lord and reach out to the lost. Pastor Dave often took me along for walks in his neighborhood. He seemed to know everyone in his neighborhood and he used these walks to build relationships with neighbors and invited them to church. Pastor Dave practiced what he preached and became a very important mentor to me.

In the summer between my first and second year as a teacher, a friend encouraged me to apply for a summer teaching program in Asia, which paid for airfare, hotels and food in exchange for English lessons. I ended up teaching for one month in Taipei and one month in Northern China. After this experience and much prayer, I felt led to take a one-year teaching position at a university in Northern China. During this year I read "The Adventures of Faith and Finance" by Loren Cunningham, the founder of YWAM. This book and an autobiography of Hudson Taylor encouraged me in my prayer life and helped me to listen more carefully for the prompting of the Holy Spirit. These books also encouraged me to not make money the most important focus of the decisions I make.

My year in China was a very challenging time, where I was struggling with culture shock, learning Mandarin, and in dealing with having too much free time. God used this year to develop my prayer life further and to become more active in fasting. During this year I felt like a stranger in a strange land and I began to identify myself with many followers of God in the Bible. This made me realize that as a Christian I ought to look significantly different than the world.

While reaching out to Chinese university students, I learned that they are under a lot of pressure to join the Chinese Communist Party. In order to join, individuals must sign a document with a list of beliefs they adhere to; one of which is that they do not believe in God. I was impressed that Christian students refused to sign the paper and chose Christ instead of prosperity and the wishes of their parents.

After teaching in China for a year, I felt led to take a teaching job at an international school in Singapore. During the seven years I was in Singapore, I attended Sunday services at a church named Leng Kwang Baptist Church where I participated in Bible studies and sometimes led them. Teachers and students from the



AND GOD SAID, "LET THERE BE LIGHT!" AND THERE WAS.

school where I taught were a part of these Bible studies. One of my colleagues at church and Bible study was diagnosed with a brain tumor. His insurance could not cover the full cost of the treatment and he needed something like \$40,000. I was so impressed with how quick and generous the church was in meeting his needs. It reminded me of Acts 2:45 and helped me to realize that this is how church ought to always be ready to share.

As a literature teacher I am constantly reading. One day I was browsing books on Amazon and stumbled upon Dean Taylor's book *Change of Allegiance*. This book has had a great impact on me. I remember Taylor's honest and open approach to his experience; he did not act like a know it all, but was simply giving his testimony and what he considered the straightforward commands of Christ. I felt that his understanding of the Bible made a lot of sense. Afterwards I watched the "Just War" debate that he participated in. I was again impressed with his arguments and his straightforward interpretation of Christ's commands. I remember Taylor saying "you cannot love your enemy while you are trying to kill him". I also agree with his logic that in war soldiers are ordered to fight and kill others, but as Christians we should not fight against other Christians, because we are brothers and the Bible forbids us from even suing each other; but neither can Christians kill unbelievers because they may choose to repent and follow God in the future; our killing them may cut off their opportunity to repent.

Since then, I have read many of David Bercot's books and listened to most of his audio teaching series. I have also been slowly reading the *Martyr's Mirror* and am learning from both the letters and the lives of these saints.

I have considered myself an Anabaptist since 2015. Since then I have placed greater importance on obedience and have made a decision to be non-resistant and non-violent and to love my enemies. I am also more aware

of the two kingdoms and have been more active in separating myself from the kingdom of this world by not wasting my time and energy reading about politics and government. I have also learned to be more obedient to the authorities that God has put over me, even when I don't agree with them. I now understand my role in the fellowship of believers and that I should meet the needs of my brothers and sisters.

My wife Vanessa and I met in Singapore back in 2012. Vanessa is originally from the Philippines, but came to Singapore to work as a school nurse at the Chinese International School where I started teaching in August of 2012. I was introduced to her at a staff meeting at the start of the year, but I showed no interest in her until I saw her at church one Sunday morning. We learned to know each other when a group of teachers at our school decided to set up volleyball and Frisbee games that staff would play in the evenings. We dated for three years and got married in Singapore.

As I came across various Anabaptist materials I shared the ideas with Vanessa. I know that she is very busy with taking care of our two boys and doesn't have a lot of time to read freely, so I gave some summaries of the texts and asked her some questions about certain chapters and verses in the Bible. She seemed to agree with the conclusions I made, but needs more time with the materials on her own to solidify her understanding. While we were living in Kazakhstan, Vanessa also made friends with an American woman who wore a head covering and attended our church. This caused us to investigate the biblical basis for head coverings and came to the conclusion that this was not just a cultural rule or temporary custom of the church, but a lasting ordinance. We are trying to put into practice what we are learning and trying to live out Christ's teachings in Tokyo. We are praying that God will reach the lost in Japan and that we can be salt and light where he has placed us.

E. L. | Tokyo, Japan



EDWARD & VANESSA LAKE, 2017

The Parable Of Bobby Bluebird

by Ernest Strubhar

“Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others”

Philippians 2:3-4

Bobby Bluebird lived in his own cedar-sided house in front of the Grand Castle. He was a good Mr. Bluebird, beautiful and useful, God’s own creation. He stayed true to Mrs. Bluebird, determinedly defended his bird house from the bullying “English sparrows,” joyfully cared for his birdie babies, and faithfully protected his territory from every bluebird intruder.

Bobby and his mate successfully raised their spring clutch of beautiful babies. No wicked serpent, no winged predator, no little lion got even one of them. And he and his family dined on the million insects that ravaged our garden. But Bobby faced a vexing battle. He could never chase away one intruder that looked very much like himself.

Every time the owner of the Estate parked his Great Chariot in front of the Grand Castle, Bobby Bluebird immediately flew down to attack the invading bluebird that came with the Great Chariot. He engaged in a fierce battle that raged on and on—until the estate owner would take the intruder “bluebird” away by moving the Great Chariot. Then Bobby Bluebird would sing a victory song

to celebrate his triumph ... until the Great Chariot and the “bluebird” in the mirror returned.

Then one Friday morning tragedy struck.

When the sun arose, Bobby Bluebird had already spotted the “bluebird” in the mirror of the Great Chariot parked beneath the maple tree. And he was already body-crashing the Great Chariot mirror to drive away the “bluebird” inside. He struck the invader again and again with feet and wings. The battle raged. Bobby was determined and angry. We watched him out the dining room window as we broke our nightly fast. I pitied him. I thought to myself: *Why didn’t I think of Bobby Bluebird, when I parked near his house last night? I hate to see him beating his wings against the glass. I’ll hurry and finish my breakfast, and then move the pickup away.*

I got up from the table. For a few minutes I was relieved to see that Bobby was gone and the foolish fight was over. But I was mistaken. Bobby had just gone to the other side of the Great Chariot. He found another intruder “bluebird” there! Just as I was ready to open the door to move the Great Chariot, Little Lion (*whose kittens engage in playful combat in our stable*) emerged from under the Great Chariot with her prey. I didn’t see what happened. I didn’t have to see it. I knew. Bobby Bluebird was so busy attacking the intruder that he forgot to watch for his foes. The sight of Bobby in Little Lion’s mouth made me angry. I ran out the door to rescue him.



ON THE LOOKOUT FOR THE INTRUDER

But I was too late. The deed was done.

Little Lion acted according to her nature. God made her to hunt for prey to feed her kittens. And Bobby Bluebird was doing what his instinct taught him. God made him to attack and drive off intruders. But now his limp body filled Little Lion's mouth and would become breakfast for the kittens in the stable. So sad. I felt so bad.

And then I got to thinking. We, too, are God's creatures. But God did not make us to bite and devour one another, nor to strike out at others with wing and claw. However, our corrupted nature has a fighting instinct. And too often we follow that nature. Yes, we stay true to our wives. We defend our homes. We care for our children. We drive away the enemies of God's heritage—the many insect foes that damage His garden. But too often when we see other “bluebirds” intruding into our territory (*people that we don't like, or can't trust*), we can't rest. We do what our corrupted nature tells us to do. We attack.

“For all the law is fulfilled in one word, even in this: You shall love your neighbor as yourself. But if you bite and devour one another, beware lest you be consumed by one another! I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh”

Galatians 5:14-16



But know what? The splinter we behold in the eye of a brother could be a reflection of the beam in our own. Could that be why Paul wrote these words in Romans 2:1: “You are inexcusable, ... you who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things”? But we often don't see the beam in our own eye. We attack the splinter and our brother's eye. Tragically, while we battle that reflection of ourselves, we forget to watch for the Great Roaring Lion. Some of us fall prey to him. So sad. I feel so bad.

There is a better way: If we call out to the Owner of the estate, He appears at our side in an instant. If we wield the Sword of the Spirit that He has given us, we can drive back the Great Roaring Lion. We can overcome him by the blood of the Lamb and the word of our testimony.

I have noticed that Overcoming Testimony and Attacking Accusation cannot long abide in the same house. So I have found a simple rule of life that has helped me. Do I see my brother in a failure, I don't just assume that I saw or heard correctly. I either give him the benefit of the doubt—or I ask him. Do I suspect that he had evil motives in what he said or did? I don't attack him. I ask him.

I like to call it my “Triple A Rule of Life”:

1. Don't Assume
2. Don't Attack
3. Ask

It helps me when I remember this rule. Perhaps it will help you.

E.S. | Perkins, Oklahoma

Writing Challenge for Young Men under 25!

Write a 300-500 word article telling what you think was different about Jesus' teaching in Matthew 7:28-29, where it is written; “When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law.”



My Journey Of Faith: From Catholic Onward

by Joseph Van Loon

I was born in Holland in 1940, the 9th of 11 children. I was brought up a Catholic as was Menno Simons, possibly the most influential and enduring spiritual father of the Mennist movement or Mennonites in today's terminology.

I questioned a lot of the things the Catholic Church taught and in that, I am no different to Menno Simons or countless others who have questioned the truths of Scripture as presented by institutions who profess to represent Christ and His teachings.

That questioning drew me to Christ.

Like the Bereans it seems my nature is to question things and search them out. My mother told me I was the only one in the family that, when asked to do something, always asked, "Why?"

In some ways that was a disadvantage; it got me into lots of trouble. In other areas it has been an advantage because I've been able to search the Scriptures with an open mind and ask, "Why?" "Why does God want us to do this, why does He want me to live this way, why is Jesus teaching what He teaches and how does it apply to my life?"

In 1953, my parents with the 5 youngest children including myself, migrated to Western Australia to give us what was a better chance. I praise God for that move and opportunity.

Having completed primary schooling in Holland in a Catholic day school and taught from birth that being Catholic was the only way, it was a culture shock to come to a society in Australia so markedly different—a foreign language, no extended family, wide open spaces, an abundance of food, a very different climate. In this great upheaval, the Catholic church provided a point of reference and stability in our new home.

As a child and on into my teens, I recall having a deep yearning for the spiritual aspects of Catholicism. To fill this need, I formed a close servant/companion relationship to the parish priest and accompanied him one Sunday per month to outlying rural areas to bring spiritual comfort and fellowship to isolated families. In those days not too many had cars so most people were glad for our visits.

During those few years in a small country town in Western Australia, I received much instruction in the ways of the Catholic church and seriously contemplated

entering the priesthood. However, the bishop for that area did not think it feasible as my father did not earn enough to pay for my keep at the seminary. I was very disappointed, but looking back I can see it was the first step along the road to faith in Jesus Christ. That bishop did me a favour. I believe he may have been used of God without realizing it. I have praised the Lord many times for His hand in this experience.

I completed my secondary education at the Katanning Junior State High School. After completing school, I was employed in different businesses, never being able to settle because of circumstances at home.

I left home at 18 years of age and served nine years in the Royal Australian Navy as the equivalent of a nurse practitioner being responsible for the all the health needs of personnel on various ships where no doctor was posted. I enlisted as noncombat, but my four-and-one-half years in Southeast Asia included 12 months in a combat zone where I saw things I would rather not have seen or participated in.

During my time in the Navy, I met my wife Carolynn in England and we were married in Sydney in 1963 where we lived until 1983. After our marriage, my wife became Catholic so we would have unity of faith.

Although the first four and a half years of our marriage were marred by my long absences on Navy duty overseas, the Lord did bless us with a daughter in 1964. Our faith and journey within the Catholic church grew stronger and as opportunities arose we were of service to our local church and the ministers.

After leaving the Australian Navy, I spent six months working as a prison warden before joining the Australian Commonwealth Police, who were responsible for the administration of federal laws as opposed to state laws. As a senior detective, I traveled around the State of New South Wales investigating breaches of federal laws. I spent some time at Sydney International Airport as part of a unit to prevent hijacking and similar activities now called terrorism.

The Lord's call became stronger, and I began to see that prosecuting people and having them jailed was not something I was comfortable with. I felt that there must be a better way. After some eight years in the Police my employment shifted to federal government agencies as a security adviser in relation to airports and other areas.

However the Lord continued drawing me away from that life, and I did not understand what was happening in my life. Now I see it was the Lord calling me to Him.

For those who may think my life up to now was exciting, forget it. There are many things that I regret, but unfortunately, I cannot change them. I can repent and change my attitudes, and so can you. Perhaps telling about my journey of seeking God will help you learn from my mistakes.

In 1970 the Lord also blessed us with a son and thus the family grew and the responsibilities with it. As a family we continued to actively work and worship in the Catholic church. We worked with a Catholic religious order of brothers and sister (*now defunct*) who taught religion in the New South Wales State schools. In this work the Bible was used as the basis for instruction in living a life pleasing to God and very little of Catholic doctrine was taught. Carolyn especially worked closely as a teacher with them in giving religious instruction in these state schools. They taught the way of Jesus for everyday life and provided counseling for teenagers and at times their parents. This work also included weekend seminars for teenagers in which Carolyn and I participated as mentors.

But we were not satisfied. My experiences in the navy, the police and other areas of law enforcement still left a spiritual gap in my life. Our service work in the Catholic church did fill some of that hunger for spiritual things, but as we read the Bible and time went on, we had more questions than answers.

Our interaction with other Catholics, in particular priests and religious orders, failed to satisfy us.

Our questions were not being answered by those we knew and we understood that the life we and they lived and promoted was not compatible with much of Scripture.

We believe that God used our desire to seek after His truth to draw us away from where we were, to Himself. So after living in Sydney for 20 years working many hours and days away from home, we decided to move to the country because we felt that neither the city nor my employment was the place for us in God's order.

In 1983 we moved to a little country town and purchased the post office and manual telephone exchange agency. We lived there for 20 years and it was there the Lord really started to speak to us.

The Lord was working in both our hearts all those years, at times without us even realizing it. So even though both Carolyn and myself worked many years in ministry areas within the Catholic church, we started to be drawn away from that into what we saw as a more scriptural and truthful way of living. A Pentecostal church seemed to offer what we desired, yet we were reluctant to leave what we had always known. From the mid 1980's my wife and I travelled weekly to a nearby country town, a two-hour-plus round trip, went to a Pentecostal church on Sundays and Saturday evenings to our local Catholic church. During this time Carolyn and I continued our ministry work within the Catholic church.

We were sitting on the fence.

One day the parish priest challenged us and we realized we had to make a choice and get off that fence. We did!

We chose to leave the Catholic church because we could see they were not scriptural but we were yet to discover the Anabaptist way of the Scripture and choose that as our pattern for life.

In the late 1980's, I gave my heart to the Lord and was born again. However, my struggles did not end there. It still took a number of years, struggles, trials and tribulations and the asking of many, many questions and that has not ended.

For a period of 18 months in 1996-1997 Carolyn and I worked as full-time counsellors/teachers for the



THE VAN LOONS, 2017

*Brother Van Loon has edited and published a monthly magazine called *The Australian Anabaptist* for 14 years. He also hosts a website <www.anabaptistmennonites.net> where one can listen to scores of sermons from Anabaptist churches as well as a cappella singing from many churches and singing groups.*

New South Wales Teen Challenge Drug Rehabilitation Centre. There we experienced firsthand the transforming power of God's Word in the lives of many. It convinced us that Jesus was indeed the answer, for even the most hardened of sinners.

Our decisions in respect to our life in faith were always joint decisions. My wife and I grew in our faith together, although we each had our own unique struggles.

The Lord continues to work in our lives as He does once you open up your hearts to him. He will keep at you and He does not let you go.

By 1999, our daughter had been using Rod & Staff homeschooling material for some 15 years which gave us some knowledge of, and a growing interest in Anabaptism. She had met Brother Ervin Yoder and his wife Louise from Tennessee and the Peter McGrath family in Victoria (*no relation to William McGrath*). When we heard Brother Ervin and family were on their way to Brisbane from Melbourne prior to their return to the USA, we invited them to make a detour of some 300km. and visit us. They did so and stayed a few days at our home in mid 1999.

It seemed to us that what they represented was the way the Lord was calling us to go and it was shortly after their visit that we decided to follow the path of the Anabaptists.

Based on what we saw and were experiencing in the church that we were in, it was not what we were seeing and understanding from Scripture. We could no longer stay there, but rather, we believed what the Word of God says, "Do not be yoked with unbelievers be ye separate says the Lord." We took that literally and started to home fellowship, as we still do today, and follow the path of the Anabaptists. We did not have contact with other Anabaptists but we learned much just from reading Anabaptist literature and the Scripture under the inspiration of the Holy Spirit.

From 2001 on we were greatly encouraged by visits from brethren at Montezuma Amish Mennonite Church

in Georgia and other similar fellowships. These brethren were instrumental in commencing an Anabaptist ministry in Gympie Queensland in 2003 some 1200 miles away from where we lived.

We moved to Deloraine Tasmania in 2003 to support our daughter and her family but to also show Christ's love by example to those around us. People in Australia generally will not abuse you for sharing the Word of God with them, they will just ignore you. We hope and pray as we give them the Word, one day the Lord will touch them and open their eyes as He has opened ours.

One of our greatest areas of difficulty was nonresistance but believe we have come through that and are fully convinced what the Bible says about nonresistance is right. That doesn't make it any easier in practice; it has to be a conscious decision every time.

We endeavour to live in accordance to the dictates of Scripture in all things; we are not perfect and we may miss some things. We pray that all professing Christians can continue to be open to the leading of the Holy Spirit in dealing with those around them, especially in dealing with peoples from many different ethnic and cultural backgrounds.

To this day we continue having struggles walking in the Word; I think we all do. We should never sit back and say, "Well, I've got it all together!" None of us have arrived.

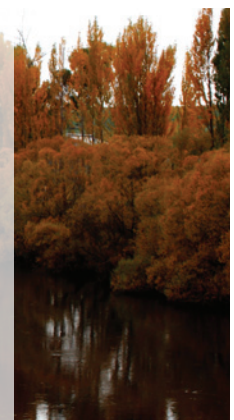
Even the Apostle Paul said, "I have not yet reached my goal, and I am not perfect. But Christ has taken hold of me. So I keep on running and struggling to take hold of the prize. My friends, I don't feel that I have already arrived. But I forget what is behind, and I struggle for what is ahead. I run toward the goal, so that I can win the prize of being called to heaven. This is the prize that God offers because of what Christ Jesus has done" (Philippians 3:12-14).

J. V. L. | Deloraine, Tasmania

7 FACTS ABOUT TASMANIA

1. On November 24, 1642, the Dutch explorer Abel Tasman became the first European to discover Tasmania.
2. Tasman named it Anthoonij van Diemenslandt, after his sponsor, the Governor-General of the Dutch East Indies. The British shortened the name to Van Diemen's Land.
3. It was officially renamed Tasmania on January 1, 1856.
4. In the 19th century it was Britain's prime penal colony with around 75,000 convicts sent there. In all it accounted for 40 per cent of all convicts sent to Australia. The last penal settlement in Tasmania closed in 1877.
5. Tasmania is the world's 26th largest island. The Tasmanian state includes 334 other islands as well.
6. The Tasmanian Devil, which is only found in Tasmania, is the largest carnivorous marsupial.
7. Tasmania became part of the Commonwealth of Australia in 1901.

**Condensed from The Daily Express, www.express.co.uk, article by Hartston, 11/24/2015*



On The War Front: In Philadelphia

by James G. Landis

A true story during Pontiac's uprising in 1763.

"He was treated harshly, but endured it humbly; he never said a word" (Isaiah 53:7).

The new Pennsylvania Governor, John Penn, backed by the Assembly lost no time in dealing with the peaceful Christian Indians. One week after his arrival, Governor Penn sent an express to the Mission Board at Bethlehem ordering all the baptized Indians to come to Philadelphia for their "protection."

On 8 November 1763, Sheriff John Jennings of Northampton County, arrived at Bethlehem to take charge of the new prisoners and conduct them safely to Philadelphia. The first order of the sheriff's business was to collect all of their arms—guns, knives, and tomahawks.

The captives now numbered 125. Women, children, aged, and sick crowded on to open wagons loaded with goods. The Indian men and the Brothers Grube, Zeisberger, and several other brethren walked behind. They hired the ninth wagon along the way.

On the second day, the dreary procession plodded onward amidst a pelting rain. It was impossible to remain dry, warm, or comfortable.

On the third day, the cold rains continued. To add to the misery, in every hamlet they passed through, people shouted curses at the Indians and declared that hanging and burning ought to be their doom. The Indians and the missionaries suffered the reproaches silently.

By the time the procession reached Germantown, the rabble of the whole neighborhood was roused, and angry threats were made to "kill them all." The shouts became louder. Emboldened by numbers and the commotion, it seemed the mob would break in among them at any moment with sticks, stones, knives, and axes. But God intervened and sent a heavy rain; this dispersed the mob until the captives had safely passed through the town.

Governor Penn had appointed the prisoners to be housed with the soldiers in the British barracks in Philadelphia. On the morning of the fourth day, the first three wagons rolled through the gates into the courtyard. Suddenly, the British Highlander soldiers grabbed their muskets and rushed upon the captives with a great tumult. Some soldiers stopped the rest of the wagons outside the gate while other soldiers threatened to shoot the cowering women and children in the yard if they did

not leave at once. As quickly as possible, the three wagons returned to the street.

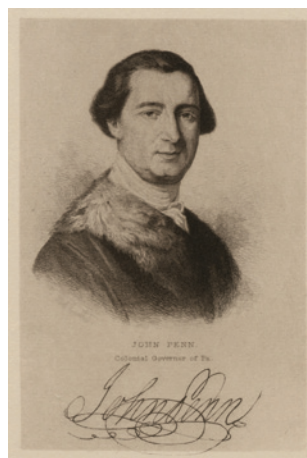
All of the confused captives now waited in the street outside the barracks while their appointed guardians rushed off to talk to the governor. Meanwhile, a large crowd gathered which soon swelled into an excited mob.

Shouts and yells as fierce as the war whoops of any savage Indians terrified the defenseless band. Blood-thirsty menaces passed from mouth to mouth: "Shoot them! Hang them! Burn them! Scalp the accursed red-skins!" The presence of the missionaries—Zeisberger, Schmick, and Grube—and of clergymen from other churches like Marshall and Neisser, was no restraint upon the rabble, but inflamed them still more. From ten o'clock until three in the afternoon, the converts and their teachers were made a gazing stock and endured every abuse which wild frenzy or ribald vulgarity could clothe in words.

However, in these hours of trial, many Quakers with their plain clothes and honest faces, braved the scorn of the rabble, took the Indians by the hand, and called them friends.

The Believing Indians made no response to the threats and abuses of the crowd. Instead, they talked together of Him whose name they bore. "Jesus was despised and rejected of men," they said; "what else can we expect? Jesus was buffeted and spit upon, yet he opened not His mouth; why should we not patiently bear these indignities?"

— Based on DeSchweinitz, *The Life and Times of David Zeisberger*, pages 288-289.



John Penn was the eldest son of Richard Penn and grandson of Pennsylvania founder William Penn.

In 1763, Penn came to Pennsylvania to take over the governorship because his family thought he was prepared to assume leadership in the province. He took the oath of office as governor on October 31, 1763 and served until 1771 in his first tenure.

On The War Front: In Virginia

by Elder John Kline, Martyr Missionary, June 15, 1864

The following imaginary autobiographical monologue by John Kline appeared on the Church of the Brethren website and was copied by Patricia (Prickett) Hickin on September 12, 2007.

1. Guten morgen, meine lieben bruder und schwestern! Good morning, my dear brothers and sisters. Please pardon my greeting to you in German. In the mid 1800s our congregations used mostly German in worship. In fact our denomination back then was known as the German Baptist Brethren. English was a second language for me, for I mostly spoke German. I come to you this morning by the grace and peace of our God and in the name of Jesus Christ, our Lord and Savior. My name is John Kline, elder John Kline, from the Shenandoah Valley in Virginia. I am blessed to be with you this morning and to share in a humble way about my life and my ministry as a member and elder of the German Baptist Brethren.

2. My great grandfather was George Kline who came to America from Germany in the 1730s and was baptized by the Brethren at Amwell, New Jersey. The roots of my family run deep among the Brethren. I was born on June 17, 1797, in Dauphin County, not far from here, where I spent most of my childhood years. In 1811 my father decided to move our family to the fertile fields of the Shenandoah Valley in Virginia, a few miles north of Harrisonburg. In 1818, at the age of 20, I married Anna Wampler and we made our home in Broadway, Virginia. We bought a piece of property near the Linville Creek and built a large brick home. We made it large for two reasons. First, we hoped to have a large family, and secondly, it would serve as a meeting place for the congregation, because Brethren in our area back then met for worship and love feast in homes and barns.

3. The only child Anna and I ever had died at birth and we were unable to have any other children. We do not know why God chose not to bless us with more children, but we trust in his providence. Our home may not have provided a place for a large biological family, but it did provide a place for our church family to worship. There was an entry hall that had two large rooms on either side. The walls were made of hinged panels so we could make one large space, big enough to accommodate over 100 people for worship.

4. The church called me to be a deacon in 1827 and then to ordained ministry as an elder in 1848. Our congregation was known as the Linville Creek German Baptist Brethren Church. I was both a preacher and

a farmer. The Lord blessed our farm, which allowed me the opportunity to share the gospel with Brethren congregations far and wide. In addition to preaching, my ministry also included writing about the beliefs and practices of the Brethren. I was an advocate for providing educational opportunities for our young people, and I also studied the medical practices of our time. I was very concerned about the health of our people and some of the procedures being used by doctors. Sometimes doctors treated fevers by making a cut in the patient's elbow and draining a pint of blood; the sick were often confined to a room and allowed no fresh air or food of any kind for extended periods. I began to learn of alternative botanical treatments from Dr. Samuel Thomson in Vermont and began using herbs such as boneset, ginseng, ladyslipper, snakeroot, May-Apple, and goldenrod to treat people with illnesses. This way I was able to minister both to the physical and spiritual needs of neighbors in our community as well as those I visited on my preaching trips.

5. Those preaching trips were the very heart of my ministry. I believed that God had called me to be a missionary and I used my missionary travels to preach that our salvation from sin was the most important step for an individual. We receive the free gift of salvation through our confession of sin and repentance from love of self, turning instead to love of God and neighbor. I preached that we must love the Lord and accept Jesus as the way, the truth and the life, for apart from Christ there is no salvation. This new life in Christ finds meaning through our acts of baptism, feetwashing and the Lord's Supper. I believed and taught that God loved us all, and that we are called to love our neighbors from far and near.

6. I traveled through many states in our divided nation during the Civil War, sharing the good news of Christ to congregations in the north and south, those in the Union States and those in the Confederate States. When most denominations divided their churches along the Mason-Dixon line, such as the Methodists, Presbyterians, and Baptists, I helped keep the Brethren as one church that knew no division, north or south, Union or Confederacy. I kept careful records of all my travels, recording dates and places I visited, homes where I stayed, and miles I traveled. In my almost thirty years of ministry, I covered nearly 100,000 miles, most of those on horseback, and nearly 30, 000 of those miles on my famous horse Nell, who accompanied me here this morning and is waiting

for me. In those many travels I found myself preaching, holding church council meetings, conducting love feasts, weddings and funerals, and serving several years as moderator of the Annual Meeting of the Brotherhood, which you call Annual Conference.

7. By the time I was 60 years old, my travels had taken me to many places and blessed me with many relationships. I met and worked with many of the leaders of the Brethren and was given numerous assignments at our Annual Meeting. In those days, Annual Meeting was always held on the weekend of Pentecost, right around this time of year in late May or early June. In 1861 I was called to be the moderator of our entire brotherhood and was called to the same position for the next three years.

8. The years 1861-1864, when I was Moderator of our denomination, were perilous times for our country. It was the time of the great rebellion, the Civil War. The Brethren, along with Quakers and Mennonites, consistently opposed slavery throughout our history. I was greatly saddened that my home state of Virginia saw fit to break with the Union and join the Confederate States, the slave states. During these years I tried my best to not only hold our beloved brotherhood together, but also to register our church's objection to slavery and armed conflict. I tried hard to be a peacemaker, advocating God's peace and love to all people—north and south, Union and Confederate, slave and free. I wrote to Virginia Governor John Letcher, who lived in the Shenandoah Valley and who I considered a personal friend. I explained to him our religious views about loyalty to the established government, our opposition to slavery, and our view of Biblical nonresistance that forbids us to bear arms and support the military. God apparently used me for such a time as this to be a light for Christ amidst the encroaching darkness of the Civil

War. The Virginia Legislature enacted the Exemptions Act for Brethren and Mennonites who were conscientiously opposed to bearing arms and fighting in war. The law that was enacted required every conscientious objector to pay an exemption fee of \$500 plus a two percent tax on personal property. For many this financial obligation was steep, especially for our young men, so I personally helped raise thousands of dollars to assist our young men who could not afford the fee but felt strongly they could not fight in a war.

9. As fighting increased in the Shenandoah Valley, both sides often brought wounded soldiers to our farm. Sometimes the men were in gray uniforms, sometimes in blue, but I always gave medical care to all without discrimination. They were all God's children for whom Christ died. One time, I was awakened late at night by a neighbor who asked me to come to his home to help a soldier. The soldier was in the Confederate Army but hurt his leg in a fall as he was trying to escape to the North. He was in hiding. I fixed a frame to hold his leg and gave him medicine for the pain. It was a very dangerous thing for me to do, but he needed help and I could not refuse. What would Jesus do? I helped the poor lad without question.

10. More and more my neighbors saw me as a Union sympathizer. In April of 1862, Confederate officers came to my home and arrested me and placed me in custody at the court house on the square in Harrisonburg along with soldiers who were trying to escape to the North. Conditions in the jail were wretched—very cold, wet, and filled with stench. Some of the prisoners with me feared they would be shot as deserters. Each day I tried to encourage them and I actually preached a sermon to them about how Peter and Paul had also been imprisoned and yet maintained their faith in God and relationship with Christ. God in his mercy saw fit to release all of us from that jail and return us to our homes.



ELDER JOHN KLINE, 1797-1864



KLINE HOMESTEAD NEAR BROADWAY, VIRGINIA

11. As I said, my Christian convictions placed me in immediate conflict with many of my neighbors who supported the Confederacy. I know it was a difficult time for them, too. Some had lost children and relatives in battle, while we Brethren and Mennonites were not serving in the army. I cried for them and the bloodshed all around us. Truly these were times that tried men's souls. My neighbors saw me constantly traveling back and forth from church meetings in the north and suspected I must be a Yankee spy. I really tried to be faithful to God and committed to Christ, sharing His gospel of peace with people in the North and the South. I was a man caught in the middle of a great struggle but sure that Christ was calling me to be an ambassador for peace. I know the worry also took a great toll on my beloved wife, Anna.

12. In 1864, during the Civil War, I once again was called to be the moderator of the Annual Meeting, this time near Hagerstown, Indiana. In spite of protests from a nephew regarding my travel across both the southern and northern army lines, I made the trip with God's protective care and presided over the meeting. At the closing session on May 19, I preached from Acts 4:13, which records the story of Peter and John before the Jerusalem Council, having been recognized as companions of Jesus. I concluded my sermon with these words: "Possibly you may never see my face or hear my voice again. I am now on my way back to Virginia not knowing the things that shall befall me there. It may be that bonds and afflictions abide me. But I feel that I have done nothing worthy of bonds or of death. And none of these things move me;

neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify to the gospel of the grace of God." I returned home to Virginia on June 1. My friends warned me that my life was in danger and that I should stay close to the farm. I did so for a couple of weeks. Then, on June 15, I wanted to get some new shoes for my horse Nell. On my way back I stopped at the Emswilers to treat an illness of Sister Emswiler and also to repair a clock. Afterward I needed to quickly saddle up Nell and travel on over the ridge about four miles to my home. Anna was waiting for me there. I asked a pardon for my haste.

Post Script: On June 15, 1864, John Kline was shot from his beloved horse and fell to the ground mortally wounded. Those responsible for his slaying approached his body and fired several more shots into his chest at point blank range. Nell returned home on her own without Brother Kline. When his body was found, it was reported that he died with a smile resting on his face. He had finished his course with joy and what he had seen in a mirror dimly here on earth, he then saw face to face, his Redeemer and his Lord, Jesus Christ, who said, "Blessed are the peacemakers for they will be called children of God. Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven." Thank you Lord for your faithful servant, John Kline, a martyr missionary.

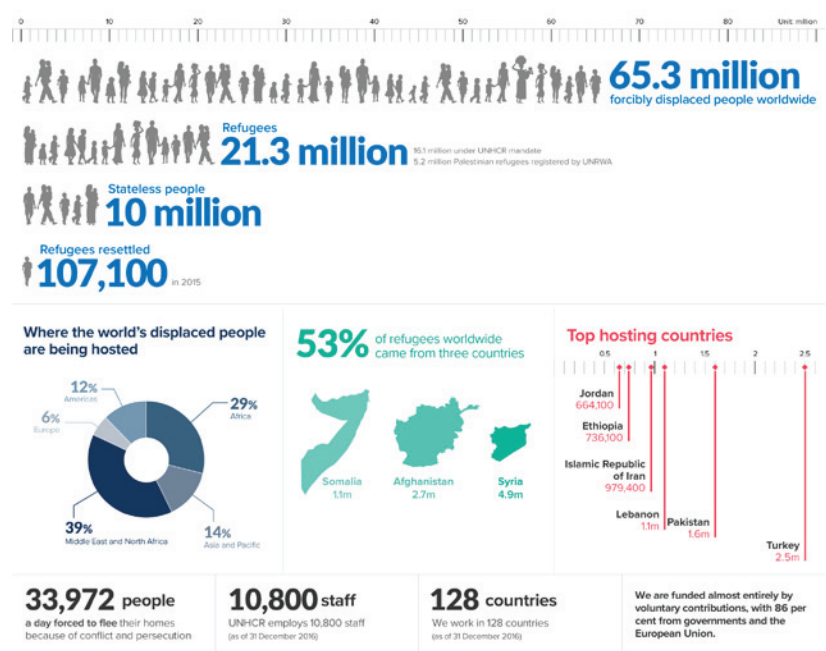


Quotes & Chart from United Nations High Commissioner for Refugees @ www.UNHCR.org

We are now witnessing the highest levels of displacement on record.

An unprecedented 6.53 million people around the world have been forced from home. Among them are nearly 21.3 million refugees, over half of whom are under the age of 18.

In the world today, nearly 34,000 people are forcibly displaced everyday as a result of conflict or persecution.





A Call To Service: Lift Up Your Eyes!

by Dean Taylor

“Do you not say, ‘There are still four months and then comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields. They are white now and ready to harvest!”

John 4:36



MOHAMED’S BAPTISM!

Despite the slight chill in the air, it had been the perfect day for a baptism. After praying for the Holy Spirit, Mohamed shouted, “Hallelujah!” I smiled and joined in with him. It actually surprised me a little bit. Usually very mild mannered, Mohamed’s own baptism was the first one that he, himself, had ever witnessed. Now, filled with joy, Mohamed was bubbling over with exuberant praise to God!

Having recently arrived on Levos Island, Greece, Mohamed joined the ranks of over half a million refugees that have come to this little island looking for a new life. On the north side of the island stands a sobering representation of the magnitude of the crisis. Thousands of life jackets and broken pieces of boats are heaped into a landfill; this creates a haunting display that is now commonly referred to as the “Life Jacket Grave Yard.”



THE LIFE JACKET GRAVE YARD

A few months ago Mohamed was a depressed, confused Muslim young man fleeing Iran. Spending his last cent, Mohamed paid smugglers in Turkey to board a dangerously overcrowded raft for a chance to cross the small stretch of ocean that separates Turkey from this Greek island. Here in Greece, Anabaptist relief workers volunteering for a ministry called I-58 (short for Isaiah 58) treated him with dignity, kindness and compassion. Soon the relief workers also showed him the way to Jesus

Christ. The seeds of the Kingdom happened to fall on fertile soil and Mohamed gave his life to Christ.

Mohamed is growing rapidly in the Lord. But what is most remarkable is that Mohamed is not alone. Something incredible is happening here. Not long before Mohamed’s conversion, another young man from Iran had stayed after the Sunday morning church service and pleaded with us that his sins be washed away. After we spoke with him and showed him the way of Jesus, he accepted it with joy. For several weeks now Tania and I have been working with this young man. It’s been amazing to witness his unquestionable transformation! He is part of our Persian-speaking class (*mainly those from Iran or Afghanistan*) which has become one of our biggest classes.



THE PERSIAN-SPEAKING BIBLE STUDY CLASS.

Numerous global and spiritual circumstances have recently come together to produce an unprecedented openness among these Muslim refugees. Our church services are literally packed with seekers from all over the world. One Sunday morning I asked the congregation to call out the countries they were from. Most of them were from Syria, Iran, Iraq, Pakistan, and Afghanistan. However, in the end, we discovered that morning that Nepal, Sri Lanka, Cameroon, Congo, Ghana, Uganda, Zimbabwe, Nigeria, Brazil, Dominican Republic, and others were also represented. Being here, one quickly realizes that what is happening must be from God. There is an unprecedented harvest of souls occurring among these refugees.

Friendly connections from the volunteers here opened up a door for the Gospel to a large group from Nepal. Relating to the volunteers, they requested to hear more about Christianity. Responding to this, Tania and I visited their tent. We soon were amazed to find that they were all completely unreached. They asked basic questions like, “Where was Jesus from, Egypt or Israel?” One man asked,

“How did he die?” Another man pulled a cross necklace from inside his shirt and asked, “Did he die like this?”

We went through a Gospel message and I shared my testimony. It went really well. They all wanted to know more and asked us to start a Bible class for them. They all had sad stories and fascinating lives. One young man is actually a former tour guide for Mount Everest! The next Sunday they all came to church. They loved the service. After church I spoke with them. Together, with shining countenances they thanked me for the service and each one asked for a Bible. They also repeated their request for Bible classes.

Another amazing group we’ve connected with is a large group of French-speaking Africans from the Congo and Cameroon. A few English-speaking Africans are also in this group. Responding to political unrest and the desire for a better life, these refugees have traveled a great distance. The majority of them have come from broken homes and shattered lives. This group, which also formed as a result of the volunteers’ relationship, has become precious to me. Many of them are very hungry to know the Bible. The Bible classes with this group are really fun. When you teach them something they really like from the Bible, they often shout or start clapping. What preacher wouldn’t want an “Amen corner” made up of people from the Congo! I’ve grown close to them, but I worry what their future will be like back in the Congo or in Europe, as their chances of immigrating are slim. I worry whether they will be able to find solid churches to help disciple them.



FRENCH-SPEAKING AFRICAN REFUGEES

Many others are longing for us to start a Bible class. A group of young believers and some seekers from Pakistan are among them. Yet another group from Sir Lanka is also showing interest. There are so many more similar stories but time would not permit me to mention them all here! The potential for continuous, fruitful evangelism in this little place is simply staggering!

Why?

Could it be that God is unsatisfied with the church’s reluctance to take the Gospel to the Islamic countries of the Middle East and has now started to bring them to us? Possibly. There must be a multitude of reasons, but I really don’t think that it’s because we have now come up with some innovative evangelism technique. God has simply opened wide a door of opportunity in spite of all our failing human efforts. Truly, God has made this field white for harvest.

Gospel-in-Action

By putting the gospel into action, the Anabaptist volunteers are unquestionably making a difference. There are other ministries here, but they are not taking root. In Mytilini, the main city, some of our missionaries have actually seen refugees warming their hands in a fire made from “Jehovah’s Witness” tracts, which really helps demonstrate the disconnect that can happen when the vital connection between faith and action is not made. It shouldn’t surprise us, though, that our Anabaptist volunteers have come bearing the two-edge sword of faith with works...and it’s working!



TANIA & ISLAMIC FRIEND

The Gospel of Peace is Mighty!

Radical Islam has done us a great favor. These people are sick of war. Most of them have spent their entire adult lives hiding from warring tribes and factions of Islam. Praise God, ISIS has in fact prepared these people to receive the Gospel of peace! When my wife, Tania, and I started sharing with the refugees, we found an amazing receptiveness to the teachings of Jesus concerning warfare. The response has been astounding. Providentially, just days before my family came to the island, CAM finished a translation of our book “A Change of Allegiance” into Arabic. This book deals with the teaching of biblical nonresistance in detail. A few weeks ago my wife and I were in a tent of Arabic-speaking refugees and we began to talk about these issues. I had the new Arabic translation of our book with me and I shared a few pages with them. One young lady started reading the introduction out loud

to the group and she actually struggled to speak the words as she was overcome with tears. She literally wept as she read aloud to the others. It was very touching. Two of the people from this tent have now become our good friends and regular students.



PROTESTS & DEMONSTRATIONS OF “THE ARAB SPRING”

“The Arab Spring”

In the spring of 2011, the Arab world underwent extraordinary unrest and revolution. Historians have entitled this revolution, “The Arab Spring.” During this time many Arab countries including Tunisia, Egypt, Libya, Bahrain and Yemen replaced their governments with a new democracy. Other countries reacted in protest and demonstrations. However, the country that has quite possibly suffered the most detrimental impact from this unrest has been Syria.

This new “Arab Spring” inspired uprisings and protests in Syria. Quickly following these demonstrations, the

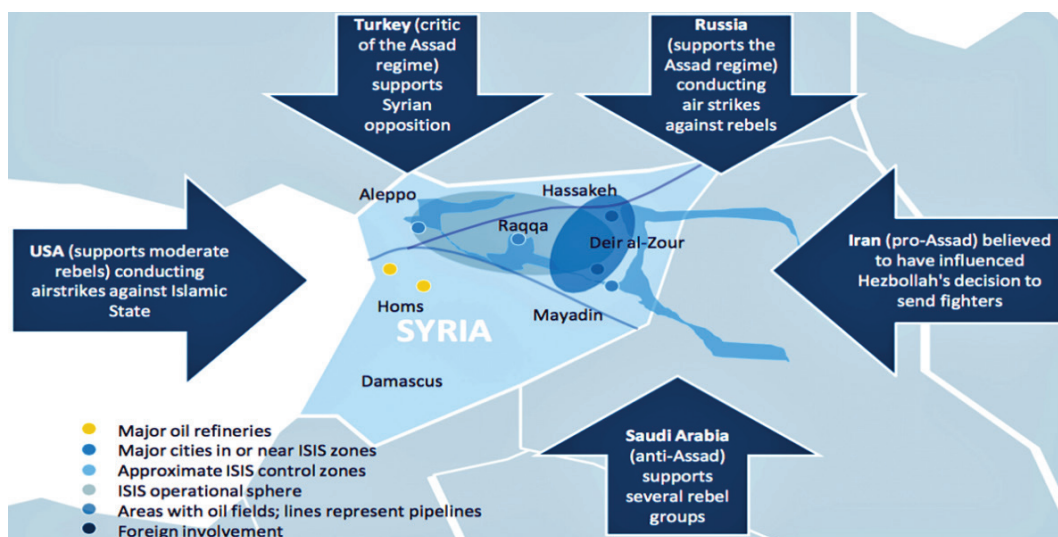
Syrian Army reacted with strong military force against the protestors to protect the government and their president, Bashar Hafez al-Assad. Named after this president, the current government has been called the “Assad government.”

War-torn Syria!

As Syria descended into civil war, it quickly became divided into a complex patchwork of shifting alliances and territories between the Assad government, rebel groups, ethnic groups, and Islamic extremists. Adding to the chaos in Syria, the USA and Russia supported conflicting allegiances within the country. Defense dollars, military support and even air strikes from both superpowers ripped the country apart. Taking advantage of the chaos, various rival extremist groups added to the disaster, and resulted in an unprecedented humanitarian crisis. Following the extensive destruction of their country, Syrians were forced to flee their homeland for survival. Fleeing the Arab world, many refugees have risked their lives in search of a better life.

The UN Refugee Agency has reported, “We are now witnessing the highest levels of displacement on record. An unprecedented 65.3 million people around the world have been forced from their homes. Among them are nearly 21.3 million refugees, over half of whom are under the age of 18.”

Millions of these refugees have ended up in refugee camps. With Europe and other western countries feeling they are at a saturation point with the acceptance of



WAR-TORN SYRIA

refugees, countless lives have ended up stuck in massive refugee camps. There, contrasted by the pain of broken and war-torn lives, they are discovering new religious freedoms and now many of these refugees are seeking for more than just a new life and a new home. Miraculously, thousands are now turning to Jesus Christ!



THE ISLAMIC WORLD: A DAY OF OPPORTUNITY

A Day of Opportunity

Without a question, the influx of these refugees is stressing the western world to its limits. The news media is full of reports of how this crisis is harming the western world.

However, for the church, this is a golden opportunity to share Jesus Christ. When the history of the church is told, what will our children one day read in the history books? What will our response be to this crisis? The Muslim world by far represents the largest unreached people group on earth. For centuries the church has been slow in evangelizing the Islamic world. Could it be that God, in His desire for these people to be reached, has now started bringing them to us?



WHERE SHALL THE REFUGEES GO?

“Never let a good crisis go to waste”

Interestingly, even the world comprehends that oftentimes a world crisis brings an unusual opportunity. Winston Churchill once said, “Never let a good crisis go to waste.” The entire world recognizes this refugee crisis as the largest humanitarian catastrophe of the century. However, it’s up to us, the church, whether or not we will seize this opportunity for the glory of God!

Just a Mission Trip?

When the seventy-two came back from spreading the good news of the Kingdom and marveled at the results of their “Kingdom mission trip,” Jesus told them, **“Rejoice that your names are written in heaven.”** Leaving the U.S. Army over 25 years ago, my wife and I joined with the Anabaptists because of their emphasis on practicing the teachings of Jesus. Such an emphasis is both noble and challenging. Jesus said, **“Do you not say, ‘There are still four months, and then comes the harvest’? Behold, I say to you, lift up your eyes, and look on the fields. They are white now and ready to harvest”** (John 4:35). It would seem that if ever there was a time that this passage would apply it is to our day. Sowing the seeds of the Kingdom has produced incredible results among these refugees from the Middle East. I rejoice over the genuine conversions that I have witnessed. But I tremble over what these new believers have available to them as far as church life and discipleship are concerned. If there was ever a time for the Anabaptists to return to Europe, the place of our beginnings, it is now. Please pray that the Lord would send laborers to Europe to build churches that will focus on this extraordinary harvest.

Jesus’ Only Recorded Prayer Request

If God has placed it on your heart to get involved with church planting to the Muslim refugees of Europe, please pray. The importance of this cannot be overstated. The only recorded prayer request of Jesus commanded that we do this: **“Pray ye therefore that the Lord of the harvest will send forth laborers into his harvest”** (Matthew 9:38). If God has called you to consider being one of those laborers or if HE has moved your heart to give to prosper the work in Europe, please contact the address below.



“Sharing His Harvests” is a (501c3) nonprofit organization designed to channel funds to church planting efforts among the refugees of Europe. If you would like to donate to this, please write to:

Sharing His Harvests | 35227 290th St | Henderson, MN 56044 | www.sharinghisharvests.org

The Cross As A Symbol

by Perry A. Klopfenstein

Excerpts from this article first published in 2001 are pertinent today. Just this morning I looked at pictures inside the Mennonite church my mother attended before marriage (1935). Today, a large cross stands in front of the wall behind the podium. Near Winchester, Virginia a large (*more than 50' tall*) beautiful lighted cross shines at night. This article tells how Anabaptists should view such symbolism. — AV Ed.

This writing discusses the cross as a symbol of Christianity. Professed Christians by the millions—and most denominations—use and display the cross.

Its use is so customary that to not use a man-made cross as a symbol of Christianity can raise questions in many minds. The visible cross is deeply ingrained in the American mindset. There is another side to the assumption that a symbolic cross represents a true Christian faith. While the Bible mentions the cross of Calvary where Christ died, there is an absence in Scripture concerning a man-designed symbol.

This work intends to show why our church does not display the cross on its buildings; and why, with a few exceptions, the cross is not shown inside our worship assemblies. In essence, we, as a believing people, have not adopted the cross as an outward symbol of our faith. Instead, our witness consists of a more visible, meaningful sign: that of holy and obedient living.

The Reformation

The apostasy, corruption and extra-biblical tendencies of Catholicism resulted in the Protestant Reformation in 1517. In this time, attempts to “reform” the church were made. Martin Luther (*in Germany*) and Ulrich Zwingli (*in Switzerland*) were leaders in this development. Also John Calvin was a principal figure in reform. Their proposed new churches, however, did not create sufficient reform, even though many of the liturgical excesses of Catholicism were rejected. Luther, for example, retained the cross as a symbol and his church practiced infant baptism, and took up the sword in battle.

The Anabaptists

By 1525, more intense reform came into being. The goal was to strip away the worldly excesses of church liturgy and practice, and to re-establish a pure church

based on God’s Word. A re-focus was put on Christ and the apostles, and following them according to the New Testament.

The Anabaptists did not use crosses, or other intended symbols used by Catholics, because they believed there was no specific reference to crosses as symbols in the New Testament. Also these symbols were unquestionably associated with Roman Catholicism.

The Anabaptists did not use emblems or spiritual decorations of any kind. These were seen as distractions that drew both attention and emphasis away from the humble way of Christ.

Simplicity was applied to life and worship. Church meeting places were plain without steeples, bells, organs, altars, crosses, statues, or works of art. According to one historical scholar, “Emphasis fell not on aesthetic stimulation, but on worshiping God in the heart.”

Largely, because the symbol of the cross found no presence in the New Testament, it wasn’t adopted as a symbol of their faith.

The Apostolic Christian Pattern

In the early 1830’s, Samuel Froehlich attempted to re-establish a church based solely on the Scripture. He and his followers excluded non-biblical teachings, and tried to follow Scriptures alone.

The errors of the state church were rejected. Also, the Catholic “liturgical package” (*rosaries, icons, crosses, images, statues and all emblems of popery*) was rejected as well.

In Eastern Europe especially, our brethren avoided all things Catholic. The use of the cross as a symbol of Christianity was decidedly “Catholic.” Thus, the cross was not used (*as a symbol*) because the connotation it reflected was more Catholic than Christian.

In European towns and villages where our brethren lived, the Catholic and Orthodox presence (*of lifestyle*) was far different from what the brethren considered biblical. Consequently, our brethren wanted no similarity with anything Catholic.

The cross as a symbol was representative of a false Christianity that among other things, used the sword in battle and baptized infants.

The Froehlich churches (*Apostolic Christian*) agreed with the Anabaptists that since there was no mention of the cross as a visible symbol in the New Testament, there was no need to use crosses on the church buildings, or to hang around their necks. Rather, they concluded that the best symbol of their faith was not a man-made cross as a lifeless object, but instead a holy and obedient life. Adherence to God's Word reflected Christ much more than a cross.

Adjunct to this outlook was the idea that the Spirit of Christ was within their hearts. Idol-like objects of adoration such as icons and crosses were not needed to remind them of their faith. Their faithful living best reflected their belief in God; not a cross on a steeple, or around one's neck.

Reflective of that view is a line in the Zion's Harp Hymnal (page 252) which reads, "We bear it not upon our breast, oh no, it is within." The author is referring to the cross of Christ.

Another reason for not using the cross as a symbol centered on the policy of doctrinal separation. To avoid falsehoods, the church has never communed in worship with other denominations. In this sense, if crosses were used, it's possible the church could be seen, mistakenly, as being aligned with other churches/viewpoints with which they don't agree, especially Catholic and other liturgical bodies—Anglican, Episcopalian, Lutheran and Orthodox faiths. [Today it is also true of many Protestant churches.]

In the past, our brethren's rejection of the symbolic cross, along with other lifestyle patterns by worldly Christians, was so complete and definite that there was no need to develop any writings to defend their attitudes.

It was all a part of what they had left behind when they embraced the new Froehlich emphasis on repentance, conversion, and holy living among the brethren.

"Those things which ye have both learned and received and heard and seen in me, do; and the God of peace shall be with you" (Philippians 4:9).

Other Symbols

Over the years, other symbols came to represent Christianity such as a dove and a fish. Neither a dove nor a fish, or a cross, were used explicitly as symbols in the New Testament.

There are biblical symbols that indeed do reflect biblical truths such as the holy kiss (*an expression of deep Christian love*), the sister's head-covering (*a sign of submission to God's order*), water baptism (*a public commitment to follow Jesus Christ*), the Lord's supper (*remembering the blood and broken body of Christ*), and feet washing (*a sign of humility and brotherhood*). Again, these are biblical signs.

There is a tendency today to devalue these explicit New Testament signs to the same level held for the cross, the dove, and the fish symbols, all of which are extra-biblical symbols. Ironically, today's evangelicalism lessens the biblical symbols and elevates the non-biblical symbols.

P.A.K. | Gridley, Illinois

Perry A. Klopfenstein is a 78-year-old-historian of the Apostolic Christian Church. This article was used by permission and submitted by Gary Butikofer.

Symbols of What?



BREAD & WINE

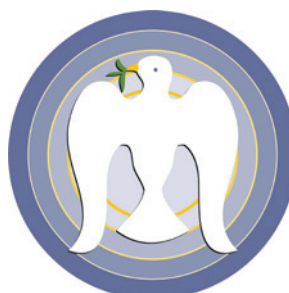


ICHTHYS >



< CROSS & BEADS

DOVE >



WATER BAPTISM



The Practical Side

“Whatever you do in word or deed, do all in the name of the Lord Jesus.”

— Colossians 3:17

This recurring feature in *Anabaptist Voice* consists of three parts.

1. **Reader Response**—feedback on previous stories
2. **The Rest of the Story**—what actually happened
3. **New Stories**—situations met by today’s Anabaptists

Here is your chance to help others live out the Gospel of Jesus Christ “right in the corner where you are.” This section is not for some idealistic future kingdom posing theological complicated questions with no good answers—for example, the woman who had seven brothers as husbands (*Matthew 22:24-28*).

Take the time to write *Anabaptist Voice* and share your situations where you faced a difficulty... and failed, or won a victory. As you ponder the situations in these stories and then share your answers and experiences with others, remember the words of Jesus when He told the packed-out house, “**My mother and brothers are those who hear God’s Word and put it into practice**” (*Luke 8:21*).



The Practical Side: Work Boots Required



The Practical Side: Reader Responses

Reader responses to stories from previous issues.

No Evil Thing

by Noah See Good



Noah See Good sent in a whole packet of material clearly calling for parents and the churches to ban email, the internet, and smart phones in much the same way we have stood against television in our homes. There is much in the packet that calls for serious thought. Then Brother Noah turned to the Scripture and hand wrote three pages of answers to these “fine questions.” Here are some of his picks:

Proverbs 6:27-28: “Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?”

I Corinthians 5:6: “Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?”

I Corinthians 10:31-32: “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.”

I Corinthians 15:33-34: “Be not deceived: evil communications corrupt good manners. Awake to righteousness and sin not, for some have not the knowledge of God; I speak this to your shame.”

II Corinthians 7:1: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

Brother Noah also included the following references:

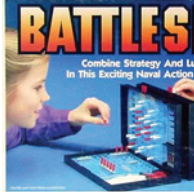
Matthew 18:5-7. I Corinthians 8:9-13. II Corinthians 6:14-18. I John 2:15-18. Revelation 18:4.

The Practical Side: Reader Responses

Reader responses to stories from previous issues.

Playing Constructive Games

by Ree Creator



In *Anabaptist Voice* Issue 4, page 35, we raised five Practical Questions following the article “Playing War Games.” Brother Ree Creator has responded to give us some good answers to those questions.

1. Are Chess and Checkers “war games”?

- Chess does have a medieval setting with pieces named that would suggest a battle between nations—kings, queens, bishops, knights, castles, and pawns. The victor is the one with the last king standing.
- I have played the game for years and never once thought of it as “war.” I viewed it as great mind competition between individuals. It is always interesting to study my opponent’s thought patterns exhibited as we played together and tried to conjure up ways to outwit each other’s king.
- Each game is a character study. Is your opponent cautious, risky, careless, short-sighted, aggressive, patient, impatient, persevering, a quitter, dull, sharp, simple, tricky, gracious, belligerent—in chess you will find out.
- All these years I have been aware of what each named piece could do, but placed no attachment to the military names. Maybe we should rename the pieces to avoid giving offense and keep the intrigue of the game.
- Checkers. I am not aware that Checkers is a war game. It’s just another simple competitive game to stretch one’s thought, logic and foresight.

2. What good indoor games build Christian character?

- Variations of Bible Quizzes build spiritual knowledge.
- Ping Pong Doubles or Round Table promote inclusiveness, action, teamwork, and unity.
- Scrabble or Upwards increase patience, vocabulary, and making the best use of the letters one draws rather than complaining. That is a lesson for real life.

- Numerous children’s games nurture kindness and care, taking time for others and interaction between age groups.

3. Why do most computer games not develop good Christian character?

- They tend to keep the player to himself versus interacting with others.
- They tend to be “addicting” and keep you from doing things that ought to be done.
- There is a “time to play,” but I’ve noticed computer games in particular can exceed that window.
- Many computer games develop speed and quick reaction but have no character building qualities.

4. What are characteristics of games that Christians should play?

- They should be games that stretch you in a good way, spiritually, intellectually and socially.
- A competitive game that I may lose as a good sport means more to me than a game of luck that I win.

5. What is the difference between gambling—playing slot machines, betting on horse races, state lotteries, and “games of chance” such as Rook, Poker, Blackjack, Craps, and Roulette?

The only example of the above games that I typically play is Rook. If I use that as a comparison to the above, here are some differences:

- I play Rook by the rules as a competitive card game. There is no gambling or betting involved with the game. There is no money involved.
- With the 3 gambling activities mentioned above, you bet and spend money on the perceived outcome of the winner which is a stewardship waste and a vice making you think you may get rich quick.
- Gambling can be addictive. Card playing without money can also be a waste of time better invested in other ways.



The Practical Side: The Rest of the Story

What really happened in conclusion to stories from previous issues.

Sour Party

by Wood B. Peacemaker



In *Anabaptist Voice* Issue 4, page 40, sister “Wood B. Peacemaker” shared a story, “Sour Party.” She has responded here with the rest of the story.

I can’t recall exactly what they said, but I was relieved to know that I hadn’t gone against the Mennonite beliefs on nonresistance. (*I’m new at all this.*)

The next morning, I packed up a shopping bag with a bunch of bananas, some yogurt, and a few other items that I thought the children would enjoy. I took it to the home that I’d visited the previous evening, not even sure if I’d be welcome.

The children’s mother answered the door and she invited me in, then went to get her husband. He came out a bit reluctantly. I extended my hand and said I was there to apologize for what had happened the night before. I told him I’d been quite distraught that the party was at the exact time the children’s bus dropped them off and that it was on the porch, in plain view. And I explained that I tried to put a bit of things in the shopping bag that were as close to a party as I had. And I started to cry. He gave me a hug and said he was sorry, too.

The family with the children has since moved to another town, another home, a fresh start. I hope their new neighbors are a lot more caring than the ones they just left.

And me? Well, I must admit that I haven’t been able to go back and visit with that hostess since the incident. She’s quite vocal about being a Christian and reading her Bible and attending church. But it’s hard for me to see her in that light any more. I’d seen the raging torrent of hatred toward her neighbor that had flooded the birthday party without warning. I found it far easier to deal with the target of her anger. His rage was expected. Hers was not. He apologized. I don’t think she even sees what she did wrong.

“Lord, help me be the person you want me to be in thoughts, words, and actions.”

Later Events

Looking back now, with a few more months under my belt as a learning Mennonite-not-yet-baptized, I see now that there was no way I’d consider attending a similar gathering again.

About two weeks ago, the hostess of that party saw me drive by and waved me over to invite me in. Now, I hadn’t done that since the party. The panic and anxiety I’d felt at the party had left me not really wishing to associate with her at all, and when she’d attended a reception for newlywed neighbors at our church back in December, she was sort of “prickly” — just had a very aggressive sort of tension about her that I sensed. Two weeks ago, that same tension had completely gone and she seemed to know how terrified I’d been of what had transpired that afternoon and how frightened I was to be around her.

But, with God by my side, I went into her home, where she surprised me by ladling some homemade soup into a container for me to take home and tucked in a couple of Clementine oranges in my pockets.

On the porch, she glanced over at the vacant house where the neighbors used to live; they’d moved within weeks of that party. She said to me, “God answers prayer.” I didn’t say a word, but I thought that the neighbors could have been uttering the very same thing about their move away.

A week and a half ago, the same woman came over to pick up some boxes I’d collected for her (*she sells on eBay*). I hadn’t seen her since her party but I knew she always had a need for boxes and had found quite a trove for her. She looked disheveled and a little broken and, as it was mid-afternoon, I asked if she’d had lunch. She sheepishly replied that she hadn’t and when I asked her if she’d like some homemade soup, her eyes lit up! I set the table and poured her a big bowl of soup and served her rolls with honey butter. She sat down and ate that soup joyfully! Even had another bowl. While she ate, she shared a bit of her life story with me; we have quite a few things in common. Yesterday, I received a nice thank you note from her in the mail, expressing her appreciation for the boxes, the soup, and “especially your friendship!”



The Practical Side: New Stories

The Better Way

by Chal N. Jure

“Look Barnabas,” Paul questioned, stroking his bearded chin, “How do you think we can take John Mark on our next missionary journey? The last time he never got further than the first leg of our journey. I like the young man, but he is just too soft. I’m sorry, brother, but John Mark is a quitter...”

Barnabas held Paul’s eye without flinching. “You are right, brother,” he answered firmly. “You are right, but you are also wrong. John Mark has changed. He is a different man. He has matured a lot since our first journey, but you don’t see it because you aren’t close to him. John Mark is my cousin and I would like to give him another chance ... just like I did you.”

“I am sorry, brother, but I am not agreed,” Paul insisted, his eyes bright with feeling. “A quitter is a quitter. As far as I am concerned he can prove himself in other ways. But not on a missionary journey as serious as the one you and I are planning. You’ve been there. You know what we will have to suffer. You know about traveling on open seas and dangerous roads. Then there may be opposition from zealous Jews and angry Gentiles. These missionary journeys are not for the soft ...”

“Give the man another chance,” Barnabas insisted, determination gleaming in his eyes. “We all fail at times. I still feel very strongly that John Mark is ready for this trip...”

Paul and Barnabas locked horns. Neither were willing to give in. They both had reasonable reasons. In their minds, their reasoning made so much sense. So, they agreed to disagree and parted ways.

And since this story is recorded in the Bible, again and again we Christians hang on to it to defend the splits in our churches and the problems on our mission fields.

We hear this same thing again and again, “Oh my, it’s just another Paul and Barnabas situation. There really wasn’t any way out so we agreed to disagree. He went his way and I went mine. We just couldn’t get along ...”

“God will use this division to further the Gospel. Paul and Barnabas found other helpers and they went out in two directions so the Gospel was taken to twice as many people.”

Have you heard statements like these? I have. Way too many times...

Today I challenge you. Did God really want Paul and Barnabas to separate and go two different directions? Did God really choose to record this story in His Word so that we could find an excuse for our carnality, justify our mistakes, our bad attitudes, our hardheadedness, and our sin?



PAUL’S TRIP; WITH OR WITHOUT JOHN MARK?

Perhaps this story was recorded in the Bible not so we could find a base to justify our divisions, but simply because the Bible is real to life. Again and again the Bible is honest and very frank with human mistakes.

So now, the question is, did Paul and Barnabas have another option? Was there a better way? If Paul and Barnabas would have been

facing an issue of right or wrong, or of sin, or of some false doctrine, it would be a different matter. But since they both had good reasons and either way could have been right, I dare to suggest that, yes, Paul and Barnabas had another option. And deciding to agree to disagree and to part ways was not God’s perfect will.

The apostle Paul himself said: “**Now make me completely happy! Live in harmony by showing love for each other. Be united in what you think, as if you were only one person. Don’t be jealous or proud, but be humble and consider others more important than yourselves. Care about them as much as you care about yourselves and think the way you should because you belong to Christ Jesus**” (Philippians 2:2-5).

Yes, either Paul or Barnabas could have given in. Maybe they could have agreed on a joint plan of action that resulted in two teams without “**the contention between them becoming so sharp that they parted from one another**” (Acts 15:39). And I can imagine that Barnabas and John Mark sailed off for Cyprus

without Paul's blessing on their journey. This could be erroneous because Paul wrote to the Philippians, "Some are preaching about Christ because they are jealous and envious ... But that doesn't matter. All that matters is that people are preaching Christ, whether they are sincere or not. That is what makes me glad" (Philippians 1:15-18).

However, the strained relationship between Barnabas and Saul may have been at this time, we can notice that Paul and Silas left on their journey with the church's blessing. "But Paul chose Silas and left, commended by the brothers to the grace of the Lord..." (Acts 15:40).

We are not left hanging in doubt about the final reconciliation that took place. Paul wrote in Colossians 4:10, "... Aristarchus sends you his greetings, as does Mark, the cousin of Barnabas (You have received instructions about him; if he comes to you, welcome him)." And in II Timothy 4:11 Paul wrote, "Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry."

Were these later calls for John Mark's assistance an admission by Paul that his earlier refusal to take him along was wrong or did it show that John Mark matured

and Paul was humble enough to work with him again? We don't know for sure.

We can learn much from this fracas between Paul and Barnabas.

Blessed is the man that gives in quickly when he is facing a locked horn situation that is only a difference of opinion. That's where we are called to practice Romans chapter fourteen. I have chosen to give in several times in my life and it has worked out for the best. By the grace of God, if I am ever in these apostles' shoes, I want to be willing to give in and keep the peace.

And I want to be humble enough to admit my mistakes and go on in strong fellowship with the brethren.

Practical Questions:

1. When is a church split a good thing?
2. When is a church split a bad thing?
3. How many years should pass before two groups can work together again? Or at least speak to each other?



Fool's Gold

by Canny C. Clearly

In 1913 Congress passed the Federal Reserve Act, authorizing the Federal Reserve Bank to print Federal Reserve notes to be used as currency by the American people. They promised to keep gold in the U.S. Treasury in order to redeem every dollar that was printed.

In 1932 the depression was in full swing and many people were losing faith in the Federal Reserve notes. The U.S. Treasury was in serious trouble. As the people came to have their notes redeemed for gold, it became apparent that the gold was not there anymore. It had been used to finance World War I.

To get out of this tight spot, the government called a bank holiday, closed all banks, and without the knowledge of the people, removed the gold standard. Then they again opened up the banks and told the people to come in and sign notes and receive Federal Reserve notes for whatever they were willing to borrow.



GOLD OR PAPER?

Since the Federal Reserve Bank no longer needed to base the Federal Reserve notes on anything of value, they could now print and distribute as many as they wanted. Therefore the dollar lost its value and it took more and more dollars to buy less and less material goods. This is what caused the material inflation that we have seen in our lifetime. It is a false

prosperity.

Practical Questions:

1. Does it matter if the paper dollars and bank credits we use are not redeemable in gold?
2. Is inflation of the money supply a bad thing to an Anabaptist believer?
3. If an Anabaptist believer buys on credit or borrows money from a bank, where does the money come from?

The Practical Side: New Stories

Hidden Perils

by Nah I. Vee

My wife and I, in our own naiveness, allowed our 3 year old daughter to watch a cartoon on PBS TV called “Little Bear.” It was only 30 minutes so we thought it would keep her “busy” while we could get a few things done.

I sat down nearby and continued my research into what evil is while she watched. I grudgingly read a satanic web site on my computer which had a poem about “being your own God.” In the background I heard on the TV, one of the cartoon bear characters say “I can do whatever I want!” I turned my head quickly and in my dismay saw my 3-year-old being indoctrinated with the core of satanic ideology!

As I quickly went to shut the TV set down, I heard the same teaching again; this time another bear character responded, “Yes, we can do whatever we want on the winter solstice!” The winter solstice is a pagan feast day, and the cartoon was teaching the surmise of satanism “Do what thou wilt.”

I was dumbfounded, angry, spiritually hurt, guilty, and incredibly upset that I let such a thing into my home. My wife and I had thought television programs, especially children's programs, were “morally okay.” But we found that not only children's TV programs were filled with subtle satanic messages; evil of every kind permeates the adult programs as well—inappropriate language, violence, sexual immorality, rebellion, greed, blasphemy, and many other sins. Many years ago, we learned of our mistake and the television was soon removed from our home.

When I found my way to the Anabaptists, it was much to my relief to discover my Anabaptist brothers and sisters shun the television. While this is good, I found that there is a tremendous amount of ignorance by nearly every Anabaptist I have met in regards to how dangerous television is.

[The core Satanic teaching, “Do what thou wilt” is embedded in DVD's, internet educational programs, children's books, and Disney World as well as on television.] For instance; in the recent Disney movie, Frozen, the Disney princess sings the following, “It's time to see what I can do — to test the limits and break through — no right, no wrong, no rules for me, I'm free!” Lyrics such as this with the accompanying music become phonetically ingrained into the listeners mind. [This may be a child. It may be a youth. It may be an adult. But these are not the words and tunes we want floating around in our heads the rest of our lives.]

These thoughts of self as god run contrary to what our Lord and Savior Jesus Christ told us in John 14:15, “If ye love me keep my commandments,” or I Corinthians 11:1 where Paul wrote, “Imitate me, just as I also imitate Christ.”

Practical Questions:

1. How do you protect your heart and mind from the evils of the TV in the hardware store, the medical office waiting room, the restaurant, the Wal-Mart, and the motel room?
2. Are your children exposed to, “Do what thou wilt”?
3. What is wrong with watching professional sports on the screen or attending games?
4. What are the dangers of listening to “sound” religious programs from non-Anabaptist preachers?
5. What is one of the main dangers of using ABeka or Bob Jones educational curriculums? Give examples.



NO AGENDA ON THE SCREEN?





Circulation & Financial Statements

Anabaptist Voice Income & Expense Report *January thru March 2017*

Income

Donations for Issue #4	\$6,435
Local Support Donations*	\$2,500
Total Income	\$8,935

Expenses

Handling & Packaging	\$675
Postage	\$3,190
Printing	\$5,070
Total Expense	\$8,935

Donations for Issue #5 \$449

**see section "Our Finances" on Page 4.*

ISSUE #1 - ACTUAL NUMBERS

Print Qty: 5,000 | Print & Postage Cost: \$8,538
Donations for Issue #1: \$3,020
Local Support Donations: \$5,517

ISSUE #2 - ACTUAL NUMBERS

Print Qty: 5,000 | Print & Postage Cost: \$8,984
Donations for Issue #2: \$4,434
Local Support Donations: \$4,550

ISSUE #3 - ACTUAL NUMBERS

Print Qty: 5,250 | Print & Postage Cost: \$8,799
Donations for Issue #3: \$4,325
Local Support Donations: \$4,474

ISSUE #4 - ACTUAL NUMBERS

Print Qty: 5,250 | Print & Postage Cost: \$8,935
Donations for Issue #4: \$6,435
Local Support Donations: \$2,500
**see report at left for details*

ISSUE #5 - ESTIMATED NUMBERS

Print Qty: 6,300 | Est. Print & Postage Cost: \$10,500
Donations for Issue #5: \$449



Thank You!

We say "Thank you!" to each one who has expressed an interest in *Anabaptist Voice* whether face to face or by filling out a written response. Some have donated money. That is needed. Some have helped with encouragement. Words help keep us going. Some have indicated a willingness to help distribute the magazine. Some have shared words of wisdom to give direction to our efforts. Others have indicated a willingness to try writing for AV. For all those willing to write, I would like to suggest that you pick out a question or two scattered throughout the magazine and write a 200 word response. Pick one that you have a special interest in. That will give us a chance to get acquainted with your writing and interests.

- AV Ed.

Championing a Faith that Works

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To:

**“BUT THE HOLY SPIRIT PRODUCES THIS KIND OF FRUIT IN OUR LIVES:
LOVE, JOY, PEACE, PATIENCE, KINDNESS, GOODNESS, FAITHFULNESS,
GENTLENESS, AND SELF-CONTROL.”**

GALATIANS 5:22 & 23

