



Calvary MESSENGER

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

Galatians 6:14

JANUARY 2020

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Calvary Messenger

January 2020

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

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Father Eternal

Laurence Housman

Father eternal, ruler of creation,
Spirit of life, which moved ere form was made;
Through the thick darkness cov'ring every nation,
Light to man's blindness, O be Thou our aid;
Thy kingdom come, O Lord, Thy will be done.

Races and peoples, lo we stand divided,
And sharing not our griefs, no joys can share;
By wars and tumults love is mocked, derided,
His conqu'ring cross no kingdom wills to bear;
Thy kingdom come, O Lord, Thy will be done.

Envious of heart, blind-eyed, with tongues confounded,
Nation by nation still goes unforgiv'n;
In wrath and fear, by jealousies surrounded,
Building proud tow'rs which shall not reach to heaven.
Thy kingdom come, O Lord, Thy will be done.

Lust of possession worketh desolations;
There is no meekness in the sons of earth;
Led by no star, the rulers of the nations
Still fail to bring us to the blissful birth.
Thy kingdom come, O Lord, Thy will be done.

How shall we love Thee, holy hidden Being,
If we love not the world which Thou hast made?
O give us brother love for better seeing
Thy Word made flesh, and in a manger laid;
Thy kingdom come, O Lord, Thy will be done.

(Public Domain)



Towers That Reach to Heaven

“And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth” (Genesis 11:4).

Another year has passed. The new year is dawning. Time markers beckon us to reflect on what is gone and call us to choose well for the future. Fiscal obligations force us to review our net gains or losses in the past year. The health of relationships is revealed during holidays and the extra social activities. Reflection calls us to evaluate and consider our ways.

While a new year comes in like any new day, a new year should call us to pause. Reflection is a pause, as we remember the past. Growth is most obvious when it is considered in a span of time. Children make obvious gains in stature when months have passed since the last family gathering. What changes have twelve months made obvious in our lives? We have seen births and deaths, beginnings and graduations, promotions and demotions, seedtime and harvest, and many kinds of gains and losses. There have been various beginnings

in vocations among us and ordinations in our churches, along with retirements and the passing of responsibilities. Young love has vowed to a life of commitment while seasoned love has laid half of their being in the cold earth. New houses have been built while others were destroyed by disaster. New churches have begun while sad tears were shed in divisions. Spiritual lives were restored and renewed, and others were lost and broken. What has this past year wrought in my life? What will this new year hold?

Life is filled with surprises and shocking events. Many changes happen without our ability to control the outcome. But so much of life is affected by choices we make each day. Minor decisions we make cause incremental changes in our lives, much like the unnoticed daily growth of a child. But as we reflect over the past year, we realize an obvious change. Was this a change

of spiritual growth or a deterioration of character?

Peter encourages us to give diligence and add positive things to our lives. “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (II Peter 1:4-11). He promises an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Laurance Housman wrote the challenging lyrics that we sing in “Father Eternal, Ruler of Creation.” (See Meditation.) He acknowledges God as our Creator and the One who can bring light to man’s darkness.

The three middle stanzas remind us of the fallenness of mankind and the divisions and tumults we encounter when He is rejected and dishonored. So much of our own grief is caused by selfishness and jealousies. Instead of bringing honor to our Creator we **build proud towers that will not reach to heaven.** We may not plan to build a literal tower as mankind did in Genesis 11, but do we seek to bring glory to our own efforts instead of bringing honor to our God? While God places responsibility on us to care for ourselves and our families, do we use our financial gain to build our own empires instead of building His kingdom? Are we surprised when God brings confusion and misunderstandings while we attempt to make a name for ourselves? How can we be faithful stewards of God’s gifts to us and build towers that honor our Creator? How can we build for eternity?

Obviously, the first step in building towers that reach to heaven is to accept Christ’s provision for our own fallenness. Understanding the wickedness in our own hearts and realizing the Spirit’s power is the only way we can overcome the old nature within.

The greatest call after receiving forgiveness for our sins is likely the call to kingdom living. Realizing

that we are strangers and pilgrims in this fallen world changes our goals and ambitions in life. The faithful saints referenced in Hebrews chapter 11 lived and died with this motivation. “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth” (Hebrews 11:13).

While we may be appalled by obvious divisions, tumults, and wars in our day, these things have been evident for all of history. Selfishness and jealousies may wax and wane over time, and the citizens of the earthly kingdom respond naturally to these fallen works. But the citizens of God’s kingdom are called to a higher standard.

God calls us to abstain from fleshly lusts, have an honest conversation—walk of life—among the citizens of this world, recompense good for evil, be blameless and harmless without rebuke, and let the good works that we do shine as a light in this dark world, as we glorify our Father which is in heaven. A life of love for

all mankind, meekness in all areas of life, sharing griefs and joys, and showing that we care more about people than about our possessions is a clear witness of a citizen of the heavenly kingdom.

At times we enter the fray of divisions in the world around us. It is not to our credit to choose the lesser of evils or defend ungodly responses from our favorites in the earthly kingdom. It is the pilgrim’s responsibility to submit to authority when it does not require us to disobey our heavenly kingdom’s laws. We bring honor to our Father above when we honor the king.

As we enter this new year, may we intentionally seek out eternal purposes and goals. Our Savior’s example of love for fallen man should inspire and compel us to bring light and truth to those who are bound by darkness and deceit. May the empires we build belong to our heavenly King.

“He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal” (John 12:25).

–AY 

*Don’t boast about what you are going to do tomorrow
unless you can say the same thing about yesterday.*

Announcements

2020 Marriage Enrichment Seminar

Deeper Life Ministries · Mar. 27-29, 2020

Topics:

A Portrait of Christ's Love - Dave Snyder

Following the Rationale - Dave Snyder

Feeling the Emotions - Ben Waldner

Setting Goals - Denver Yoder

Testimony: "Walking Together Through Life"

-Kenton & Wendy Martin, PA

Cultivating Loyalty - Ben Waldner

Worshipping Together - Denver Yoder

Registration deadline: March 15, 2020. For more Information or to register, please call 614-873-1199 or email info@dmlmohio.org

This seminar is sponsored & hosted by:

Deeper Life Ministries

5123 Converse Huff Rd

Plain City, OH 43064

Phone: 614-873-1199

Email: info@dmlmohio.org 

Anabaptist Health Care Workers Retreat

Penn Valley Retreat Center, McVeytown, PA · Jan. 31 – Feb. 2, 2020

Theme: Servanthood

Moderator: John Brunk, Respiratory Therapist, Ret.

Speakers:

Dr. Jamin Yoder, MD, Shippshewana, IN

Ryan Hoover, RN, LNHA, Aroda, VA

All health care workers are welcome!

Call 717-899-5000 for registration and lodging. 

Announcement

Helping People in Need Seminar

January 21 – 23, 2020

Abuse in the Anabaptist Culture

January 21, 2020: DEPRAVITY — an Anabaptist Dilemma

Misled Morals? Dave Hochstetler

Misguided Worship? Tom Johnson

Misplaced Values? Tom Johnson

Pursuing God? Dave Snyder

January 22, 2020: ABUSE — An Anabaptist Reality

Understanding an Abuser - Dave Snyder

Profiles of an Abuser - Tim Weaver

Ongoing Effects on the Abuser - Bryan Fleagle

Church Safety Protocols - Phil Helmuth

January 23, 2020: RESTORATION — An Anabaptist Vision

Foundational Principles - Bryan Fleagle

Looking Back: What Happened - Ben Waldner

Looking In: Personal Effects - Ben Waldner

Looking Forward: Facing Future - Phil Helmuth

Registration Deadline: January 13, 2020. To register, or for more information regarding the seminar, please call 812.254.3399 or email freshstarttrainingcenter@yahoo.com

This seminar is sponsored and hosted by:

Deeper Life Ministries and

Fresh Start Training Center

113 N. Industrial Park Rd.

Washington, IN 47501

Ph. 812.254.3399

Fax 812.254.437 

Forward

Aaron Lapp, Kinzers, PA

A new year is upon us, a “timely” reminder of our aging, of history in the making, and of the natural process of progression. Time waits on no one in its forward movement. The Bible is poised as a total and complete message that points ever forward. I suppose there is nothing as steady as time and, therefore, also as predictable.

Here is an acrostic for forward:

- Family----->
- Orchestrated----->
- Richly----->
- With----->
- Acceptable----->
- Responses----->
- Daily----->

God placed the world of people in families. We often refer to our church population by saying how many members are in our church family. This is not to discredit those who are older singles or have been widowed. The tabulation with households would include widows with children at home.

My birthday is in the latter

part of November and Esther’s is in December. That was a great disadvantage when we were young, because we had to wait almost throughout the whole year to finally become one year older. But now we both gain back what we lost then, since we can now go a whole year before we turn one year older!

Here are seven things about time.

1. Time is irreversible.

Clocks and calendars do not go backwards. How often have we wished for the privilege to do something again without the results at hand of some poor reaction or course of action. Like the farmer who wishes at harvest that he had planted more soybeans and less corn because of the high price of beans. Or someone wishes he had gone to an auction and bought that house that sold for below market value. Or the person who sinned in a way that will make a blotch on his life and cost him money and shame for the rest of his life. The irreversible nature of time calls on us to live well and do what is right.

2. Time is fleeting.

We are often amazed at how time passes so quickly, like wanting to have an article ready for *Calvary Messenger* each month. Or how fast tax time comes again. Or how fast time goes on a three-day vacation. Or how rapidly the grandchildren become teenagers. It elbows us to a point of reality that all of us are also becoming older and at the same rate, of course.

3. Time is steady and predictable.

We are arising from our overnight sleep while it is still dark. We know that the sun will rise. Toward the end of the day we realize how much daylight there will yet be and try to pace ourselves accordingly. The days here shorten, and nighttime lengthens, while in the southern hemisphere the days lengthen, and the nights shorten accordingly.

4. Time requires management.

Animals start to graze early. Birds start early in the day to gather food. Successful people begin early at their work. Starting early allows one to master the task at hand rather than starting late when it masters you.

The average longevity of people is around 75 years; women average several years older than men. For our 75 years, we spend the equivalent of:

23 years sleeping

19 years working

10 years playing

7 years eating

6 years traveling

3 years waiting in line

2 years sick

2 years dressing and grooming

1.5 years in school, grades 1–12

1.5 years in church

5. Time requires choices.

When we say we do not have the time, we mean to say we do not have the time for that endeavor. We are faced daily with a schedule of some kind. Having a schedule is a good way to maximize the time for that day or that night.

Time Psalm 90:9,10,12, "*For all our days are passed away*

Spent *in thy wrath: we spend our years as a tale that is told.*

Allotment *The days of our years are threescore years and ten; and if by*

Earning *reason of strength they be fourscore years, yet is their*

Work *strength labor and sorrow; for it is soon cut off, and we*

Learning *fly away. So teach us to number our days,*

Choices *that we may apply our hearts unto wisdom."*

6. Time is a gift.

Time is a gift, that is maybe why we call it the present. My fourscore years have come, and my race is being run. Would I want to live my life again precisely as it was? Yes

and no. I have felt that I have lived in the best years in the whole world. Jacob had the occasion to finally go to Egypt. Pharaoh said, “*How old art thou?*” I can imagine Jacob shifting to his good leg as he leans on his staff and pointing a gnarled finger at this stately monarch. “*The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been*” (Genesis 47:9). Here is this old pappy with a long beard and faltering steps with one foot in the grave, like we say. But hold it—Jacob lived another seventeen years. That is encouraging and would put me at being only 99 at my end! Think of how precious this gift of time is—we wish to make it last as long as we can! Amen!

7. Time is part of eternity.

Eternity always was, and always will be. God created light on the first day of creation. It is amazing that the invisible God, as His first act toward and for the creation of earth and time, created that which was invisible, even as He is Himself! God divided the light from the darkness; a creation principle. On the fourth day

He set the sun and moon to rule the day and night. Oh yes, by the way, God “*made the stars also*” on that same day (Genesis 1).

Time is a mere parenthesis of eternity. We live on the earth, which is a very, very, very small part of the whole universe. On January 19, 2006, a United States space vehicle was put on a trajectory to fly past, not onto, Pluto. It flew past Pluto on July 14, 2015, around nine and one-half years later. It was reported to be flying at least 36,400 mph. And that, as a neighbor said, was “going that far and that fast without getting against somewhere!”

The Bottom Line is that I feel very small emotionally, have a certain physical weakness called insignificance, a limited mental inadequacy, and at this moment sense breathing a bit harder than usual for seeing how great God is. I feel as nothing, but then I remember that God loves me and remembers me. “*Lord, make me to know mine end, and the measure of my days, what it is; that I may know how FRAIL I am*” (Psalm 39:4).

Take a deep breath and thank God for another year! 

[Creation – End of the World]

←---Eternity-----→
 No time backward [Time] No end forward

Hedges

Ernest E. Lee, Aroda, VA

What is a hedge? A hedge can be defined as that which surrounds an object. A hedge is intended to protect what it surrounds. A hedge can be seen as a hindrance and restricting our freedom. A hedge can also be experienced as a protection from danger.

Satan accused God of placing a hedge around Job. He said that God was blessing Job so much that, of course, Job would not turn his back on God. Satan said that if God would take away Job's possessions, Job would curse God to the face. God granted Satan permission to test Job. Satan, being who he is, not only took away Job's possessions but also slew his ten children with a whirlwind. Job proved Satan wrong. Job responded in worship and said, "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

Then Satan said that if God would touch Job's body, Job would surely curse God. Again, God gave Satan permission to cause physical suffering for Job. Job was being tried by the accuser of the brethren but did

not know he was being tried. In all this, Job remained faithful.

Are you feeling a hedge surrounding your life? Is your hedge binding you and making you feel shut in and restricted? Or are you rejoicing and feeling comforted by your hedge? If you feel restricted and shut in by your hedge, you may be resisting the Holy Spirit's work and protection in your life. If you feel like rejoicing, you will want to sing and praise the Lord for that hedge.

What are some of the evidences of feeling limited and restricted? Let me name some:

- disrespect for authorities and their decisions
- resisting authority
- careless decisions
- quick to get angry
- irresponsibility
- neglecting to make restitution promptly
- always wanting the advantage even at the expense of another

Now, notice the joys of being surrounded by that spiritual hedge:

- a thankful attitude
- respecting authority
- giving credit where credit is due

- not being jealous about who gets the credit even if you helped to make it possible
- seeking advice when you have a struggle
- helping to boost another's confidence by word or action
- striving to be your brother's keeper
- having a listening ear
- doing good to others whether they can repay you or not

I praise the Lord for the hedge He has placed in my life. When I am

sad and lonely, it brings comfort and encouragement to me. My sadness can change to rejoicing and praise to God. This hedge also protects me from many of Satan's traps. It gives me strength when I feel weak and vulnerable.

Let us pray that the Lord would put a hedge around our families and the churches. Let us thank Him for the hedges already in place. Let us all live righteously and face joyfully whatever God allows to come our way. May we continue to walk in integrity, just as Job did. 

Parking Cars

Elam Stoltzfoos, Kalona, IA

The cars streamed into the church's parking lot. A true gentleman greeted them, and with a smile on his face he gently directed them to a spot, yes, it was merely a place on this graveled lot for these people to park their vehicles. The men, some accompanied by their wives, would leave their vehicles, and in the brisk spring air walk up to the double doors at the entrance of this beautiful building. These folks were entering this building, outside of a rural mid-western town, for their

annual meeting. They came from several dozen states and even a few foreign countries.

The gentleman, who on this day was a car parker, was quite familiar with the procedures of this annual meeting, for he had formerly been one of them. He had been a bishop. As he performed his job on the gravel of this parking lot, he was serving his former colleagues as a car parker.

His tenure as lead pastor of his church was marred by trouble. It was not all trouble of his own making. As

things began to struggle within his team of leaders, a team of bishops from other states came to serve as overseers over his congregation. After a few years this man was asked to step back from his leadership position in the church. Such things are not always met with graciousness. Matters such as these can be the hardest kind of trials for a man to face. But this man met his defrocking with a grace and humility that only God Himself can provide.

He stayed. When he was elected to the trustee board, he served with integrity, and when called upon to teach Sunday School, he did so. In the following years he taught both children's classes and adult classes. He showered the church

with his support. His Christ-like spirit, coupled with his broad smile, ministered encouragement to the people in his congregation.

And now on this day, the day of his denomination's Annual Minister's Meeting, he served as one of the car parkers. It was not that he was forced to do this, but help was needed for the job, and he consented to fill one spot himself. So he directed these ministers to their parking spaces with godly dignity, thus displaying a humility that is rarely seen.

That year at the Minister's Meeting, the most eloquent message preached was delivered in the open spaces of the parking lot. It was a wordless sermon on humility and Christ-likeness. 



*A day is full of many hours
JUST WAITING
FOR YOUR USING;
and there are many ways
to spend them,
SO BE CAREFUL IN
YOUR CHOOSING.*

One Day at a Time

Alfredo Mullet, Chilton, TX

The spiritual life in Christ is not one big conquest, but rather a series of small victories along the way. We do not take one giant leap to become perfect, instead, we make progressive steps day after day. God knows if He would show us the whole picture of what He intends for us in terms of His perfection, we would most likely give up long before we mature. Seeing His holiness enhances every human limitation.

This is the reason, why in His tender mercy He says, “My child, please, just undertake one day at a time. For the strength you require is equal to your days, thus, simply bask in the reality that you are Mine! Remember, eternal life is a journey to be enjoyed, not a destination at which you must quickly arrive. If you keep this in mind, you will not be so annoyed whenever trials seemingly test your will to survive. Therefore, I ask you to be careful that you do not let the pain and grievances of life drive you to despair. Reckon yourself as not being a finished product yet, and setbacks are the process of getting you there.”

So then, we would do well if we frequently recall how much progress we have made since yesterday. Let us celebrate each victory, no matter how small, as we catalog the events at the close of every day. Now, if we fail to see anything positive in struggling, we will most certainly find excuses for unhappiness. Instead of pleasure in the too-slow pace of growing, our negativity will fuel a justification for slothfulness. In summary, God wants us to strive for perfection, yet still realize we will never fully accomplish it here. At the same time, we should delight in His salvation, celebrating even the minor triumphs year after year! 

marriages

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

Chupp-Zimmerman

Bro. Nathan, son of Mark and Freida Chupp, Eden Valley, MN, and Sis. Glenda, daughter of Mr. and Mrs. James Zimmerman, Lebanon, PA, on October 25, 2019, at Midway Reception Center, Lititz, PA, by Melvin Beiler.

Hege-Miller

Bro. Delbert Lee, son of Conrad and Katrina Hege, Shippensburg, PA (currently serving at Faith Mission Home), and Sis. Heidi Jolynn, daughter of Daryl and Kay Miller, Paynesville, MN, on November 16, 2019, at E. Free Church for Believer's Fellowship by Harvey Rieff.

Wagler-Knepp

Bro. Brandon, son of Travis and Renee Wagler, and Sis. Irene, daughter of Rueben and Annie Knepp on February 2, 2019, at Berea Mennonite Church for Mt. Olive Mennonite Church, Montgomery, IN, by Dave Wittmer.

Yoder-Wagler

Bro. Loren, son of Marvin and Fannie Yoder, and Sis. Kendra, daughter of Will Jr. and Annetta Wagler on November 10, 2018, at Providence Mennonite Church for Mt. Olive Mennonite Church, Montgomery, IN, by Javan Bender.

Zook-Wengerd

Bro. Matthew, son of David and Ruth Zook, Swanton, MD, and Sis. Angela, daughter of Paul and Carol Wengerd, Millersburg, OH, on June 22, 2019, at Fairlawn Mennonite Church for Grace Haven Fellowship by Philip Miller. 

cradle roll

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

Beachy, Kendall and Jeanette (Bender), Winfield, PA, fourth child, first son, Theodore Grant, November 5, 2019.

Brenneman, Matthew and Hannah (Miller), Millersburg, OH, first child and daughter, Elizabeth Dawn, November 6, 2019.

Byler, Linnford and Amber (Martin), Whiteville, TN, fifth child, second son, Lance David, November 4, 2019.

Dyck, Abe and Beulah (Swartzentruber), Montezuma, GA, third child, second son, Emerson Uriah, September 20, 2019.

Gingerich, Carl and Joy (Kratzer), Mountain View, AR, eighth child (one deceased), second son, Caleb Ian, November 2, 2019.

Correction: **Graber**, Weston and Esther (Zook), Amboy, IN, *fourth* child, second daughter, Karis Sofia, July 15, 2019.

Helmuth, Conrad and Amy (Yoder), Whiteville, TN, presently serving at Harrison, AR, fourth child, first son, Lane Andre, October 21, 2019.

Herschberger, Wilbur and Krissa (Graber), Peru, IN, third child, second daughter, LaRay Kate, October 24, 2019.

Hochstedler, Dylan and Theresa (Wray), Amboy, IN, third child, first daughter, Annalee Faith, November 8, 2019.

Knepp, Daniel and Carol (Kemp), Loogootee, IN, fourth child, second son, Ethan Daniel, September 6, 2019.

McGrath, Shawn and Veronica (Yoder), Montezuma, GA, first child and daughter, Rylee Ann, September 10, 2019.

Miller, Bradley and Charity (Yoder), Brinkhaven, OH, first child and son, Shadrach David, August 8, 2019.

Ropp, Matthew and Sheila (Erb), Milverton, ON, fifth child and son, Colton Andre, November 7, 2019.

Schrock, Darrell and Rachel (Royal), Bealeton, VA, third child, first son, Judah Chadwick, August 30, 2019 (first child and son from this marriage).

Stutzman, Joseph and Ethel (Eichorn), Plain City, OH, third child and son, Dexter Paul, November 3, 2019.

Weaver, John and Naomi (Yoder), Danville, AL, first child and son, Jase Ryder, October 18, 2019.

Yoder, Joshua and Darlene (Albertson), Liberty Center, IN, first child and son, Caleb Hans, September 1, 2019. 

obituaries

Beiler, Kenneth L., 78, of Paradise, PA, died October 22, 2019, after a three-week battle with cancer.

He was born on January 22, 1941, to the late Christian and Rachel (Lapp) Beiler in Leacock Township, PA. Kenneth married Julia Ann Zook in 1962 who predeceased him in 1981. He married Anna Mary Stoltzfoos on April

10, 1982.

In addition to his wife, Kenneth is survived by his children: Darrell (Carolyn), London, OH; Carolyn (Mel) Lantz, Gap; Rosita (Ken) Martin, New Holland; Kevin (Maria) Paradise; Glen (Angela), Brooklyn, NY; Larry (Karla), Gap; 18 grandchildren, and four great-grandchildren.

He was predeceased by a stillborn daughter, two brothers, and one sister.

The funeral was held on October 25, at Calvary Monument Church for Mine Road Church. Interment was made at the Mine Road Church Cemetery.

Brenneman, Lela M., 72, of Montezuma, GA, died September 9, 2019, at her home. She was born March 4, 1947, daughter of the late Mark and Vernie (Yoder) Brenneman in Virginia Beach, VA. She dedicated her life to Christ in her youth and was a faithful member of the Montezuma Mennonite Church where she taught school for 40 years in the church school. Her consistent Christian testimony showed her love for God and the church.

She is survived by five brothers: Raymond, Montezuma; Alvin Carl (Emma), Catlett, VA; Mark Edward (Loretta), Montezuma; Leon, Montezuma; Lowell (Joann), Falkville, AL; one sister, Ellen Ruth Brenneman, Danville, AL; two sisters-in-law: Mrs. Philip (Miriam) Brenneman and Mrs. Henry (Vera) Brenneman, Aroda, VA; 16 nieces, and 12 nephews.

She was predeceased by her parents, two brothers, Philip and Henry, her stepmother, Elsie (Yoder) Brenneman, and a sister-in-law, Bertha (Yoder) Brenneman.

The funeral was held on September 11, 2019, at Montezuma Mennonite Church with Donny Swartzentruber, Irvin Yoder, Faron Wingard, and Morris Yoder serving. Interment was in the Montezuma Mennonite Church cemetery.

Kaufman, Elva, 90, of Sugarcreek, OH, passed into the Lord's presence on October 26, 2019, after a brief battle with cancer. She loved people and sent many birthday cards and notes of encouragement to people she knew. She was a minister's wife and missionary for many years and traveled with her husband to Texas, Liberia, and Belize, making many friends along the way.

Elva was born to Benjamin and Emma Miller on April 22, 1929, in Millersburg, OH. On October 18, 1956, she married Reuben Kaufman, who preceded her in death on August 5, 2017.

She is survived by her five children: Mark J. (Anna Ruth), Sugarcreek; Judy Kaufman, Sugarcreek; Joy Elliot, Canton; James (Erma), Millersburg; and Mary (Mark) Sorge, Milford; nine grandchildren, and seven great-grandchildren. She has a surviving sibling, Roman (Ada) Miller, Millersburg, and a sister-in-law, Sue Yoder. She was preceded in death by her parents, brothers, Alvin and Ura Miller, a sister, Sarah Miller, and a son-in-law, Vernon Elliot.

The funeral was held at Messiah Amish-Mennonite Church, Millersburg, OH, October 30, with Philip Miller officiating. Burial was at the Messiah Church Cemetery.

Kuhns, Esther (Hershberger), 81, of Arthur, IL, passed away on Friday, September 13, 2019, at her residence.

Esther was born on July 29, 1938, in Virginia Beach, VA, to the late Jonas and Katie Hershberger of Montezuma, GA.

She married Menno Kuhns on July 25, 1991, in Montezuma, GA. He passed away on January 4, 2015.

She is survived by four of Menno's children: Irene and Edna, Arthur; Edwin (Leona) and David (Dawn), Sullivan; stepdaughter-in-law, Anna Kuhns, Belleville, PA; 14 grandchildren, and 21 great-grandchildren.

Esther was predeceased by Menno's son, Willard, four brothers, and four sisters.

Esther will be remembered for her generous heart. She was always ready to listen and give counsel.

She had a wide circle of friends due to her many years of service in various missions, including her time with Menno at Calvary Bible School.

The funeral was held at the Otto Center, September 15, with Wilbur Gingerich officiating. Burial was at Pleasant View Cemetery.

Miller, Andrew A. Jr., 65, of Millersburg, Ohio, died on August 22, 2019, at Akron General Hospital after a sudden illness.

He was born in Millersburg on April 28, 1954, to Andrew JA. and Barbara (Yoder) Miller. On September 17, 1983, he married Liz Wengerd.

Andy was self-employed and was recognized by his blue dump truck. For more than forty years he gave service to J. Miller & Son Excavating. In addition, he had many independent customers in the local community.

Andy enjoyed serving others and was a faithful member at Messiah Amish Mennonite Church. He will be greatly

missed in the church and in the home.

Surviving in addition to his wife of nearly 36 years are two sons: Brandon, of the home and Steven, Uhrichsville; five brothers: John, Wilmot; Abe (Darla), and Mose (Amy), Trail; Robert (Jane), Clarkrange, TN; and Urias (Kathy), McPherson, KS; four sisters: Verba and Sarah of Trail; Anna (Alvin Jr.) Yoder, Trinidad, CO; and Mary, Winesburg.

He was preceded in death by his parents, two brothers, Edward and Eli, and an infant brother.

Funeral services were held Monday, August 26 at Messiah Amish Mennonite Church, Millersburg, with Philip Miller and Philip Beachy serving. Burial followed in the church cemetery.

Stoltzfus, Elmer S., 90, of Dundee, NY, died Tuesday, October 1, 2019, in the comfort of his home after a five-month battle with cancer.

Elmer was born September 21, 1929, in Honey Brook, PA, to the late Stephen B. and Sarah L. (Smoker) Stoltzfus. On November 13, 1951, in Morgantown, PA, he married the former Rebecca F. Zook.

He was a retired farmer and a well-loved US postal carrier. Interests and hobbies included gardening, beekeeping, and chair caning. He had an avid interest in all aspects of birding. He was a member of Crystal Valley Mennonite Church and had a love for singing hymns and reading his Bible. His love for Jesus Christ was first place in his life.

He was faithfully committed to Rebecca, the love of his life, and to his children, grandchildren, and great-

grandchildren.

He is survived by his wife, sons: Elam S. (Esther), Blountstown, FL; Aaron Z. (Bernice), Goshen, IN; daughters: Barbara (John) Glick, Narvon, PA; Anna Stoltzfus, Dundee; Martha (Lester) Smoker, Grand Ridge, FL; Sarah (James) Youngman, Dundee; Ruth (Samuel) Stoltzfus, Penn Yan; Rebecca (Marlin) Bontrager, Kalona, IA; Dorcas (Joe) Miller, Myerstown, PA; a sister-in-law, Sarah Stoltzfus, Kirkwood, PA; and numerous nieces and nephews. He was dearly loved by 47 grandchildren and 39 great-grandchildren.

He was predeceased by two brothers: Levi and Emanuel, and three sisters: Barbara Stoltzfus, Amanda Stoltzfus, and Sadie Stoltzfus, three grandchildren, and two great-grandchildren.

The funeral service was held on October 5 at the Crystal Valley Mennonite Church with Mel Lapp, Josh Beiler, and Lester Glick officiating. Burial followed in the Crystal Valley Mennonite Church Cemetery.

Wittmer, Larry, 59, of Montgomery, IN, went to meet his Maker on Thursday, October 11, 2018, at the IU Medical Hospital surrounded by his family.

He was born February 7, 1959, to Lester and Anna Catherine (Knepp) Wittmer. He married Barbara Sue Knepp on June 3, 1984. He was a member of the Mt. Olive Mennonite Church.

Larry is survived by his wife, five daughters: Jamie (Sheldon) Beachy, TN; Juliana (Brent) Lengacher and Jodi (Dallas) Wagler, both of Loogootee;

Jenise (special friend, Ross Helmuth) and Jalissa, Montgomery; two sons: Jared (special friend, Carol Wagler) and Jaylon, Montgomery; his twelve grandchildren whom he thoroughly enjoyed and loved; his father, four brothers: Norman (Lydia), Steve (Sharon), Delmar (Linda), and Mark (Teresa); five sisters: Linda (Lou) Graber, Betty (Victor) Stoll, Rita (Phillip) Raber, Dorothy (Ben) Graber, and Fannie (Mark) Graber.

He was preceded in death by his mother and in-laws, Alva and Lillian Knepp.

The funeral service was conducted on October 14, 2018, at the Mt. Olive Mennonite Church Hall with Kevin Graber, Leroy Wittmer, and Dave Wittmer serving. Committal was led by Clyde Stoll in the Mt. Olive Mennonite Church Cemetery.

Yoder, Mary Anna, 86, Etna Green, IN, died November 7, 2019, at her home. She was born December 28, 1932, to Cephas and Amelia "Millie" (Hochstetler) Nisley. On April 4, 1957, she married Emmon Yoder. He preceded her in death on July 23, 2010.

Mary Anna was a member of Clay Street Amish Mennonite Church. She was dedicated to her Lord and a blessing to the brotherhood. She was diligent in her Bible reading and intentional in learning more of what she was reading as evidenced by the many notes found in her Bible. She was quick to volunteer to help where she could and will be missed for her willing and cheerful participation.

She is survived by five children: Bertha (David) Miller, Etna Green; Philip (Kathy), Goshen; Esther Yoder, Etna Green; Freeman (Debbie), Middlebury; Dorothy (Tim) Schwartz, New Paris; and daughter-in-law, Doris Yoder, Nappanee; 14 grandchildren, three great-grandchildren, and a sister, Esther Nisley, Goshen.

Preceding her in death are her parents, husband, a son, Menno Yoder, two grandchildren: Christopher Miller and Trevor Yoder; three brothers: Ray, John, and Willis; and a sister, Fannie Mae Hochstetler.

The funeral was held at Maple Lawn Amish Mennonite Church on November 11 with Scott Burkholder and Aaron Yoder serving. David Raber conducted the committal at the Maple Lawn Cemetery.

Yoder, Sarah Ann, 87, of Stuarts Draft, VA, peacefully passed on to her eternal reward on Friday, August 30, 2019, at Mountain View Nursing Home in Aroda, VA, where she received excellent care.

She was born in Thomas, OK, on March 25, 1932, a daughter of the late Tobias A. and Mattie (Yoder) Miller.

She was a member of Fryburg Beachy Fellowship Church in Millersburg, OH.

Sarah Ann moved with her family to Stuarts Draft, VA, in 1950 where she met her late husband of 55 years, Steven J. Yoder.

Survivors include their eight children along with their spouses: Clyde, Wilmer, Glenn, and Samuel of Lancaster, PA; Harley, Abbington;

Mrs. Larene Aldinger, Lyndhurst; Ivan, Oklahoma City, OK; Vernon, Fishersville; 23 grandchildren, and 37 great-grandchildren. Also surviving are five siblings: Lizzie, Minnie (Yoder), Alva, Fannie Miller, and Clara (Beachy).

In addition to her parents and husband, she was preceded in death by their young son, Rudy, and four siblings: Ada, Amos, Martha, and Sylvia.

She was a faithful wife, homemaker, and mother. She especially enjoyed outdoor activities, gardening, and farming.

On September 12, 1984, she was seriously involved in a farm accident when cleaning out the plugged blades of an ensilage chopper when the driver's view was blocked to see if all was clear before engaging the machine. The accident claimed her left arm and right elbow. Of course, it took months for partial recovery and much therapy.

After being fitted with a prosthesis, it was amazing what she could do in later years with trials and much determination. Despite her handicap, she was very grateful for what she had left. Her cheerfulness and acceptance with the joy of Jesus Christ overflowing in her life has been an inspiration to many, as well as at the nursing home where she spent her last two and one-half years. She put many puzzles together in her later years.

The funeral services were held on September 3 at Pilgrim Christian Fellowship Church, Stuarts Draft, VA, with Ken Miller and Bennie Byler serving. Curtis Witmer conducted the committal at Mt. Zion Cemetery. 

According to Fox News religion correspondent Lauren Green, Christianity is the most persecuted religion in the world. She states that eight of ten people who are experiencing religious persecution worldwide are persecuted because of their profession of Christian faith. Most of us struggle to identify with that reality. I have difficulty grasping that the religious freedoms we enjoy in the USA are not normal for many Christians around the world.

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One of the life lessons that we tried to impart to our children was the importance of exercising good manners. During these “teaching moments” one question that was voiced repeatedly in some form or another was something like this, “Who gets to define good manners?” Those who have had the opportunity to circulate among other cultures note that good manners do not always translate from one culture to another. I’m told that energetic belching following a meal is regarded as complimentary in some cultures. While certain young males in my circle of acquaintance profess an admiration for that custom, it doesn’t fly here. Since the definitions vary

from place to place, manners can seem somewhat arbitrary and pointless by someone learning what is proper. So, what is the purpose of good manners? In an article posted on “The Art of Manliness,” Brett and Kate McKay explore some of the reasons we should be mannerly.

The ability to love is an important way in which we bear the stamp of our Creator. Christian people do well when they demonstrate that love is at the heart of their relationships. Being mannerly is one way we can demonstrate our love for each other. That means we should wait for another to finish speaking before we begin, that we hold the door open for an older person, a young person, or a lady, and that we extend the courtesy of gratitude, etc. Christians who live by the law of love should be the most courteous and mannerly people around.

The McKays suggest in their examination of the importance of living mannerly that exercising good manners is a function of self-control. It is very rude indeed to live without regard to personal restraint. Indeed, an unbridled, unmannerly person is not likely a very disciplined person.

I’d like to offer some cautionary notes here in our pursuit of being

mannerly people. If we are genuinely interested in other people, we will be willing to overlook some of those customs and manners that others might not identify as being as important as I think they are. In other words, we should try to live inoffensively toward others but cultivate a generosity of spirit to those who don't share our priorities. That generosity is particularly important in cross-cultural situations. Our perception of what constitutes good manners is strongly anchored in cultural norms. Let's extend to others the privilege of having their sense of good manners shaped by their contexts, as all of ours has been.

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I was a participant and listener in a recent conversation where a brother spoke about a recent 40-day fast he had completed in which the only thing he ingested was water. This man was a doctor whom I understood didn't alter his workload to accommodate the fast. He indicated that God had revealed to him in his younger years that he would complete a 40-day fast sometime in his life. He was not a large man.

He talked about how difficult it was, but that the primary battle he had was in his own mind rather than with his flesh. His physical weakness wasn't too much of an obstacle until the latter days of his fast. Without

going into detail, he mentioned that the spiritual clarity he experienced during his fast was probably the main benefit he experienced. His confidence that God had called him to complete this fast played an important role in keeping him on track during the most difficult times.

I don't hear much about fasting in our circles. Maybe it's because we don't exercise this discipline as much as we should. On the other hand, maybe it's because our fasting is "in secret" as Jesus taught.

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Construction is complete or nearly complete on a new pet facility in Kansas City. At 54,000 square feet, it's one of the largest no-kill pet facilities in the country. The price tag for this state-of-the-art facility comes in at a whopping \$26,000,000! Their website has a lot of really nice sounding lingo, lauding things like volunteering, foster care and adoption, homeless rescue, etc. But it's all on behalf of the animals rather than children. The medical and recreational offerings at this facility certainly outshine services offered to people in many parts of the world. If I understand correctly being a no-kill facility means that animal euthanasia never happens unless there is no hope for a normal life for the pet.

When we moved to this community over 16 years ago, I wasn't sure what I would focus on vocationally. As we

explored our options, we elected to purchase two rare-breed female dogs and a male in order to raise and sell puppies. Things didn't work out and we sold them awhile later because we never got any puppies. All the while we weren't quite sure how we felt about raising high-dollar pets in a world of economic disparity and hunger.

We live in a mixed-up society with many conflicting priorities. Many people kill babies for convenience and call it abortion. Some couples would love to be able to adopt babies but are not able to do so because of not being able to afford adoption costs or are unable to connect with eligible children. Still others choose to avoid having children and get pets instead. Many pets are seen as family members and are afforded the status that children should rightly occupy in the home.

With these jarring contradictions serving as a backdrop, the proper role for a follower of Jesus in these complicated times becomes a worthwhile discussion. I don't propose that all of us need to answer the questions that come up in such a discussion exactly the same way, but it seems like a discussion we do well to welcome and explore together.

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Chick-fil-A restaurants made headlines several years ago because

the company was run by people whose words and lives aligned themselves with many values that would be seen as conservative rather than progressive in today's political climate. But some of those who were so encouraged by the corporate response of the organization are now disheartened because they feel as if the company has switched loyalties. Records obtained by the IRS indicate that Chick-fil-A made a donation to Southern Poverty Law Center, who many conservatives feel is hostile to conservative values. Ted Cruz said that Chick-fil-A has lost their way. Mike Huckabee said it's sad, but they seem to have surrendered to groups who hate Christians.

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The mayor of Charleston, WV, Amy Schuler Goodwin, wants her city to be known as an inclusive place that welcomes people of all faiths. So the 2019 annual Christmas parade was announced as being a Winter Parade. She was surprised by the vehement response of some of those who noticed the change of name. After several days of dialogue and persistent, growing dissent, she announced that the name of the parade was changed again, this time back to the original Charleston Christmas Parade.

-RJM 

Dualism

Chester Weaver, Itasca, TX

Why do we have all the doubleness in the world? Why has hypocrisy been a perennial human problem? Why do human beings settle for less than genuine? Why is the Church especially sensitive to charges of hypocrisy? Why do individuals wear masks? Why do not more people insist upon wholeness/oneness?

The simple answer is humanness. Doubleness is humanly doable; wholeness requires a divine work inside of man, a miracle. Most humans are unwilling to pay the price for the miracle which delivers the divine answer of wholeness. The world is broken, and human beings know it. In disillusionment people settle for the lower standards of doubleness because doubleness seems to be the only way the world works. Wholeness would be nice, but most people are resigned to doubleness. Thus, doubleness gets constant reinforcement from business, education, politics, entertainment (especially movies and drama), and polite society.

In the beginning Adam and Eve were created as whole human beings, totally true, beautiful, and good.

Sin destroyed that wholeness in our first parents and introduced them to

the embarrassment of nakedness. Adam and Eve understood that their wholeness was lost; their remedy—fig leaves. Their fix was insufficient. God's remedy provided animal skins as clothing; animal death being the necessary price. Not since that time has mankind lost its consciousness of the shame of nakedness, of exposure.

Something must relieve the burden of nakedness. The loss of the true, beautiful, and good was profound.

Clothing prevents exposure but it does not restore the human being to original wholeness. A huge gap remains between what is and what is supposed to be. That gap is the reason for dualism. To be naked, to be exposed as false, ugly, and evil, is simply unacceptable to human beings with distant memories of true, beautiful, and good wholeness. What should be done?

God has one answer, and man has an alternate answer.

God used the entire Old Testament period to prepare the world for His Answer. He used history, tabernacle/temple rituals, law, prophets, and stories of judgment in preparation for His Answer, the Person of Jesus Christ. The story of Jesus Christ involves His miraculous death and His miraculous resurrection. This

God-Provision is the only, repeat, the only way wholeness happens to the human family since the fall. Divine miracles are essential for wholeness to happen. Wholeness will happen in no other way.

Humanity resists miracles; humans do like miracle showmanship such as magic and ventriloquism. But humans know that sleight of hand just makes magic look like a miracle, and they are not deceived by the facts. Nevertheless, humans really do resist genuine miracles. The world seems to operate on a working system based on cause and effect, the laws of logic, and naturalism with miracles being absent. Some people deliberately resist the miracles of creation and the flood as well as the miracles of Christ and His bodily resurrection. Everybody expects life to flow along in concert with the laws of science. Everyday social and emotional life does not have place for miracles. The flow of social currents winds downstream without a ripple; the water runs deep.

What then should be done with apparent doubleness? How should the gap between what people instinctively understand as true, beautiful, and good and the obvious failure of humans to model these virtues? The gap is embarrassing!

Since miracles must be avoided, humans have been quite creative in their endeavors to close the gap.

Creative arrangements with “fig

leaves” color the pages of history. While history records various efforts to close the gap, this article will focus on just two. These two have controlled the mental paradigm of the Western world for several hundred years. Today, we feel the pressure to adopt one of these same paradigms.

First, the Roman Catholic/Orthodox method has been to create a religious system whereby the Holy

Mother Church controls seven sacraments which it can use to make humans feel better in their worlds of falseness, ugliness, and evil. The Church dispenses sacramental grace in its effort to deal with the fallen world. Grace is dispensed by the Church to the false, ugly, and evil. The fallen world is not really fixed, the individual sinner is not really fixed either, but the participants feel better. No one should really raise questions about the apparent doubleness because such questions could destroy a working system.

And work it has. It continues to work quite well for millions of people in the world today.

Several hundred years ago, some courageous individuals did raise questions about the system. And as history readers have learned, those same individuals also raised the ire of the controllers of the system.

But the Protestants did break free from the enslaving system. But simply being free from the system did

not fix the dualism problem. What should be done?

To fix the system Martin Luther and other reformers noted the New Testament answer to the ancient problem, especially as that problem is laid out in the book of Romans. The just shall live by faith. Upon the exercise of human faith, God would declare a person righteous, recording that declaration in the books of heaven as forensic righteousness, or declared righteousness. Human behavior naturally should match the declared faith. But what would happen if it did not? No problem, the human name was already written down in heaven. Works should match faith, but humans being what they are, the discrepancy could be minimized. Forensic righteousness or declared righteousness was what really mattered. And thus, another form of dualism/doubleness was born. This paradigm remains in place today in the minds of millions of people, providing comforting feelings for them. It continues to work well today.

However, not everyone was impressed with the sanctioned dualism of Protestant Christianity. Religious “nakedness” continued to disgust people who understood that the Bible taught wholeness. (Who would relish knowledge of immoral preachers?) These true-hearted people were seeking that which was actually true, beautiful, and good.

These Bible readers understood that God’s plan insists upon actual wholeness; any kind of dualism is/was the spirit of antichrist as referenced in the first epistle of John. But how was wholeness obtained?

They noted that the Protestant reformers taught part of wholeness, the first part. Humans are not made righteous by obeying the law; God does justify a believer who exercises his faith in Christ.

Forensic righteousness does happen as the book of Romans explains. But these discerning people insisted that if a believer does not live righteously, then the faith is not genuine. They noted that the reformers preached repentance for sin, but sin continued to happen in the lives of the repenters. And so, these discerning people spoke of finished repentance; a life that actually demonstrated the fruit of repentance. Repentance was real when sin was continuously repudiated and shunned.

But how is this possible? Human beings are very weak morally. Romans 7 illustrates this fact by saying, “I do what I do not want to do and fail to do what I know I should do.” God has designed that wholeness can only happen when humans come to the end of themselves in the matter of sin itself and also in the matter of how to deal with it. Human effort simply falls short; humans cannot be righteous in their own power. They need to come

to a complete end of themselves, to lose their lives for Christ's sake. Dying to themselves is like dropping off the end of a rope gripped for dear life. But the drop is into the arms of Christ who miraculously raises that person up with power to live above sin on a daily basis. The dropping happens time and again; the miraculous raising happens time and again.

The apostle John made a special point to emphasize that Jesus Christ had a physical body in addition to His spirit. When Jesus walked the earth with His physical body, His body did not sin. Since that was true for Jesus, that must also be true for His disciples. Not sinless perfection, of course. People who claim that position "lie and do not the truth." But those who experience both the justification miracle and the sanctification miracle live in wholeness. These two living realities liberate the soul in ways that dualists cannot understand. The miracle is actually a miracle! Freedom to treasure and live in the true, beautiful, and good! Upright lives demonstrate to onlookers the "way it should be."

But dualism is not happy with wholeness. Why not? Wholeness shows up the falseness of dualism, its emptiness, and its lie. Thus, because unrighteousness cannot tolerate righteousness, persecution happens, including all kinds of name-calling (such as "legalist") in an effort to make wholeness seem wrong. One

person said to an Anabaptist one time, "Why can't you be bad like all the rest of the good Christians?"

Dualism's response to wholeness is best illustrated by the scribes' and Pharisees' response to Christ while He walked among them. He called them out on their dualism, asking them to clean both the inside as well as the outside of the cup. He called them hypocrites (dualists) and asked how they could escape the damnation of hell. Jesus encouraged His followers to do what they taught but not to practice what they practiced. This insistence upon wholeness infuriated the Jews. Thus, the Jews could tolerate Him for just three and one half years, and then they were ready to kill Him. Interestingly, the Romans asked,

"What evil did He do?" The Jews had no answer except, "Crucify Him." Dualism cannot endure living in the presence of wholeness.

Nothing is new under the sun. Today, dualism is still defended by both the sacramental system as well as by the faith-alone system. Scripture is mustered to prove dualism's validity, its necessity, and its reasonableness. Dualism is encoded in official doctrinal statements. The religious world cheerfully lives dualistically every day! Most people understood that dualism is the way human beings live in the world.

To insist otherwise would upset multitudes of people, creating a religious uproar. Thus it is, that

throughout history wholeness has been resisted both subtly and not so subtly. Yes, people readily acknowledge that wholeness is the way Christianity is supposed to be, but such a standard is simply not practically attainable. Humanity is what it is.

But God is still God; His standards

are immutable. Wholeness has raised a prophetic voice in every generation. In every generation wholeness has been resisted. Today, wholeness continues to be resisted. Tomorrow, it will be resisted again. On that final day only wholeness will hear, “Well done, good and faithful servant, enter into the joy of your Lord.” 

mission awareness

Winter Bible School

Floyd Stoltzfus, Gordonville, PA

On the teachers’ desks in the “prophet’s nook” at Calvary Bible School were these typed letters: P Y F C S, meaning “preparing youth for Christian service.” Only in eternity will we see the fruit of concentrated Bible teaching and its far-reaching effects in the mission of the church. I encourage you (youth or older) to consider attending a conservative Anabaptist Bible school.

Numerous winter Bible schools were established in the last fifty years among conservative Anabaptist groups. Just to name a few, there was Messiah Bible School which was first held in the Hartville, Ohio, community in the early 1960s under the direction of the Conservative Mennonite (non-conference)

Fellowship. Beginning in 1963 it was conducted in Carbon Hill, Ohio. Later, Messiah Bible School (MBS) was directed by the Nationwide Fellowship and continues under that body of Mennonite churches to this day. Numidia Bible School, under the Eastern Pennsylvania Mennonite Conference, was established in 1968. Calvary Bible School, Calico Rock, Arkansas, was organized in 1969 (opening date was December 29 of that year). Sharon Mennonite Bible Institute and Faith Builders in Pennsylvania, Heritage Bible School in Georgia, and Maranatha Bible School in Minnesota all are contributing to the mission of the church.

More recently, Cornerstone Bible School, area-wide, and regional Bible

schools have ministered to hundreds of students and are a substantial blessing in establishing Bible-based convictions. Bible schools have been established and deeply appreciated in Central America, Africa, and other lands across the globe. Some years ago, Aaron and Esther Lapp took the southern route from Pennsylvania to Arkansas and visited several Bible schools along the way. I appreciated what he said after reaching Calvary Bible School. Aaron expressed how he appreciated each institution and could not say that one is better than another. Each has its own purpose and fulfilling a place in the church of Jesus Christ. It seems the key factor of every Bible institution should be to serve the supporting home churches in training youth or older people in Biblical discipleship, holy living, and Christian service.

The schools of the prophets were called into life by Samuel (I Samuel 10:5; 19:20) and more firmly established under Elijah and Elisha in the northern kingdom sphere (II Kings 2:3,5; 4:38; 6:1). These schools served as a spiritual influence during the deteriorating priesthood in Samuel's time and the dark period of Israel's idolatry in the time of Elijah and Elisha. Merrill Unger in his Bible Dictionary states: "It is generally assumed that the study of the law and the history of the divine guidance of Israel formed a leading feature of the

pupils of the prophets, which also included the cultivation of sacred poetry and music exercises for the promotion of prophetic inspiration. During the exile Ezra is mentioned as one who set his heart to search and do the law of Jehovah and to teach ordinances and judgments in Israel. "This is interesting indeed! This ancient mission statement could fit our purpose of a twenty-first century Bible school.

Our precious Lord Jesus Christ was the humblest and most effective Bible Teacher of all history. He had an enrollment of only twelve students. Well, no doubt, hundreds listened to Jesus' gracious words and followed Him. But Jesus poured His life into the twelve and exercised wise strategy to reach the world with the gospel. Later it was said of these young men, "...behold, ye have filled Jerusalem with your doctrine..." (Acts 5:28).

We notice Paul's attraction to the synagogues on his missionary journeys. He ministered from this platform to reason with fellow Jews from the Scriptures, "Opening and alleging, that Christ must needs have suffered, and is risen from the dead..." (Acts 17:3). The word "reasoned" has the idea of "using questions and answers in dialogue." In other words, our teaching methods should always cause students to think Biblically. The footnote for "opening" is "explaining." And "alleging" is the

most powerful and carries the idea “to lay beside.” The Apostle Paul set the Scriptures before the people in an orderly manner, showing them how they harmonize.

On Paul’s second missionary journey he came to Ephesus: “And went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks” (Acts 19:8-10). What an effective and powerful Bible school this was where a marvelous revival prevailed! Fear fell on them all. The name of Jesus was magnified. They believed. They confessed. They brought their books of curious arts. They burned them before all. See Acts 19:17-21.

It was during the 1960s when the writer attended Messiah Bible School for 27 weeks in three different years. Hundreds of young people sat in the classrooms of the brick vacated school building where God’s holy Presence was keenly felt. Here is where consciences were sharpened by the sound doctrinal and practical

teachings from God’s Word. There was disciplined study, fervent prayer, and fasting that resulted in Spirit-sent revivals. Devils were cast out. Confessions were genuine and frequent. Testimonies were spontaneous. The singing was heavenly! Life-long godly convictions were firmly established.

In some terms during those early years at Messiah Bible School sixty per cent of the students were from the Beachy churches. The wheels of the mind by several Amish Mennonite teachers at MBS (namely Willie Wagler and Ervin Hershberger) started churning and discussion was entertained to start a similar Bible school under the Beachy constituency. This past winter, 2019, Calvary Bible School completed fifty years of God’s faithfulness. Through the years at CBS one remembers the four-part harmonious singing, especially in the chapel, voluntary fasting, fervent prayers, tears of repentance dropped to the floor and genuine confessions verbalized. We were blessed with Spirit-filled, sound Bible teaching, challenging chapel messages, thought-provoking class discussions, and sincere testimonies of what God was doing in the lives of students. We echo the motto in the chapel of CBS: “Unto the praise of His glory” (Eph. 1:14). Consider enrolling at a conservative Anabaptist Bible school!



Prayer Pictures

Susan Schlabach, Ripley, OH



The young children planted, hoed, dug, and eventually polished the year's crop of potatoes. Not for their use, but as a gift for the older minister couple from church. Mr. and Mrs. Minister had the means to buy a thousand pounds of potatoes a week. So why were these children raising a few pounds to give to them?

Simply, in garden soil, it showed these children that the act of yielding and giving generates something within their own hearts. That it is not about the older couple needing potatoes, but about cultivating honor, sacrifice, and respect.

I remember when the truth washed over me that prayer is as much about what happens in my heart as it is about asking God to meet my request. My praise, requests, and supplications really do move the heart of my Father, but perhaps more than that, it changes me. It changes how I relate to the issue at hand. God can get along handily without my scrubby potatoes, but something changes in my own heart as I grow, cultivate, and give Him that

praise. Or when I beg Him to touch the heart of a prodigal loved one, a subtle, calming Presence replaces the gnawing agony of my unmet desire. A miraculous exchange goes on when my scrubby potatoes meet His storehouse of wealth.

I love the pictures in ask, seek, and knock. Asking indicates a submitted recognition that "You have it. I don't." Seeking denotes active engagement. We can get pretty desperate when looking for something, not so? And knocking—it's action, but then expectantly waiting for an answer. Yes, waiting.

An early important step in my personal prayer journey was to study Prayer Life in a class at Calvary Bible School. We absorbed the book: Prayer, by O. Hallesby and truths taught there remain indelibly etched on my mind. Allow me to share some of those.

He states simply that to pray is to let Jesus come into our hearts. In Rev. 3:20 He invites us to come in to Him and to sup with Him.

It is not our prayer which moves the Lord Jesus. It is Jesus who moves us to pray. He knocks.

Thereby He makes known His desire to come in to us. Our prayers are always a result of Jesus' knocking at our hearts' doors. I need not exert myself and try to force myself to believe, or try to chase doubt out of my heart... It begins to dawn on me that I can bring everything to Jesus, no matter how difficult it is; and I need not be frightened away by my doubts or my weak faith, but only tell Jesus how weak my faith is. And He will fulfill my heart's desire. (Prayer, by O. Hallesby.)

I find another picture in a wedding reception. Mary, Jesus' mother, teaches me about the restfulness in prayer in the account of the wedding at Cana. Recently, we attended a wedding reception where it was suddenly discovered that the caterer would not be delivering the agreed-upon meat for the wedding meal. An air of consternation, disappointment, and hunger pervaded all of us, and for sure the mother of the bride! In that context, I picture Mary coming to Jesus. She might have wrung her hands and pleaded, "Look at all these guests! The wine is all gone! What are we going to do? Can you do something to alleviate this crisis, Jesus?! We need it now, please!" But Mary simply stated, "They have no wine."

Mary knew Jesus well enough to feel safe to leave her difficulty with Him. As we learn to know

Jesus better, our prayers become trusting, personal, undemanding conversations with Him about the matters that concern us. Then we have done what is our responsibility to do. We speak to Him about it and leave the difficulty in His hands. The rest is His responsibility. And so our prayer life becomes a restful exercise.

Is it prayer to only be in *thoughtful* communication with God? No lips moving, no sounds, but my thoughts are Godward? That prayer breathing allows me to pray constantly, without ceasing; morning, noon, and night (Ps 55:17). However, if I scurry past the prayer closet repeatedly, insisting that I am always in a prayer mood, then I do well to occasionally block out a designated time to engage in quiet and verbal communication with Him while keeping a sharp awareness for straying thoughts, and cutting those out during this intentional and exclusive time.

Another picture of prayer is to consider it as the air around us. It surrounds every part of us and exerts pressure all around us. As we encounter even the smallest need or hurdle, or as we experience joy or grief, our response (without thinking) is communicating it to the Father.

God is round about us in Christ on every hand, with His many-sided and all-sufficient grace. All we need to do is to open our hearts. Prayer is the

breath of the soul, the organ by which we receive Christ into our parched and withered hearts. He says, "If any man open the door, I will come in to him..." It is not our prayer which draws Jesus into our hearts, nor is it our prayer which moves Jesus to come in to us. All He needs is access. He enters in of His own accord, because He desires to come in. And He enters in wherever He is not denied admittance. As air enters in quietly when we breathe, and does its normal work in our lungs, so Jesus enters. (Prayer, by O. Hallesby.)

Being in the attitude of prayer allows us to easily lapse into words with Him even while around your children. They may hear us whispering at the kitchen sink or while driving. Do you suppose, that way, they might be able to catch the reality of a mom who lives and breathes with God? An easy "Thank you, Father! Bless him, Lord! God, have mercy! Help me, oh God!" are simple ways of keeping the conversation flowing around Him.

One sister suggests: dedicate one day per week to pray for each of your children, another for your husband. Organize extended family, church families, tele-counselors, pastors, teachers, and missionaries into groups and pray through them by turn. Call (330)-800-9203 for an active list of individuals you can pray for. These persons are searching for truth in response to evangelistic

billboards. Lists help us to focus. As specific requests are met, check them off and offer praise! Understandably, some of our requests may never be checked off.

Pray, pray, and pray more for your sons and daughters. Travail before God for their souls. It is a labor we are charged with, far beyond cooking food and doing laundry. When they deliberately choose a path away from their God, despite your incessant prayer, do you view God as an unwilling Giver or deaf Sovereign? Or do you suppose that God understands? Do all God's girls and boys follow Him? Can you grab ahold of the anguish in His heart as the two of you meet in prayer? There may be no words for you to say (His Word talks about that too) but the moments you and God spend together while you agonize over your mutual children is time when He infuses you with grace to endure your unmet longings. In that grace He would tell you that He longs over your child infinitely more than you do.

To share our need for prayer opens the possibilities for God to be honored to a wider company.

Recently, my friend, who is engaged in foster parenting, shared about her own neediness and the heartbreaking chasm of need in the lives of the young child and the biological family. As many became aware and prayed,

the scenes continued to unfold, and God parted one Red Sea after another. Honor and praise flowed back to Him as we collectively sought His intervention. God could have answered one person's prayers, but the scope for His praise was so much greater when the need was shared in the community of believers.

A caution we ladies do well to observe is that of sharing requests confidentially that can incriminate someone. To ask prayer for someone with the hidden motive of sharing a juicy bit of information may be a

bigger prayer need than the original intended one.

And one final entreaty: As women we find our place in God's order under the masculine authority around us. Some may feel suppressed under all the things we cannot do. But in prayer, sisters, we go straight to God! No one places a limit to the amount of praying we can engage in for His glory. To travail in prayer is never out of our place, rather it is our high and holy calling. It is one way we can maximize who God called us to be. As we breathe, so we pray! 

junior messages

Compassion for People and Animals (Part II)

Mary Ellen Beachy, Dundee, OH

Victor Rambo, the surgeon who specialized in restoring sight to the blind in India, was surprised one morning at a clinic held at a country school. A local farmer came right up to the door leading his gangly camel. He enquired for the doctor.

"My camel is sick in his eye. You are an eye doctor, please take care of his troubles," the farmer pleaded.

"I treat people and am not a veterinarian," Victor explained.

The farmer was persistently stubborn. "This camel is one of my family. He is my friend; I need him. Doctor, you must help him."

Victor helped tie down the camel. The team went to work on the beast's eye, treating it as carefully and cleanly as the people they worked on.

The farmer was so grateful. After all, by treating the camel, Victor had kindly assisted the farmer and his family.

Eye camps were often held during

winter vacation. Victor loved to take his children along and allowed them to assist in any way possible. He loved all children, not just his own. The little ones would come running. Victor took time to greet them and take them by the hand. As Jesus loved children, so did Victor. He took time to notice and recognize them.

Victor sent his mother interesting news from India. "Today I operated on two cataracts. A man came in with an ugly tumor on his forehead. I was able to remove it. Seldom does anyone come with only one disease. Malaria is a common illness."

He wrote also of the day a horse was his patient. "A man brought in his horse and pleaded that I help him." A flaria, a two-inch-long worm, was in the eye. Victor made an incision, but still the worm did not come out. The horse jumped about and jerked his head, but the helpers held the horse tightly. When he cut a longer incision, the worm was removed.

Victor did not only treat eyes. A young wife, who had been plastering the mud walls of her house with her hands, ran her hand into a needle her husband had stuck in the wall for safe keeping. Two inches of the needle pierced her hand, and then broke off. Thirty minutes later Victor had found and removed the needle, all without an x-ray machine.

Victor and his helpers managed

an incredible workload. He reveled in the clinics they held in outlying dispensaries and treated nearly 17,000 patients in one year.

One morning after prayers a 40-year-old woman was brought to the clinic. She was a good wife and mother and a hard worker until cataracts took her sight. With the hopelessness and darkness of blindness she lost her mind. For three years she only ate food when it was put in her mouth. She did not know her name or family. When her family heard of a doctor who helped the blind to see, her husband and their five children brought her to Victor. Victor was thrilled when examining her eyes; he saw her sight could be restored. After operating, her eye was bandaged for seven days. When the bandage was removed, she recognized her family. Tears streamed from her eyes. The family was so grateful when they walked back to their village with a mother completely well in sight and in mind! All the family had the opportunity to hear about Jesus in whose name the restoring work had been done.

Experiences like this brought great joy and gladness to Victor's heart. It was worth it all to help people to see and to point them to Jesus. Victor's heart was thrilled to see the unspeakable joy on the faces of those who could see again after their

operations.

The people of India were loved by Victor. Helping the blind was his passion. He worked on year after year. The day came when friends made it possible for Victor and his wife, Louise, to celebrate their fiftieth year of service in India. They also celebrated fifty years of marriage.

Victor was concerned that the work of restoring sight to the blind would continue. He encouraged people to give their lives to serving

God. He said, "God still calls men and women to lands that may be difficult and dangerous. But service for the Lord brings the spiritual reward of joy beyond anything that wealth or the world could offer."

Matthew 25:40 was a verse Victor loved. "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me."

Resource: Dorothy Clarke Wilson, Apostle of Sight (Christian Herald Books, 1980).



youth messages

A Message to Garcia

At the 1991 Western Youth Fellowship Meetings in Kalona, IA, Harold Dean Miller had a topic entitled "Providing Leadership." Although that was years ago, I have since on occasion pulled out that old cassette tape and again been inspired with the profound truths that were shared. Bro. Harold read this article during that topic. Its author, Mr. Hubbard, was the publisher of a small-town newspaper. On February 22, 1899, he was discussing with a friend who the real hero of the Spanish-American War was. He wrote down his thoughts in an hour and put them in a leftover spot in his newspaper. Mr. Hubbard's complaints about lazy and incompetent workers struck a chord with many corporate executives at that time. Soon orders came for more copies, and eventually 40 million reprints of that article were distributed around the world. Although written 120 years ago, the need for people with initiative and a willingness to embrace responsibility is timeless. —Galen Stutzman, Plain City, OH.

When war broke out between Spain and the United States, it

was necessary to communicate quickly with the leader of the insurgents. Garcia was somewhere

in the mountain vastness of Cuba—no one knew where. No mail or telegraph message could reach him. The President must secure his cooperation, and quickly. What could be done?

Someone said to the President, “There’s a fellow by the name of Rowan who will find Garcia for you if anybody can.”

Rowan was sent for and given a letter to be delivered to Garcia. How “the fellow by the name of Rowan” took the letter, sealed it up in an oilskin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the island having traversed a hostile country on foot and delivered his letter to Garcia—are things I have no special desire now to tell in detail.

The point that I wish to make is this: President McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, “Where is he?” There is a man whose form should be cast in bronze and the statue placed in every college of the land.

It is not book-learning young men need, nor instruction about this and that, but a stiffening of the vertebrae

which will cause them to be loyal to a trust, to act promptly, to concentrate their energies: do the thing, “carry a message to Garcia.”

General Garcia is dead now, but there are other “Garcias.” No man, who has endeavored to carry out an enterprise where many hands were needed, has not been appalled by the inability or unwillingness of workers to concentrate on a task and do it.

Slipshod assistance, foolish inattention, dowdy indifference, and halfhearted work seem to be the rule. Put this matter to a test: You are sitting now in your office—six clerks are within call. Summon any one and make this request: “Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio.”

Will the clerk quietly say, “Yes, sir,” and go do the task? He will not.

He will look at you out of a fishy eye and ask one or more of the following questions: Who was he? Which encyclopedia? Was I hired for this? Don’t you mean Bismarck? What’s the matter with Charlie doing it? Is there any hurry? Should I bring the book and let you look it up? What do you want to know for?

After you have answered his questions, explained how to find the information, and why you want it, the

clerk will no doubt go off and get one of the other clerks to help him try to find Garcia and then come back and tell you there's no such man.

This incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift—these are the things that drive employers to despair.

We have recently been hearing much maudlin sympathy expressed for the “downtrodden denizens of the sweat-shop” and the “homeless wanderers in searching for honest employment” and with it all often go many hard words for the men in power.

Nothing is said about the employer who grows old before his time in a vain attempt to get frowzy ne'er-dowells to do intelligent work, and his long, patient striving with “help” that does nothing but loaf when his back is turned.

In every store and factory there is a constant weeding-out process going on. The employer is constantly sending away “help” that have shown their incapacity to further the interests of the business. I know one really brilliant man who has not the ability to manage a business of his own and yet who is absolutely worthless to anyone else, because

he carries with him constantly the suspicion that his employer is oppressing or intending to oppress him. He cannot give orders, and he will not receive them. Should a message be given him to take to Garcia, his answer would probably be, “Take it yourself.” Tonight, this man walks the streets looking for work. No one who knows him dares hire him.

Of course, I know that he is no less to be pitied than a physical cripple, but in our pitying, let us drop a tear, too, for the men who are striving to carry on a great enterprise, whose working hours are not limited by the whistle, and whose hair is fast turning white through the struggle to hold in line indifference and the heartless ingratitude which, but for their enterprise, would be both hungry and homeless. My heart goes out to the man who does his work when the boss is away, as well as when he is at home, and the man who, when given a letter for Garcia, quietly takes it without asking any idiotic questions, and delivers it.

The world cries out for such. He is needed, and needed badly—the man who can carry a message to Garcia.

[*Public Domain. Condensed and adapted from A Message to Garcia by Elbert Hubbard, 1899.*]



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• • • • •

When one takes time to be better, he will enjoy better times.

• • • • •

Eternity will reveal whether we have made the right use of time.

• • • • •

Those are never alone who are accompanied by noble thoughts.

• • • • •

Time is a little chunk of eternity that God has given us.

• • • • •

The greatest use of time is to spend it for something that will outlast it.

• • • • •

The less one has to do, the less time one finds to do it.

• • • • •

Wisely use today and your tomorrow will be all right.

• • • • •

You can turn any care into prayer anywhere.

• • • • •

Learn from yesterday—live for today—hope for tomorrow.

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Prayer is the pause that empowers.

• • • • •

The best reason for doing the right thing today is tomorrow.

• • • • •

The moment may be temporary, but the memory is forever.

• • • • •

Courage is fear that has prayed through.

• • • • •

Be kind today because there may be no tomorrow.