



The *Pulpit Exchange*

It pleased God by the foolishness of preaching to save them that believe. (1 Corinthians 1:21)
So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. (Nehemiah 8:8) Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. (Proverbs 27:17)

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Christian Leadership in the Home

My desire is “that I may impart unto you some spiritual gift,” (Romans 1:11) as we share with one another. How many heads of homes are reading this? How many people who are reading this are a part of a home? If leadership in the home will be Christian and Bible based, it will take all of us to make it possible. Each person is either a leader, one who is under a leader, one who is encouraging a leader, or

one who is giving some kind of input into leadership. Whether we are looking up to, or leading out, every person is in one facet or another, being or taking part in the Christian leadership in our homes. It takes each one. Therefore, we are not only looking at the fathers in the homes. We are looking at each one of our needs, callings, or places we fill in Christian leadership. We each fill a place.

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I would like to look at a few Scriptures that speak of qualifications for leadership. Exodus 18 gives the account when Moses was called of God to lead the children of Israel out of Egypt. He led them out of Egypt and Jethro had come to visit Moses. Jethro saw Moses sitting at the gate with the people coming to him continuously, all day, with questions, problems, or something to get an answer to. He told Moses. “The thing that thou

doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Harken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the

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work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.” (Exodus 18:17–22) Jethro gave Moses some good counsel to share leadership. We know, that in this place with this many people, if there was only one person who was leader, it would be difficult. This is what Jethro saw.

I would like to look at the qualifications for leadership in this passage. It says, “able men.” These are men who can take responsibility. We need men who know what it is to be able to perform Christian leadership — able men. These are men who “fear God,” and understand what it is to be under authority — under the leadership of the Almighty God. It also says, “men of truth, hating covetousness.” These are men who know what truth is. They are men who know what the Word of God is, what the Word of God says, and who love

the Word of God. They are men of truth. These are qualifications for Christian leadership. If it was important in that day, is it any less important today to have men like this? To be in Christian leadership, we need “able men, such as fear God, men of truth, hating covetousness.” It is important today also that we have men like this in the Church.

In the book of Acts, we see a need in the early Church for leaders. In Acts 6:1–4 we see a need arose, and they appointed the seven deacons. “And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.” Again we read of qualifications for Christian leadership. We need “Men of honest report,” and men “full of the Holy Ghost and wisdom.” These are qualifica-

tions that God wants to see, not in some particular outstanding person. No, but in people like us. God wants us to be a people who are full of the Holy Ghost. God wants us to be people who have wisdom, and are people of honest report. These are qualifications for leadership. It is not some kind of person who is up on a pedestal some place. It is common people like us. I am thankful that the Lord uses men for this.

Leadership in the home. I have a little clipping which was found in my father's Bible after he passed away. My father was ninety-four-years-old when he died. It says,

"Home is a place where the family loves to be together, where visitors feel welcome, where absent members look forward to returning, and where those left at home keenly feel the absence when all are not present. A place where father is not satisfied or content, when away until he gets there, if possible the only place to enjoy a meal. The home is a haven of joy, peace and contentment, where the presence of the Holy Spirit can be felt at all times. Lord give us new homes like this to show the world and the wayward the right way to go."

My father lived that. Homes are something we are all part of, and we all know something about. However, the focus is on Christian leadership in the

homes.

Direction. God has not ordained something in which He has not given direction how it should operate, run, or function. God is a God of order. God is not a God of haphazardness, or 'anything goes.' He is a God of direction and order. God has given us a Book that tells us the order to go and how to go. Thus, we would like to first look at the Christian leadership qualities. We could look at the life of Christ first of all. Christ was a leader and He was one who depicted leadership. In order for us to be Christian leaders in our homes, we need to understand what it means to be Christians. A Christian is to be Christ like. If we are to be Christlike, then we are to live after the life of Christ. I would challenge anyone to start in the book of Matthew and go through the book of John and see how Christ lived, how He responded to people, How He acted in situations, what He did under pressure, where He went and how He had . . . (I call them people hold-ups). Many times when He was going somewhere people would stop Him, "Heal this person." He would stop and do these things first for that person.

We are expected to act Christlike in our everyday lives

in our homes, and in the function amongst our homes. Christlikeness is a quality in a Christian leader which includes love and loving leadership. We see in Christ that He loved the unlovely. He reached out to everyone who came by, never turning a soul down in humility. Humble Christian leadership is a qualification that is important. There is such a thing as leadership that leads, and there is such a thing as leadership that chases. Christian leadership is not a person who chases. Leadership is one who goes before, and we see Christ as one who goes before. The Good Shepherd leads His sheep in and out to good pasture. Christian leadership also is in subjection to the Holy Spirit. We see in the qualification in Exodus and Acts, that those who are leaders are to be full of the Holy Spirit and controlled by the Spirit of Christ.

The Spirit of Christ gives control. What about the times when we get out of control as leaders or upset? What about the times when maybe we have a problem with our anger and things like that? Uncontrolled, we will be drained and cause more difficulty. It will cause frustration and confusion. It will destroy leadership, and also those you are trying to lead.

It is a fact that God has given to us as men, a characteristic of strength in leadership to be able to see things through to the other end. If I dare be pointed enough, anger will never enhance our leadership, it will only destroy, hurt and mar. If we take a beautiful rose and pinch the leaf, and then you take our hand off, what will be on that petal? There will be a bruise and a hurt. We can brush or do anything we want to that petal, but we will never change that bruise. This is a little bit like what anger does in leadership. It bruises those we are trying to lead.

We know that every person is different. In Christian leadership we need discernment and the wisdom of God. The Scripture says, "Men of wisdom." We need to cry to God and ask Him for wisdom to help us rightly lead in our homes. We must all aspire to attain the Christian principles of life. This is important. We need a godly character. "Men that fear God." Many times, we are more interested in our reputation, than what we are in our character. Reputation is only what people think of us, but our character as leaders in our home is what our companion and our family knows about us. Our character is what we are and do. That is the difference. Our repu-

tation will not be any good before God. Our character will, when we stand before God, make all the difference in the world.

Christian leadership appointment. We are appointed by God to be Christian leaders in our homes and as brethren to be head. Paul says in 1 Corinthians 11:1–3, “Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But 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.” The appointment of Christian leadership is an appointment of God. We are called of God to the place that we fill in our home as a Christian leader. The Scripture says, “The head of every man is Christ.” We are under the authority of Jesus Christ, and we are the head of the woman. In our families, we are called to be the head. This does not say that all around us is under our thumb, but that we are the head. We are the one responsible for what happens under our leadership. We are under God’s direction, and authority, and by that we are also under God’s blessings. What a blessing it is to be under God’s blessings. We are appointed head

under God and His divine leadership. Every Christian leader, in their home needs to know and understand the authority of God in His Word and in our lives. We need to have an authority of submission to an authority over us. We have authority, but we are not the authority. God and Christ are our authority. He is the one that leads us, and helps us to lead our home in a Christian way.

Ephesians 5 gives direction in how we should lead, and what Christian leadership should be. Ephesians 5:18 says, “And be not drunk with wine, wherein is excess; but be filled with the Spirit.” We should lead by the aid of the Holy Spirit. We should have the Holy Spirit as our direction. We should pray that the Holy Spirit would infill us to direct our homes according to the Word of God. We need to be filled with the Holy Spirit. Verse 19 says, “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” Christian leadership should be a joyful leadership. We should make our homes a joyful place to be, and a place where our wives, and families love to be. Under our leadership there should be a joyful atmosphere.

Verse 20 states, “Giving

thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.” Thanksgiving and prayer should be a regular part of the character of Christian leadership. Thanksgiving is something that we cannot put a price on. Fathers, how many times in the presence of your family have you prayed for them by name? It is important as a Christian leader and a father in the home, that our family should hear their name petitioned to God on their behalf, that they might be directed, and guided in the ways of God. How many times do you thank the Lord for your family? We talk about our children. We prayed them into the world, but what happens after they are in the world? Do we pray for them everyday? What about our companions? Do we thank the Lord for them? It should be a part of Christian leadership to thank the Lord and to pray, for those who are under our leadership. We need an attitude of thankfulness and prayer.

Submission one to another. Verse 21 says, “Submitting yourselves one to another in the fear of God.” We need to understand each other’s roles. In 1 Peter 3:7, it says “ye husbands, dwell with them according to knowledge, giving honour unto the wife, as

unto the weaker vessel.” In order to be in submission one to another, there is a role that everyone in a home carries. There is a submission that goes along with that role. As Christian leaders in our homes, and as fathers, we need to understand and gently lead those who are under our leadership, “submitting yourselves, one to another in the fear of God.” We know that the Scripture says in the next verse, “Wives, submit yourselves unto your own husbands,” but this verse says, “submit . . . one to another.” We know that the Bible says, “Wives submit,” and “Husbands love,” but this says, “Submit . . . one to another.” There is a submission that every leader needs to understand. In submitting to his companion there is a submission that we find ourselves under, an equality before God. There is a submission one to another in the fear of God. In verse 22 we read, “Wives, submit.” What to? Why would they? I trust that I am speaking to those of us who understand what it is to lead in our home, in such a way that our wives want to, willingly, happily, joyfully, submit to our leadership. “Wives submit to your husbands,” in everything. It is the will of God for you. Colossians 3:18 says, “Wives, submit yourselves unto your own husbands,

as it is fit in the Lord.”

Verse 23 says, “For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.” Brethren, we are called to a place, and it is a heavy calling. We are the head of the wife as Christ is the head of the Church. As we look at Christ as the head of the Church, we see His place in the Church as a very important place. We see it as a high calling. We see His place as we are called to a place of responsibility in our homes. As Christ is the head of the Church and the Saviour of the body, “Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.” (verse 24, 25) This is true Christian leadership. Is this too strong, to be willing to die for the sake of his wife and family? Is that what this Scripture says? It says here, “As Christ gave Himself for the Church.” We are called to a place like that brethren. It is a high and important calling. Therefore, we should enter into it in the fear of God and walk it in the fear of God. Husbands must love as Christ loved.

This kind of love is the key to

effective leadership. What is Christ’s love, and how do we analyze it? John 3:16 says, “For God so loved the world, that he gave his only begotten Son.” The word gave, is the highest level of love known to mankind. It did not say that God gave His Son if the world responds to Him, give our lives to Him or do our part. The Scripture says, God gave His Son. It does not say that He was asking for anything, but He gave His Son, because He knew that by the life and the death of His Son, we could have eternal life. Thus, this is the highest level of love known to mankind.

The highest level of love known to mankind is for the satisfaction of those under your leadership. This is to say that we have their best interest in everything. It is a blessing when we can come to that place to give and not to ask again or, in return. This is what Christ did for us. He gave His own life and did not ask for anything. We are called as leaders to give ourselves for the best of our family and our companions in leadership, serving in the best of their interests, comfort, joy, happiness and protection. Christ’s love in our hearts is the key to the affections, and the willingness to submit under our leadership in our homes.

Verses 28, 29 state, “So ought

men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.” Loving, considerate, compassionate leadership is to give the world an accurate picture of Christ and the Church. Therefore, we have a responsibility if the love in our lives and our homes, and if the leadership in our homes is to give the world an accurate picture of Christ’s love and leadership in the Church. We hold more responsibility and accountability under God as leaders in our homes.

In Christian leadership, there are some needs. One of these needs is a focus. We need to know which way we are going. We need to have a goal in mind for our homes. We need to understand the Word of God and to teach it, so that we can teach to our family which way we are going. We also need to know why we are going that way. There needs to be a reason for the way we are going, and the course we are charting for our families. We are not leading them into some dark hole. We are leading them on a path that has a goal in mind. We need to also know how we will get there. These are goals. This is the focus that we

need to have as leaders in our homes. There should be in every father’s heart a desire to lead his family in the ways of righteousness and true holiness. Instability produces instability. That is all it will produce. We must remember that chasing will not work. We need leadership.

A leader needs to do what he believes, and to know how to share this with others in a way that is understood. When we get to a place as leaders, we are adults. We are no longer a child, adolescent or a youth. This does not say that we are altogether mature. We are called to be able to lead our wives and our family in a way that is pleasing to God. We need to be able to share, and with our wife it is usually on an equal basis. When it comes to children, there needs to be a sharing on their level, so that they can understand, and grasp some truths of the right way in very small childhood. Christ had two things that He did. He first showed love to the individuals He worked with. His second interest was that He showed them which way He wanted them to go.

I think of the woman at the well. Jesus came and talked and shared with her. It seemed like He radiated love to her, but then he brought her from where she

was, to where He was. He used the water of the well — the true Living Water. We also see this in the woman who was caught in adultery. They brought her to where she should be stoned. This was what was supposed to happen, but Jesus said, “Neither do I condemn thee.” (John 8:11) The next thing He did was to show her the way she should go. He said, “go, and sin no more.” First, He showed love, and secondly, He showed the way they should go. This should be our call, aim, and goal as a leader, to show love first, and then show the way to go.

Christian leadership needs good and open communication. Unless we can understand the quality and the ability to communicate to those who are under our authority and leadership and communicate this, nothing will be able to be understood or will happen right. Titus 2:1 says, “speak thou the things which become sound doctrine.” This word “speak” means, “to convey, not only from the mouth but by example and by precept.” In Titus 2:2–5 it says, “That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much

wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet.” and so forth. We see a teaching: communication is not only by word of mouth, but by precept and example. This tells those who are under the leadership how to go and which way to go. It is people with experience. We see this in the statement, “the aged women teach the younger women.” We see a responsibility of someone who has experience to teach the younger how, and which way to go. In Christian leadership we need to communicate in a way that is understood, so we know how to go.

Communication is more than noise coming out of our mouth. Communication is a need. In communication there needs to be a need to connect heart to heart. If it is only noise that comes out of our mouth, it is very likely to be ineffective, unless we make connection with our communication. Communication must touch life to life. It is a very important connection in our example, to teach with experience and show how. It is one thing to tell one of our children to do something, but it is another to show him how to do it. We need to make connection on the level they are at. This

is important. In order to make connection in communication, we must be interested in the person to whom we communicate. When we only connect with our mouth, it will be ineffective. This is what happens many times, and we wonder why our communication is not effective. If we will connect in our communication using only our heads, it will not work. It will be ineffective, because we analyze with our heads, but we sympathize with our hearts. Our lives and our communications need to connect, heart with heart. We need to walk in the shoes, walk in the place, and guide in the direction, meeting them in the place they are at, if it will be effective.

We need to be able to talk so that others will listen, listen so that others will talk. This is where we are connecting in our communications. It is where we can talk and those whom we are leading are listening to us. Then we can listen, so those who are around us will talk and we can understand what they are saying. I remember a person whom my wife and I were working with. This person would say, "Do not listen to what is coming out of my mouth, listen to what I am saying." We know that it was difficult to be able to understand, and after a while we were able to

see that what this person was trying to communicate was not really what they were saying out of their mouth. There was something else that they were trying to convey to us. Making connections is very important in leadership.

Communication needs to be on the level of the person whom we are trying to communicate with. It needs to be with understanding. Leadership also needs to be unselfish. "And above all these things put on charity, which is the bond of perfectness." (Colossians 3:14) Charity is an unselfish part of love that is very important. In 1 Corinthians 13, the 'charity chapter,' it says, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly." (verses 4, 5) These things are things which charity does. The unselfish part of charity is very important in the life of leadership. Charity is the bond of perfectness. There is no one who is perfect. Our perfection is Christ Jesus. Charity — the love of Christ — is that bond which makes our imperfections perfect and joins us together, so that our communication and leadership are effective. It is giving of self for the welfare of the other. It is one who is able to sacrifice for

the welfare of others joyfully.

Unselfishness. The character of unselfishness in leadership is being able to sacrifice willingly for those who are under our leadership. If our leadership is to be very effective in our homes, we need to exercise unselfishness. We need to show unselfishness to our wives, and children. They need to know that father is an unselfish, sharing, and caring person who has a heart for them, and in particular, cares about their well-being and their welfare. Christian leadership in the home is only effective as we allow God to work in our hearts. Then it can work in those who are under our leadership in our homes.

Christian leadership meeting the needs of the adolescent emotionally and socially. When young parents get that first little bundle in their arms, oftentimes their response is that which I think God wants to teach us. God has a way of teaching young people many things when they have that first little bundle in their arms. Samson's parents asked, "How shall we order the child, and how shall we do unto him?" (Judges 13:12) It is a cry that every parent should have for their children. The children do not stay young or little long. They soon grow up. Ephesians

6:4 says, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." It is a very heavy calling and responsibility for us as fathers and Christian leaders in our homes to "Provoke not . . . to wrath: but bring them up," and "bring them up in the nurture and admonition of the Lord."

Soon enough, a young child comes to his adolescent years. Recently in our church, I saw this young man standing, and I walked up to him after church. I walked in the bench beside him. He had recently finished school. He is too old to be a child, and too young to be a young person. He is in that really crucial time in life, and is not a Christian. This is a time when we as leaders need wisdom, and much discernment. We need God to help us to be able to lead those through that time.

This is often a time, when the child's body is growing bigger than their minds or emotions can handle. It may be a time of awkwardness or clumsiness. As leaders we need to be able to exercise much patience lest we discourage them. It is often a time when it seems like we are always saying "no," or, "Do not do this. Do not do that." We need to be careful. We need to exercise much

patience and understanding in this time. They do many things without thinking. Fathers, we must remember, we were there one time too and we probably can remember that time too. This helps us to be able to convey to them in an understanding way, which way to go, and how to go. If they can feel that we understand them and that we are not only critical. We must not only always be a 'preacher' to them. They need to understand that we know what they are experiencing, and where they are 'at' in life, because I was there too, one day. I remember the time when I was called — when the Holy Spirit was working with me — and I was not willing to give up, and was contrary, irritable at times and always trouble. It takes someone to be able to understand the child and lead them to God. They need to see that father is not only critical, but he wants them to go right, and that it is for their good. This must be conveyed in a way that he listens. They do listen and obey. They want to.

We know that this is easier said than done sometimes. Children are all different. They are moulded by different experiences and environments. Children's emotions are different. Their responses are different, but we as parents need to try

to do our best to talk to and to work with them in this time, lest we discourage them and lead them wrong. Many times while a child changes in their physical makeup, this is a time when the Spirit of God is working on them. They become easily upset and they need our close relationship as fathers. For fathers and leaders in their home, there is a fine line between leader and companion, to those whom we are leading. We want to lead and direct them. We want them to follow, obey, and do right. We also see that they are growing up, and are making some decisions for themselves. They are seeing and understanding some things for themselves.

We need to listen to what they have to say and what they want to do sometimes. Maybe in our work, they have some suggestions that are good? However, if we are always the one that is right and, "You are going to do it my way and it is going to be this way all the time," we will lose the authority of our leadership. The Scripture says, "Bring them up." It means, "take them along and to consider." They grow up and after a while, they know some things too. They have some ideas that might be good too. This time varies, and in different types of peoples and situa-

tions, it is hard to say that there is a certain age, or a 'cut and dry' time. However, they need leaders and companionship through those times — Mothers and daughters, Fathers and sons. It is a very important time of life.

We need to understand them, and we need to help them understand themselves. It is important. In order to guide them right we need to help them understand what is happening with themselves. Sometimes it is difficult for us as parents to be able to get this across. Sometimes we are a little shy to be able to open up the subject. I would like to say to young people — youth or children — if you are in that age, where inside you are crying out, and you wish someone would simply talk to you about this particular thing, talk to your parents. Tell them about it. Do not be afraid to say how it is. It is better to speak than not to speak, even if it hurts sometimes. Talk to, and ask your parents. Do not shut the door in the children's face. We will destroy more than we can fix up in a lifetime. The reality is that the time of adolescence is a time of many no's. It seems like they are going faster than they are able to handle, and we as parents need to say, "no." "No," is a normal part of a child's life. That they need to understand what the

word "no" is. God help those children and young people who do not know or understand what "no" is. There is nothing wrong with the word no. We all need to understand what the word no is, and learning it when we are young is an easy time to learn it. It is the best time to learn it, but we do not want to discourage them in it.

The worst thing that a leader can do at a time like this is to stand himself on a pedestal and to tell those children, or adolescents at that time, "I never would have bothered with this thing. I never had this problem. Why are you having this problem?" This is nothing but carnality. Brethren, we need to be careful. We can discourage them and ruin a lot of communication in the lives of our children. We must not set ourselves on a pedestal of how good we were. We need to understand them. Maybe they have heart faces and struggles that we did not face. However, we still need to be able to walk side by side and lead them through this.

It is important to exercise stable guidance, yet with a compassionate, companion heart, showing special interest in them. It is a time when what actually seems to be rebellion, can be a cry for, "I want someone to help me. I

want someone to lead me.” We need to help them understand that what we are sharing with them is not against them, but for them. We are not saying “no,” only to be against them. We are saying “no” because we are on their side. It is for their best interest. Many times the difficult part is at this point in their life they do not understand that it is for their best interest. They cannot see this. Thus, we need to help them see that and guide them through it. We need to help the adolescent to open up. It is good as parents if we would ask them, at times, their feelings on matters or whatever it is. It would be a help in the communication and leadership process, to be able to lead them through their lives.

Let us consider their social needs and helping them socially. If we as leaders in our home will help our young, growing up children in their social needs, we cannot put too high a value on inter-home relationships and inter-home visiting. I am not talking about young people visiting young people, but homes visiting homes. This means inter-home relationships and inter-home visiting one to another. It is one of the best ways to meet the emotional and social needs of our children and it is very impor-

tant. We cannot put too high a value in inter-home relationships. There needs to be a respect, where leadership in one home respects the leadership in another home. If leadership in one home respects the leadership in another home, the children will respect the leadership of the other home and also the children of the other home. Many times, the emotional needs and interrelationship problems, are on the line of disrespect on the leadership level. We hold the key as leaders in our home to respect the homes of our brothers and sisters. We need to be able to have a healthy relationship with them, so that our children can have a healthy relationship also with them. This has a high priority in social needs in our families.

This is also a time in the social part of life, when there may be some premature interest in the opposite sex. We as parents need to look at this properly and carefully and communicate with our children in a proper way, lest we create a greater problem. We need to be willing to talk to them about it. They may be young, but if that is opening up to them, then they are old enough to be able to understand the proper views of that part of life. Who better, would want to teach our children those things in life, but us? I

trust that we would take that responsibility to teach our children in those things. As we teach them those things, the teaching is between us and them. They understand then, that there is an open communication between father and son, and mother and daughter, in those avenues of life and it will help to guide their lives in the future. Do not be only the preacher. I say that cautiously. Sometimes we as parents and leaders in our homes, become only a preacher to our children, and then we wonder why our leadership is ineffective. Preaching at them is when we tell them, "This is what it will be," instead of communicating with them and helping them to understand. I am not against preaching, but I believe we can chase our children away from ourselves, with improper leadership. May God help us.

If we want respect as leaders in our home, we will need to respect our children and those under our leadership. There needs to be a two-way respect. We need to command respect, not demand it. Our lives as leaders should command it. Jesus Christ commands us to follow Him. He does not demand us to do anything, but His life commands us to do it and we will want to. It produces in us a want, to do what He com-

mands. This is what our Christian leadership should do in our homes. It should produce in us, in our families, in our companion, a want to, to submit, to walk along, to follow, to go, in the direction that we would like to see them go.

In closing I have a poem that I would like to share.

"Walk a Little Plainer Daddy?"

"Walk a little plainer daddy,"

Said a little boy so frail.

'I am following in your footsteps,
And I don't want to fail.

Sometimes your steps are very plain.

Sometimes they are hard to see.

So walk a little plainer daddy,
For you are leading me.

I know that once you walked this way,

Many years ago.

And what you did along the way,
I'd really like to know.

For sometimes, when I am tempted,

I don't know what to do.

So, walk along plainer daddy,
For I must follow you.

Someday, when I'm grown up,
And you are like I want to be.
Then I will have a little boy,
That will want to follow me.

And I will want to lead him right,
And help him to be true.

So walk a little plainer daddy,
For we must follow you.

— Author unknown.

May God help us to live lives of example and Christlikeness in our leadership and in our homes,

such that those whom God has entrusted into our care, might be able to follow us into the kingdom of the Lord someday.

Scripture References

<p>Exodus</p> <p>18 18:17–22</p>	<p>Romans</p> <p>2 1:11</p> <p>1 Corinthians</p> <p>11:1–3 13:4, 5</p> <p>Ephesians</p> <p>5:18–20 5:21, 22 5:23–25 5:28, 29</p>	<p>Colossians</p> <p>3:14 3:18</p> <p>Titus</p> <p>2:1 2:2–5</p> <p>1 Peter</p> <p>3:7</p>
<p>Judges</p> <p>13:12</p> <p>John</p> <p>3:16 8:11</p> <p>Acts</p> <p>6:1–4</p>	<p>3 12</p> <p>6 11</p> <p>6 7 8 9</p> <p>3</p>	<p>11 7</p> <p>10 10</p> <p>7</p>

From the Previous Issue:

Homes Meeting the Social Needs of Our Youth

From a sermon by H. Lynn Martin

Sunday, June 24, 2001

Culbertson Mennonite Church

Book Reprint (Continued)

One Hundred Lessons In Bible Study

LESSON 36.

Noted Heathen Rulers. — Continued.

PHARAOH.

The word Pharaoh is a title applied to the kings of Egypt. The prominence given to the name in the sacred word is due to the fact that the children of Israel were closely connected with the history of Egypt for several centuries. The Bible mentions ten Pharaohs, while several other kings of Egypt, whose proper names only are given, are also mentioned.

- I. The Pharaoh of Abraham. — Genesis 12:15–20.
- II. The master of Joseph.
1. Imprisons the chief butler and chief baker. — Genesis 40:1–3.
 2. His dreams. — Genesis 41:1–36.
 3. Makes Joseph ruler over Egypt. — Genesis 41:37–46.
 4. Hospitality towards Joseph's father and brethren. — Genesis 47:5, 6.
 5. His immense wealth. — Genesis 47:13–26.
- III. The oppressor of the Israelites.
1. Knew not Joseph. — Acts 7:18.
 2. His attempts to destroy the male children of Israel. — Exodus 1.
 3. Adoption of Moses into the family. — Exodus 2:1–10.
 4. Seeks Moses' life. — Exodus 2:15.
- IV. The Pharaoh of the Exodus.
1. Withstands Moses and Aaron. — Exodus 5:1–9.
 2. Persecution and plagues. — Exodus 5–12.
 3. Children of Israel urged to depart. — Exodus 12:30–36.
 4. Destruction in the Red Sea. — Exodus 14.
- V. The father-in-law of Mered. — 1 Chronicles 4:18.
- VI. The brother-in-law of Hadad. — 1 Kings 11:19–22.
- VII. The father-in-law of Solomon.
1. Solomon builds a house for Pharaoh's daughter. — 1 Kings 7:8.
 2. Pharaoh's expedition into Palestine. — 1 Kings 9:16.
- VIII. Tirkahah.
1. The opponent of Sennacherib. — Isaiah 36:6; 37:8, 9.
- IX. Pharaoh-Necho [also Nechoh].
1. Victory over Josiah, king of Judah. — 2 Kings 23:29, 30; 2 Chronicles 34:20–24.

2. Dethrones Jehoahaz and leads him captive to Egypt. — 2 Kings 23:31–34; 2 Chronicles 36:3, 4.

3. Defeated by Nebuchadnezzar. — Jeremiah 46:2.

X. Pharaoh-Hophra.

1. Contemporary with Nebuchadnezzar. — Jeremiah 44:30.

NOTE. — This was, in all probability, the ally of Zedekiah, mentioned in Ezekiel 17:11–18, and other places.

Among the Egyptian kings mentioned in the Bible, are Shishak, who plundered the Temple during the reign of Rehoboam (1 Kings 14:25, 26), Zerah, the Ethiopian, defeated by Asa (2 Chronicles 14) and So, the ally of Hoshea, king of Israel (2 Kings 17:4).

1. What was the real name of the Pharaoh of the Exodus?

2. Which Pharaoh's daughter adopted Moses?

3. Which of these Pharaohs are said to have had a part in the erection of the pyramids?

4. Which of these kings were favorable, and which unfavorable to the Israelites?

5. Mention five other heathen rulers, prominent in sacred and profane history.

LESSON 37.

Noted Women of the Old Testament.

I. Ruth.

1. How Ruth came to be connected with a Hebrew family. — 1:1–5.

2. Accompanies her mother-in-law to Bethlehem. — 1:6–22.

NOTE.— For a noble expression of pure devotion read 1:16. May we, as followers of Christ, cling to Him through favorable and unfavorable circumstances, ever assuring Him that “thy people, shall be my people and thy God my God.”

3. How Ruth became acquainted with Boaz. — 2.

4. Ruth follows her mother-in-law's instructions. — 3.

NOTE. — She had been loyal when the same took her away from her own kindred. Her loyalty was now to be rewarded in a way of which she had hardly dared to dream.

5. Becomes the wife of Boaz. — 4.

NOTE. — This chapter throws some light upon the marriage laws of Israel.

6. The great-grandmother of David. — 4:17.
7. Traits of character.
 - a. Fidelity to the family. — 1:16.
 - b. Modesty. — 2:10.
 - c. Virtue. — 3:11.
 - d. Industry. — 2:2, 7.

II. Esther.

1. How she became queen. — 2:1–20.

NOTE. — We rejoice in the good fortune of Queen Esther, and the consequent blessing to her race; but we can never cease to regret the unfortunate end of Queen Vashti, whose modest refusal to gratify the whims of a brutal king, caused her downfall (Chapter 1).

2. Haman's conspiracy.
 - a. Mordecai refuses to bow to Haman. — 3:2–5.
 - b. Haman gets permission to destroy the Jews. — 3:8–15.
 - c. Mordecai advises Esther of the cause of their mourning. — 4:1–9.
 - d. Esther, after some hesitation, agrees to present the matter to the king. — 4:10–17.

NOTE. — It is worthy of note that Esther's consent to imperil her standing with the king was obtained only when it was shown her that she herself was included in the proposed general massacre (4:13–17). Sinners are often imbedded in sin so deeply, that only a sense of great danger will move them to seek for their safety.

- e. Esther meets the king and Haman at a banquet. — 5:1–5.
- f. Haman erects a gallows for Mordecai. — 5:9–14.
- g. Mordecai rewarded by the king, to the discomfiture of Haman. — 6.
- h. The second banquet. — 7:1–6.
- i. Haman hanged on the gallows intended for Mordecai. — 7:7–10.

NOTE. — The rise of Haman continued to the last. He was rapidly advanced in the king's service, and reached, as he thought, the zenith of his glory when he was the guest of honor at the queen's ban-

quet. From this position he was elevated to the top of the gallows, which ended his career.

j. Esther secures permission from the king for her people to defend themselves. — 8; 9.

3. Prosperity of Ahasuerus' kingdom. — 10

1. Compare Ruth with Esther.
2. Who were the Moabites?
3. What was Queen Vashti's crime?
4. What request did the king grant Esther?
5. Compare Mordecai and Haman.

Children's Book Reprint

THE PENNY TRACT

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INTRODUCTION

NOT many years ago, at the time when religious societies began to print tracts, which many thought intended only for the poor, two young ladies were sitting one morning in July, in an arbor in their father's garden. The weather was clear and fine, and they were shaded from the burning rays of the sun by the honeysuckles which covered the lattice-work of the arbor, and shed abroad their sweet smell throughout the garden. These young ladies were not employed in useful works for their own family, because their parents were rich, and could afford to employ others to work for them, neither were they engaged in working for the poor; for having felt no troubles and wants themselves, they had no feeling for the

wants of others. Nor can I give much account of what they were doing, though they had a table before them covered with books and pencils, and work-bags and boxes.

Now, while they were thus idling away those precious hours which might have been devoted in so many ways to the service of God, they saw an old man, with a basket on his arm, walk into the garden, and come towards them. He was neatly dressed, and had a grave and decent aspect. He came up close to the arbor, and making a low bow, said, "Ladies, will you please buy some tracts?"

"Tracts," repeated the elder of the sisters, "what are they? but I see," added she, "you go about retailing two-penny books and songs up and down the country.

No doubt your basket is full of all manner of wicked trash. Such persons as you do great mischief, and ought to be taken up and punished.”

“Lady,” said the old man, meekly, “if you will be pleased to look at my books, you will find that they are not such as you speak of. There was a time, I will honestly say, when I got my bread by selling such profane books and ballads as you allude to; but about three years ago, I met with a godly lady, who laid before me the wretchedness of my way of life. This lady told me that I should be doing less harm, if I were to go about poisoning every brook and fountain in the land, than I did in retailing such writings as infused poison into the heart. Those were her very words. I should never forget them if I were to live to be a hundred years old; and she had the kindness to direct me to a place where I could get religious tracts and sacred songs for sale; so I followed her advice, and have pursued the trade ever since.”

Having thus spoken, the old man took a few of his best tracts out of his basket, and offered them to the young lady.

“And what are we to do with them?” said she, carelessly glancing her eye upon them, as the old man held them before her.

“Read them, if you please, and then give them to your neighbors or your servants, lady, if you have no further use for them yourself,” answered the man.

“Our neighbors,” replied she, “I suspect, would not thank us for them.”

“Lady,” said the old man gravely, “these books contain many holy words.”

“Very likely,” she answered; “but if no one reads those holy words, who will be the better for them?”

“And wherefore should you suppose, lady,” asked he, “that no one will read them? I have been employed in selling books of this kind for three years, and I know that many read them, and take great delight in them; and I have actually known several who have gone without a meal to procure one of them.”

“I see,” said the younger sister, that you understand your business; your books will not lie in your basket for want of your word, at any rate.”

“Lady,” replied the old man, “I do not offer you such wares as you cannot form a judgment of yourselves; only read one or two of my tracts, and if you approve of their contents, bestow them upon your neighbors. They will assuredly read them; and if you do not presently see the good

effects of your kindness, they may, nevertheless, appear hereafter; for it is written, 'Cast thy bread upon the waters, and thou shalt find it after many days.'" (Ecclesiastes 11:1)

The young ladies seemed inclined to be diverted by every thing the old man said; and one of them happening to have a penny in her netting box, tossed

it carelessly into his basket, saying that she hoped to have one of his best articles in return. The old man took the penny in his hand, and setting his basket down, chose one of his best tracts, the title of which was the *Day of Judgment*, which he placed on the table, and taking up the basket, walked away.

FIFTY FUNDAMENTAL FACTS

8. **Man is a finite image of the Infinite God.**

"Let us make man in our image," (Genesis 1:26) said the Creator as He was nearing the end in His work of creation. Without discussing the question as to whether this meant the physical image of God, it is the spiritual image that now absorbs our attention. So far as the physical image of man is concerned, it is not so very different from that of the lower animals; as you compare their skeletons. But when you consider their images otherwise, you will find man in the class with God while the lower animals constitute a class by themselves. In all the attributes of mind and soul, the man of God resembles his Maker. "For we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." (2 Corinthians 3:18) In

his fall man lost the image of God and took on himself the image of the devil. Regenerated man regained it again in Christ. There is this difference, however, between God and man: God is Infinite; man is finite. God is perfect, man has his limitations. In none of the Christian attributes, though we may shine in the image of our Maker, can we equal God. We are at best but frail, fallible creatures who, after having done all that lies within our power to do, must still say, "We are unprofitable servants." (Luke 17:10) Our only hope of perfection lies in being perfect in Christ. We all need to heed the warning voice of our Saviour: "Without me ye can do nothing." (John 15:5) Abiding in Him we can say, "I can do all things through Christ which strengtheneth me." (Philippians 4:13)



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