



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

Galatians 6:14

**JULY 2015**

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## Why Not Heal Everyone?

*Brendon Riehl, Gordonville, PA*

Why, God, why not heal all?  
Why not undo the curse of mankind's fall?  
Was your healing power limited,  
Or your holy ability so ill-fitted?  
Would not your deity be revealed  
If by You the world was healed?

For love, my child,  
For love I left the world defiled.  
It was love I came to bring  
And with love my people sing.  
For if by my power all were healed,  
Then true love would be concealed.

Healing unlimited gives no merit  
And seeks with works my love to inherit.  
But faith in pain brings love to man,  
And love reveals my steady hand.  
Love unmerited is healing alone  
and you must make my love known.

Then will my deity be praised  
For by Me the dead are raised.  
Love will break the sin-cursed spell  
and the heart of man will be made well.  
When you with love go tell the earth,  
Why the Son of God was given birth.

*(This poem was written for a home-work assignment at Calvary Bible School in response to the question: "Why did Jesus not stretch out his hand and heal everyone in Palestine?" Submitted by Brendon's teacher, Enos D. Stutzman.)*



## Going to Heaven?

One day a saintly old pastor was approached by a young man who thought he understood how the old man was preparing for heaven. He remarked to the old man, “Brother, I get it, you’re doing good works so you can go to heaven some day!”

“No,” the pastor responded quickly, “I’m going to heaven! That is why I do good works!”

There’s an important difference between what the old man and the young man said. In Ephesians 2:8-10, Paul explains how God looks at our need and how He has planned for us to obtain a valid hope of heaven. **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”** From that Scripture we note important truths:

**We are saved by grace.** From where does this grace come? It can only come from God, for we cannot achieve holiness and overcome the

power of sin in our members by trying harder or by “tugging on our bootstraps,” as it were.

**We must exercise faith.** When we reach out to God with a real sense of need, God gives the miracle of new birth and new life. We must let go of self-sufficient ideas about ourselves and claim God’s promises in His Word. Then God gives deliverance from sin’s tenacity and power.

**Saving faith is not of works.** It is important that we do not confuse “who does what” in salvation. It is an act of God when we agree with God in how He sees our need, then reach out to Jesus Christ, who loves to give us peace with God, victory over sin, and valid hope of heaven.

**Saving faith is a gift of God.** The new birth is not simply man reaching up. Saving faith works because when man reaches up Almighty God reaches down. He lifts the willing soul from “miry clay” and “sets his feet on a rock,” Jesus Christ. Our fitting response is “Joy unspeakable and full of glory!” (1 Peter 1:8)

**We are the work of our heavenly Father and His Son, Jesus Christ.**

Whatever is present in our lives that brings glory to God is the work of God through Jesus. This is much more than “self-chosen spirituality and humility” (from Luther’s German in Colossians 2:23).

**We are created to do good works.** God has always wanted His children to live upright lives. We are not meant to live the contradiction that says one thing while it lives another. Furthermore, our neighbors have a right to something other than shifty comments about God, or profanity, or loose morals, or shady humor, or lives tainted by tobacco, drugs and/or alcohol. But only being free from such hypocrisies, yet silent about the Lord, is not a good sign. Only when we openly give God the glory are we taking a clear, God-honoring stand.

**Good words and good works define the Christian’s life style.** Thinking persons have a right to ask, “What is the evidence that Christ lives within you?” If good words or good works are missing, there is one logical conclusion: Jesus has not found welcome within.

Paul, later in the Ephesian letter, explained some differences of a changed life when he was inspired to write: “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints...and are built on the foundation of the apostles and

prophets, Jesus Christ being the chief cornerstone” (from Eph. 2:19-20).

Peter, in Acts 8:13, 18-24, encountered a man who seemed to come to God on his own terms. We know him as Simon the Sorcerer. Even though he took first steps of belief, Simon did not continue in an honest quest to know and follow Jesus. He even offered money to buy spiritual power. His divided heart apparently made him think he could get God’s approval without meeting God’s conditions. When he was told that his repentance was insufficient, he walked hopelessly away.

So let’s not “get the cart before the horse.” Let us cooperate with God and Jesus who gives us peace that passes understanding (Phil. 4:7). Let us thank God for new life in Christ! Let us also depend on God to give us power to do good works. But even then, let’s not wait around for people to give us lots of congratulatory recognition.

God has created us unto good works, but these don’t earn heaven. Only when we come to God through repentance and faith in Christ, are we on the path to heaven. Hallelujah!

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With this issue we change Youth Editors. We thank Bro. Ernest Eby for his clear writing and his exceptional involvement of youth writers in the

10 years he has edited the Youth Messages column. By Ernest's request, we move this responsibility to other shoulders. The work of Youth Editor is now given to Bro. Gideon Yutzy, Hutchinson, KS. Gideon is 29 years old, and is married to Esther (Yoder). They have two young daughters. He teaches junior high grades at Pilgrim Christian Grade School. Bro. Gideon comes to this task as a person who also writes well and has the welfare of our youth at heart. May God bless him for his willingness to add this to his busy schedule.

We now add a new section on Christian education, an area of great challenge in our time. Bro. Gerald Miller, Guys Mills, PA, has been asked to develop this as a feature of special interest to those involved in Christian schools. Gerald is principal of the Christian school at Faith Builders Educational Programs. He

is 40 years old and is married to Kathy (Burkholder). They have five children, aged 9 to 16. We are glad to be able to add this feature to *Calvary Messenger* and appreciate having Bro. Gerald join the work.

A third new feature appears in this issue. Some time ago, bishop Bro. Tim Miller, 49, father of eight, living at McKenney, VA, expressed a concern that we are neglecting our faith heritage. Those who suffered and/or died for their faith are not always noted and remembered like they deserve. We now have Tim's consent that he will regularly write about an item of interest from history and what we might learn from these heroes of faith.

Let us pray for our brothers as they take up these new duties. **God's work done God's way rightly anticipates God's blessing.**

—PLM 

*Jesus is God spelling his name in a way  
that we can better understand Him.*

## For What You Get Out of It

Aaron Lapp, Kinzers PA

A lay man in one of our Beachy churches suggested that church leaders do what they do for what they get out of it. Do you suppose he was right?

Wouldn't it be shocking to hear our Lord say that inasmuch as you have preached to the great congregation with zeal and seeming conviction, you did it for what you hoped to get from it, or when you visited the sick or the widowed or the discouraged, you actually did it for what you got out of it; wouldn't that be an awful letdown?

What if when you left your wife and children to preach a week of revival meetings, you went for what you got out of it, even if it was five out of seven haystack suppers?

Or when you couldn't finish baling hay before you went to the monthly pastor's meeting, you went because of what you got out of it? It really was more fun to finish the baling when you got back from the meeting at 10:30, and you still got to bed before 1:00 a.m.!

Why is it considered okay to enjoy

our work and social responsibilities, but when it comes to pastoring and preaching, we shouldn't enjoy it, as if it should be a burden, a bother, or a wearisome duty that we do because we must?

Is the whole church enterprise doomed to censure because preachers are just doing their thing for what they get out of it—and laymen likewise? Is that why they teach Sunday School class, head up church fellowship dinners, and do the weekly cleaning at church?

Somehow it is okay to play volleyball for what we get out of it, but not to preach the Gospel. It is considered appropriate to take your family on a four-day vacation for what you get out of it, but not to be gone for four days to speak at a weekend conference on the Christian home. You might be doing it for what you get out of it.

"I would like to come to help with the semi-annual church house cleaning, but I *have to* pitch ball at the softball game this evening." *Have to?* Hardly. He really *wants to* pitch



again. Contrast this to the man who says he isn't able to go to the fire company supper because he *has to* preach on Sunday. *Has to?* Probably so. He really had wished a visiting minister would happen by to take his place. Why is it okay to want to be in the softball lineup and to swing a bat, but not to preach?

What happens when we *have to* preach, or *have to* make a hospital visit, or *have to* go to the monthly pastors' meeting, or *have to* go to a prayer meeting? The "*have to*" mentality can be a problem and indicate a deeper problem. The mind and body can go through the prescribed motions, while the soul really wishes to be elsewhere, doing its own pleasures. Is this somehow superior to wanting to do pastoral work, that of finding spiritual, God-honoring pleasure in the work of the Lord? Is it merely an ego trip to be called on to preach or teach Bible School for a week or two or three? God forbid!

Preaching is not in the category of fun. However, it is a spiritual pleasure that invigorates the soul. Discounting our calling to preach the Gospel can contribute toward subtracting Holy Spirit passion from our admonitions. The sermon that should move people toward God becomes merely a flat exhibition of weak oration which

contains cold facts untouched by the fire of the Holy Ghost. No one is moved.

Paul was accused by some of preaching because of what he got out of it. He said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel!" (1Cor. 9:16). (Have you noticed how sparingly the King James Version uses exclamation points? Well, here is one.) Having been commissioned or ordained to preach and not doing it is cause for censure from God. Sounds serious, and indeed it is. In this verse, Paul *quantifies* preaching—doing it or not doing it.

In the next verse, Paul *qualifies* preaching. He says, "For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me" (1 Cor. 9:7). Skipping out of preaching does not take away the charge from the Lord. The solemn charge still remains, with attendant accountability for the same.

Orators in Paul's day, especially among the Greeks, spoke loftily for pay. Some detractors "lowered the boom" on Paul, putting out reports that Paul was just like many others, speaking for what he got out of it. Paul confronted that accusation in

various ways in both letters to the Corinthians, even to say he would rather refuse needed remuneration from them so the accusations couldn't stick.

Jesus warned against being as the popular hypocrites. They gave alms, fasted, and prayed to be seen of men. They did it for what they got out of it. Jesus said, "They have their reward" (Matthew 6:2).

Peter said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" (Matthew 19:27). He seemed to think he hadn't gotten much out of walking around with Jesus for months on end.

Jesus spoke of the hireling (hired man) who is tending sheep for the pay, for what he gets out of it. When the wolf comes, the hireling runs away to save his own skin. He really doesn't care for the safety of the sheep. He is merely in this job for what he can get out of it. (John 10:15)

The hypocrites, the disciples before Pentecost, and the hireling had one thing in common—they were in it for their own selfish reasons. With their lips, they professed to be in it wholeheartedly, but their hearts were far from God.

God has promised reward for faithful labor. We understand this to be both in this life and in the life to come. Hopefully most of our pastors

seldom think of being in the work of the church for the sake of reward. It is not a frequent conscious thought. We simply must not exert physical energy for study, travel, and ministry participation for the sake of reward.

However, we must be realistic and note the element of expectation. Expectation is a key component of living. We expect people to keep appointments, a dinner invitation to have a meal prepared by the host, the janitor at church to have the doors unlocked and the church facilities in order. We expect the moderator to do his part, the song leader to be prepared on time, the devotional leader to have due preparation for his part. We expect the preacher to have a sermon prepared. Such expectations do have a place.

God also has a hand in all this. When responsibility is delegated, accountability follows. God gives spiritual gifts in addition to human endowment. It is possible to do our best and carry out any assignment to the glory of God. We can do it with joy, and not because we have to do it or for what we get out of it.

God also has an expectation related to His gifts to us. God expects development of His endowments to take place. Development means increase—increase in Bible knowledge, language, vocabulary,



sentence structure, and increase through observation and personal experience. Added to this is the increase of our world view in general and our Anabaptist view specifically, as it affects us as Mennonites or Amish.


The person who by contrast does service in the church or in publishing or in voluntary service or in missionary work for what he gets out of it, is known by God. Such a person is egocentric, (self-centered: viewing everything in relation to oneself). God has a way of weeding out such persons, for God is against the proud, but gives grace to the humble.

Our first generation Kenyan brothers seem different that North American Anabaptists. When asked to participate in the church service, they immediately accept without excuses. It does not seem to be a case of being carnally eager, rather spiritually willing. It is seen as doing the will of God. Many of us could learn from them—preachers included.

Bible humility is not exercised by one who refuses to participate in the

work of the church. The truly humble are those who are willing to share in the work, without a high opinion of themselves, or a condescending view toward one who is less experienced; or the opposite, of despising one who is more gifted.

The human tendency is to think too highly of oneself, or the opposite, to think too lowly of oneself. Biblical soberness and moderation needs to be joined to the idea of being even-tempered, having a willing mind to be personally involved, or to support others who are engaged in the work of the church. It means to lead out when called on to do so, and to joyfully support others in their calling.

**This Bottom Line** comes with a call for brotherly moderation. Let's not be too quick to criticize someone as doing God's work for what he gets out of it. Even if it seems obvious, it is better to give God some time to take care of it. And for ourselves, you and I could use these thoughts as an occasion to reflect on our own heart and life preparation, whether or not we indeed are doing our service all to the glory of God. 

*Counting your blessings adds to your joy.*

# Beautiful Brokenness

*Darlene Miller, Linn, MO*

Broken as bread to be served at Your table,  
Poured out as wine for Your goblet, O, Lord;  
Humble in service as beasts in the stable  
When Bethlehem's people no room would afford;  
Ground up as grain that is used for the baking,  
Crushed as the grapes that must give up the wine,  
Broken and poured out, my self all forsaking,  
Fully surrendered to Your will...not mine!

Beautiful brokenness, holy surrender...  
Lord, put your beauty where earth left a scar  
Beautiful brokenness, holy surrender...  
Lord, make me beautiful just as You are.

Pure as the gold that has once known the burning,  
Shining as silver that passed through the fire,  
Comely as vessels that lay in through the turning  
Till shaped by the Potter's hand, to His desire;  
Useful as dough that has been through the kneading,  
Risen in glory Your purpose to fill;  
Shining and comely because of Your leading  
When I surrender to Your perfect will.

Beautiful brokenness, holy surrender...  
Where once was darkness, Lord, please hang a star.  
Beautiful brokenness, holy surrender...  
Lord, make me beautiful just as You are



# He Came to Set the Captives Free

*Steven King, Harrison, AR*

When we think of slavery, we tend to think of the many African slaves that were enslaved in America, then were set free some 150 years ago. The truth is that although slavery is officially illegal in most places on earth, it is still rampant. While we have no way of knowing the exact numbers, what we do know is troubling.

Many children are used in the sex trade or forced labor. From what is known, only 1-2% are ever rescued. And yes, it is happening in the United States. It is easy to feel overwhelmed by these facts and to think there is nothing we can do. But, if prayer is what God's Word says it is, then great things can be accomplished through this alone. In addition to prayer, we can support organizations like [www.love146.org](http://www.love146.org) and [www.a21.org](http://www.a21.org). They are actively rescuing and/or rehabilitating these unfortunate ones. These websites can also be helpful to understand what is happening. We can spend too much time thinking about these evil things, but I think our tendency is to avoid these uncomfortable realities to the point of failing to be effective as the

body of Christ on earth. Probably just as troubling is a similar subject closer to home. That is of sexual abuse in Christian and, more specifically, conservative Anabaptist homes.

While I don't know the details of the stories, a pastoral leader of a service unit told me that about half of the youth coming to them, have voluntarily revealed that they have experienced some form of sexual abuse from someone they should have been able to trust. About an equal number of young men and women have opened up about this. I don't know if this VS unit attracts a higher percentage of hurting young people because of its geographical location or not. However, any such abuse is too much.

I'm not writing this to condemn those at fault, because we all have plenty of garbage we need Jesus to take care of. I also do not want to make us all suspicious of each other. What I do hope to do is to somehow give both the abuser and the abused the courage to open up and get help. Though exposing our problems and our pain is difficult, it is a price worth paying.

This problem requires a lot of

sensitivity in how it is exposed. While the abuser needs the freedom to come clean, the victim may feel quite uncomfortable for everyone to know what he or she has been through. We need to genuinely care for both parties and remember that being gossiped about is something none of us likes. If someone knows of a situation where abuse has occurred or is occurring it must be brought to the attention of people that can help, and be dealt with in the most redemptive way possible. The damage that occurs to a victim of sexual abuse is profound. We need to do our best to follow the Word and the Holy Spirit in each situation.

Now, for the big question: Why do slavery and abuse occur, especially in Christian circles? I believe the answer is simple. *To the extent that we do not understand or accept our Father's love for us, to that extent we feel entitled to gratify our fleshly desires, no matter what the cost is to others.* This may sound too simplistic, but I believe that within our Father's love are the answers to all of mankind's problems.

1 John speaks a lot about the love of God and the resulting love we have for others when we are born of God. Chapter 4:16-21 is loaded with teaching to help us understand love. My understanding of these verses is basically that knowing and believing

His love actually plants us into Him and Him into us. This removes our fear of judgment because it transforms us into lovers of God and man ("...as He is, so are we in this world"). To the degree that we believe His love is the degree to which we no longer fear judgment (v.18 "he who fears is not made perfect in love"). The proof of our trust in our Father's love is a genuine love in our hearts that expresses itself in a life of loving deeds.


Maybe this rest in His love is what was lost when Adam and Eve disobeyed Him in Eden. They felt the need to hide for fear and shame. I think what they felt then may be the same thing that makes us vulnerable to the temptations Satan throws at us now. If he can keep us from really believing in our hearts that we are restored to our Father's house, he can keep us living as fearful, powerless slaves to our sin and shame. Because we are not established in our Father's love, we do things that are not loving and are destructive to those we should be protecting. This further compounds the fear and shame the victim lives with and must overcome. When these things are done by a father or someone else who should be trustworthy, trusting their Heavenly Father's love can be even harder than normal.

It is the responsibility of the body of Christ on earth to represent Him to our children and to the world. Setting those in captivity free is what He came for, and this must be our goal, as well.

I'm not sure if I've said enough or too much, or if my understanding of these Scriptures is all correct, but I hope and pray that someone will

be helped by what I'm sharing here. May our Comforter guide us into all truth, for the Truth will set us free.

I will end with a thought I've adapted from something I heard some time ago: *It's easy to get focused on the sin problem, but what if it's not so much a sin problem as a deep love deficit?*

The Father's best to all of you! 

## Alone with God

*Kendra Kauffman, Age 15, Abbeville, SC*

As dark of night begins to fade,  
It's time to rise and start the day.  
The air is silent, the world is still,  
Just you and God, and dawn tranquil.

Alone with God you read His Word;  
He speaks, though silent, still He's heard.  
Morning sunlight fills the land;  
Peace fills your heart, God takes your hand.

The beauty takes your breath away,  
God's love has once more warmed your day.  
Assurance dances like sun on the ground;  
Your faith is strong; your anchor sound.

Creation begins its morning praise,  
The birds and flowers their voices raise.  
A father, a child, a moment sweet,  
Another day with courage meet.

*(Submitted by Robert Stoll,  
Abbeville, SC.)*



# Betrayal

*Mrs. Benjamin Geiser, Caneyville, KY*

My own familiar friend has raised his hand and done me ill,  
I trusted in my friend to always stand beside me,  
Will I ever find a truer friend  
on whom I fully can depend?

I trusted in my strength: the best I am or know to be,  
I trained and cherished it. This scheming lamb has wounded me.  
What of myself can I believe  
if every virtue can deceive?

My righteousness becomes a filthy rag the day I claim  
It as my own and proudly drag the flag of Jesus' name  
Through slough of self, that murky mire.  
My strength can lift my strength no higher.

Wise prudence may bare fangs of anxious fear, or love turn to lust,  
Or patience yield to sloth while demons cheer my misplaced trust.  
Fig leaves and skin I wear within  
conceal nor conquer native sin.

For thirty shekels' worth of men's applause, my nearest friend  
Has kissed me, breaking faith with grace and laws: I sin, and sinned.  
Redeem me from my chosen grave.

*(Reprinted with permission, from Plain Things, Vol. 3, No. 3, May/June, 2015.  
Mailing address: 1000 Choncie Lee Road, Caneyville, KY 42721.)*





## marriages

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

### **Becher-Rich**

Bro. Keaton, son of Stan and Tammy Becher, Berne, IN, and Sis. Samantha, daughter of Greg and Denise Rich, Leitchfield, KY, on March 27, 2015, at McGrew Baptist Church for Cedar Springs Amish Mennonite Church, by Jim Yoder.

### **Hochstetler-Miller**

Bro. Carl, son of Jake and Inez Hochstetler, Middlebury, IN, and Sis. Kristen, daughter of Dean and Joyce Miller, Middlebury, IN, at Fairhaven A.M. Church for Woodlawn Church on Oct. 18, 2014, by Dean Miller.

### **Lehman-Stoltzfus**

Bro. Jaran, son of John and Susan Lehman, Jonestown, PA, and Sis. Leanna, daughter of Johnny and Nolita Stoltzfus, Concord, AR, at Floral Baptist Church for Shady Lawn Church on March 28, 2015, by Carl Gingerich.

### **Miller-Miller**

Bro. Randall, son of Jerry and Sarah Miller, Partridge, KS, and Sis. Rachel, daughter of John and Freida Miller, Hutchinson, KS, on May 2, 2015, at First Presbyterian for Center A.M. Church, by David M. Yoder.

### **Nisly-Goertzen**

Bro. Luke, of Oswego, KS, son of Sam and Brenda Nisly, and Sis. Lydia, daughter of Gordon and Emily Goertzen, Canby, OR, at Hopewell Mennonite Church on May 16, 2015, by Stan Nisly.

### **Wagler-Eash**

Bro. Steven, son of Philip and the late Rose Ella Wagler, Partridge, KS, and Sis. Sharon, daughter of Marvin and Dorothy Eash, Hutchinson, KS, at Cedar Crest A.M. Church, on May 30, 2015, by Lee Nisly.

### **Weaver-Graber**

Bro. Philip, son of Thomas and Elaine Weaver, Greensburg, KY, and Sis. Marsha, daughter of Dave and Mary Jane Graber, Greensburg, KY, at First Baptist Church for Summersville Mennonite Church on Jan. 29, 2015, by James Hershberger.

### **Yoder-Yoder**

Bro. Justin, son of Kevin and Malinda Yoder, Whiteville, TN, and Sis. Katie, daughter of Raymond and Mattie Yoder, Hartselle, AL, on May 16, 2015, at Somerville Church of Christ for Whiteville Mennonite Church, by Kevin Yoder.



## cradle roll

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

**Bender**, Lewis, Jr., and Mary Lois (Wengerd), Henry, TN, second child and son, Jonas Andrew, April 23, 2015.

**Bontrager**, James and Virginia (Schlabach), Goshen, IN, second child, first daughter, Claire Noelle, Dec. 16, 2014.

**Coblentz**, Jonathan and Sara (Wagler), Valley Falls, KS, fourth child, third son, Jared Lester, April 19, 2015.

**Fehr**, Jason and Janelle (Yoder), Cross Hill, SC, second child, first son, Jaxon Wade, April 13, 2015.

**Gerber**, Brian and Emma (King), Brunner, ON, fourth child and daughter, Tracy Lynn, May 5, 2015.

**Helmuth**, Lyndon and Kelly (Overholt), Whiteville, TN, second child and son, Bronson Hunter, April 24, 2015.

**Helmuth**, Nevin and Tina (Wengard), Whiteville, TN, second child and son, Karson Patrick, April 24, 2015.

**Helmuth**, Tyson and Treva (Herschberger), Arthur, IL, third child, second son, Lucas Andrew, April 3, 2015.

**Hostetler**, James and Maria (Beachy), Goshen, IN, third child, first daughter, Kiersten Sequoia, Dec. 24, 2014.

*Correction for May, 2015:* Lonnie and Shannon Kauffman's son is named Lincoln Scott.

**Kurtz**, Michael and Elizabeth (Brubaker), Henderson, NY, sixth child, third daughter, Michelle Jewel, Feb. 2, 2015.

**Lehman**, Christopher and Shari (Stoltzfus), Woodward, PA, second child and daughter, Charlotte Belle, March 28, 2015.

**Lehman**, John and Hannah (Stoll), Owenton, KY, sixth child, third daughter, Melody Ann, April 14, 2015.

**Lengacher**, Marcus and Glenda (Coblentz), Greensburg, KY, fourth child, second daughter, McKenzie Joy, Feb. 11, 2015.

**Martin**, Abner and Luella (Martin), Wellesley, ON, sixth child, first son, Jeremy, April 19, 2015.

**Martin**, David and Beth (Sommers), Sugarcreek, OH, third child, second daughter, Janelle Nevaeh, March 28, 2015.

**Mast**, Nathaniel and Marylou (Jantzi), Milverton, ON, first child and daughter, Alexis Raine, May 18, 2015.

**Miller**, Bill and Jolene (Farmwald), Clarkson, KY, fourth child, third son, Shawn Matthias, April 1, 2015.

**Miller**, Norman and Sharon (Troyer), Crossville, TN, first child and daughter, Brooklyn Elizabeth, born and received for adoption, Nov. 8, 2014.

**Nisly**, Matthew and Andrea (Mast), Hutchinson, KS, second child and son, Micaiah Javier, May 3, 2015.

**Overholt**, Jamison and Jessica (Yoder), Whiteville, TN, second child, first son, Tyler Devon, May 8, 2015.

**Correction: Ropp**, David and Arlene (Yoder), Blyth, Ontario, (Currently serving in Ukraine) third child, second son, Kylan Andre, March 9, 2015.

**Schmucker**, Abner and Angela (Nisly), Partridge, KS, eighth child, second daughter, Meredith Hope, May 28, 2015.

**Schrock**, Tim and Karen (Weaver), Henry, TN, first child and son, Wynston LaRay, May 17, 2015.

**Stutzman**, Matt and Mindy (Yoder), Bloomfield, MO, first child and daughter, Lynette Rose, May 3, 2015.

**Swartzentruber**, Joshua and Krista (Yoder), Accident, MD, first child and son, Caden Grant, April 24, 2015.

**Troyer**, Samuel and Charissa (Stoltzfus), Plain City, OH, first child and daughter, Sophia Nevaeh, March 9, 2015.

**Wagler**, Gerald and Esther (Stoltzfus), Washington, IN, third child, second daughter, Evangeline Grace, April 9, 2015.


**Wagler**, Lamar and Amy (Miller), Meriden, KS, first child and son, Jamison Tyrell, April 7, 2015.

**Wenger**, Nick and Wanita (Martin), Greensburg, KY, fifth child, second daughter, Allison Jean, March 10, 2015.

**Yoder**, Jesse and Teresa (Yoder), Owenton, KY, fourth child, third son, David Paul, April 24, 2015.

**Yoder**, Julius and Verna (Swartz), Auburn, KY, fifth child, third son, Julius Jarren, April 25, 2015.

**Yoder**, Lamar Ray and Lorene (Yoder), Colon, MI, third child, second daughter, Brenda Rose, Aug. 5, 2014.

**Yoder**, Larry and Cindy (Otto), Arcola, IL, first child and daughter, Brooke Diane, May 1, 2015. 




## ordinations

*May the grace of God be upon our brothers as they minister faithfully. Let us pray for them.*

**Bro. Marcus Beiler**, (wife Joanna, nee Kurtz), 35, was ordained as deacon at Mine Road Amish Mennonite Church, Kinzers, PA, April 26, 2015. Preordination messages were given by Philip Beachy, Millersburg, OH. The charge was given by Alvin Stoltzfus, assisted by John U. Lapp and Daniel Lapp. Sharing the lot were Elvin Stoltzfus and Larry Beiler.

**Bro. Wayne Nisly**, (wife Sharon, nee Brenneman), 43, was ordained as

bishop on May 3, 2015 at Emmanuel Mennonite Church, Hartselle, AL. Preordination messages were given by Perry Miller, of Good Spring, TN. The charge was given by Perry Troyer, assisted by Perry Miller and Eli Kauffman. Linfred Kauffman was also in the lot.

**Bro. Millard L. Yoder**, (wife Carolyn, nee Yoder), 31, was ordained as minister at Light of Hope Christian Fellowship, Wytheville, VA, on Feb. 8, 2015. Preordination messages were brought by Ralph Miller, Fincastle, VA. The charge was given by John Beiler, assisted by Ivan Beachy and Bennie Byler. Phineas Kauffman and Mahlon Stoltzfus were also in the lot. 

## obituaries

**Almada**, Nemecia, 85, of Colonia Luz y Esperanza, Paraguay, South America, died April 3, 2015, from complications after suffering a stroke. She was born Feb. 20, 1930, in Paraguay, daughter of the late Juan Angel and Mercedes Almada.

She received Christ as her personal Savior as an adult and was a faithful member of Luz y Esperanza Mennonite Church.

She was a single mother. Five sons survive: Carlos (Eulalia) Almada; Alejandro (Maria Aurora) Gunez; Alicio (Fany) Almada; Julian (Miguela) Almada; and Lucio (Sheryl) Almada, all

of Paraguay; 34 grandchildren, and 11 great grandchildren.

She was preceded in death by two brothers, three sisters, an infant son, and a niece, Ramona (Almada) Benitez, whom she raised.

The funeral was held on April 4, with Samuel Bontrager, Steven Eichorn, and Mario Quevedo serving. Burial was in the Luz y Esperanza Church cemetery.

**Hershberger**, Sarah, 95, of Staunton, VA, died May 1, 2015. She was born July 25, 1919, daughter of the late Elmer and Mary Stutzman.

She was a member of Mt. Zion Amish

Mennonite Church, Stuarts Draft, VA. The Hershbergers founded the Cheese Shop in the early 1970s.

On November 23, 1939, she was married to Dan E. Hershberger. He died in 1988. God blessed their union with 14 children, of whom six preceded her in death: Atlee, married to the late Orpha Kinsinger; Amanda, married to Caleb Glick; Ada; Rebecca; and Sarah, married to Jerry Yoder; and Mark.

Surviving are four daughters and four sons: Mary (Vernon) Troyer; Paul (Barbara) Hershberger; Jake (the late Barbara Ellen) Hershberger; Ben (Salina) Hershberger; Clara (Titus) Glick; Miriam (David) Schrock; Rachel (Andy) Yoder; and Jesse (Mary Ellen) Hershberger. Also surviving are 240 grandchildren, 66 great grandchildren and 20 great great grandchildren.

We are blessed with a legacy of cheerfulness and trust in God despite many difficulties in her life.

The funeral was held on May 3, at Pilgrim Christian Fellowship, with grandsons officiating. Burial was in the Mt. Zion Church cemetery.

**Yoder, Henry, 77**, died at his home surrounded by his family on Nov. 16, 2014. He was born Jan. 13, 1937, at Hutchinson, KS, to the late Menno and Elizabeth (Nisly) Yoder.

Henry loved his Lord and Savior and

was a charter member of Woodlawn Amish Mennonite Church. He served two years in voluntary service at Hillcrest Home in Harrison, AR. He was a dairy farmer for 39 years, then in 1989, he purchased Clinton Center Feed Mill and was active in the family business until retirement two years ago. He loved helping his wife in gardening. He was an avid reader and his grandchildren were the joy of his life. He faced eight major illnesses over the last nine years of his life, but always maintained a positive spirit.

On March 29, 1959, he was married to Edna Mae Yoder in Goshen. She survives. Also surviving are two daughters, Elaine Yoder, Partridge, KS; and Denise (Phil) Bontrager, Goshen, IN; two sons, Gerald (Rebecca) Yoder and Wilbur (Kaylene) Yoder, both of Goshen; 11 grandchildren, one great grandchild, two sisters, Mary Ellen (Eldon) Bontrager, Arlington, KS; and Clara Mae (Melvin) Nisly, Hutchinson, KS; two brothers, Emery (Faye) Yoder and Edwin (Clara) Yoder, both of Harrisonburg, VA; and sister-in-law, Amy Yoder, Goshen.

He was preceded in death by a daughter, Jana; a brother, Glenn; and an infant sister, Katie Viola.

The funeral was held on Nov. 20, with Arlen Bontrager and Dean Miller serving. Steve Miller conducted the committal at the Woodlawn Cemetery.



*Be humble or stumble.*

John Montgomery is the editor of our local daily newspaper, *The Hutchinson News*. He is an able writer who addresses a wide variety of issues. His political/philosophical views are generally more liberal than conservative. But to his credit, he does use columnists who are clearly conservative. He is also generous in what he is willing to use in the reader response section.

Recently five Hutchinson High School students were taken into custody for making threats for a mass shooting at the school. They messaged each other on Facebook about this attack. The editor says, "What we find on Facebook reflects more of the rest of our culture. We keep hoping that system will shun obscenity, profanity and violence, but it never does." These comments are gleaned from news reports and an editorial.

The following paragraph is excerpted from the editorial: "A generation ago parents may have put time limits on television because we knew that too much television was not healthy. Such boundaries for children and teenagers seem mostly to have vanished as a time when they should apply not only to TV but also

to video games and social media. We as a society should do a better job of setting standards and boundaries for our youth."

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Raul Castro has replaced his brother Fidel as president of Cuba. He seems to be charting a different course than the heavy-handed, anti-religious leadership of his older brother. He expresses appreciation for Pope Francis. He says, "I am from the Cuban Communist Party that doesn't allow (religious) believers, but now we are allowing it, it's an important step." He also said, "If the Pope continues this way, I will go back to praying and go back to church, and I am not joking." (UP/*The Hutchinson News*, 5-11-15).

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The cloud of witnesses mentioned in Hebrews 12 were truly heroes of faith and faithfulness. They were also human beings whose failures were sometimes evident. Is it not true that their attitude toward God and response to their failures is what is really important? Both Old and New Testaments provide many examples of faithfulness and failure.

More recent history includes notable characters who took a stand



for our Lord and His Word at the peril of their very lives. Conrad Grebel, Felix Manz, and Michael Sattler stood for truth in a way that benefits us nearly 500 years later.

Nearly a decade later a Catholic priest named Menno Simons was converted and became an Anabaptist Christian. These men of steadfast faith and many others we believe are now also numbered with the great cloud of witnesses. A sincere Christian person can be very useful and influential even though he is human and fallible.

When the Apostle Paul appeals to others to follow him as he follows Christ, he is recognizing his humanity. Recently when I was told that Menno Simons had some leniency toward an “innocent party” for re-marriage after divorce, I was reminded that he was human too. I have not personally researched this, Of course, we have ready access to a higher authority than Menno Simons. However gifted and influential any person is and how much we may think of such a teacher, he is still human. It would be wrong to knowingly follow teaching that is contrary to the Holy Word, regardless of how the Author and Finisher of our faith, who was tempted in all points as we are, yet without sin, taught us. Bowed knees

and confessing tongues will finally acknowledge His supremacy and authority. He alone is worthy of our unconditional loyalty. Such loyalty can be lived out in a body of like-minded believers.



Egg production in this country has moved from small flocks on many farms to very large “egg factories.” A classic example is Dakota Layers located in eastern South Dakota, whose 1.3 million birds were producing more than 90,000 eggs per day. This is nearly half of the state’s total production. Most of these eggs were shipped to California.

A May 15 news report says that examination of dead birds by a state university laboratory has confirmed the presence of the highly pathogenic HS Avian Influenza Virus at Dakota Layers. It is assumed that these birds will all need to be destroyed. The article says that this would bring the number of chickens and turkeys to more than 33 million that have already succumbed to the same fate. Most of this occurred in Minnesota and Iowa. So far it is not known how this deadly virus is spread.

It seems that small flocks are not affected by this virus. In our area there seems to be an increasing interest in having a small flock of

layers to provide fresh eggs for family use. There seems to be a ready demand for any surplus eggs from these small family flocks at farmer's markets.



Steven and Renee Robinson proposed a month-long family fast from screens. At first their three sons panicked, but boredom gave way to creativity. Children with unregulated access to TV have been linked to higher incidence of obesity, poor sleep habits, and declining social and academic performance.

This initial fact has led to regulation of many technological hand-helds that are attractive to growing children. Mom Robinson is quoted as follows: "I want to talk when we are out to eat. I want to listen to your questions. If you are always distracted with electronics, I might miss those moments. When I tell you no to devices I'm giving you a gift of relationship. True human connection." (*World*, 2-21-15).



Donald B. Kraybill is retiring from a long teaching career at Elizabethtown College. His more than two dozen books include *The Forgiving Amish of Nickel Mines, PA* and *The Riddle of Amish Culture*. Question: How do the Amish flourish in the middle of modernity? He says the Amish

negotiate with modernity. They adapt. They compromise. They tinker with new technologies. "They 'Amishize' things. But the Amish are not undisciplined accommodators and adapters. They are careful to safeguard their core values. What outsiders perceive as a lack of freedom, the Amish see as liberation from technology's demands and stresses."

Kraybill's retirement was celebrated on April 19. The attendees included Amish friend, Ben Riehl. He thanked Kraybill for his sensitive portrayal of a peculiar people to America's public. Riehl said, "It must have been a challenge to interpret people who do not want attention. The fact that you have a lot of Amish friends speaks well of your effort.... We trust in you."

In a lighter vein, Riehl thanked Kraybill for not trying to make him a Mennonite or a Democrat. (*Mennonite World Review*, 5-25-15).

—DLM



The United States government is designed with three branches in effort to ensure that there is some diversity of power: the Executive Branch, the Legislative Branch, and the Judicial Branch. The head of the Executive Branch is the President. The Legislative Branch is comprised of elected persons who are primarily

tasked with making laws. It is within the Judicial Branch that the courts deliberate and interpret laws.

With that backdrop, I was interested in a recent statistic that pointed out that there are currently 37 states that have legalized same-gender marriage. Of those, 12 states have legalized this through laws passed by the legislature and one state by voters at the ballot box. However, in the other 24 states this deviant practice was legalized by the courts, which are part of the Judicial Branch of the government.

We, who are citizens of the Heavenly Kingdom, do well to abstain from involvement with the affairs of government. However, as a resident alien living on planet earth and the USA specifically, I am disappointed about this disproportionate shift of laws and policy away from voters and elected officials. Prayer and communion with our Heavenly Father are appropriate ways for us to respond. The God-honoring perspective that we are “strangers and pilgrims,” and look forward to the time when our citizenship and residence will both be in heaven, is both gained and cultivated through Scripture and prayer.



Last fall Brother Marvin Kauffman

had weekend meetings in our congregation. He reminded us of some very important things regarding the concept of adoption. Adoption is such a thoroughly Christian concept! Our assimilation into God’s family is referred to in Scripture as adoption. There are a few comments and observations I’d like to make about adoption. Some of them I will probably make in future columns of Observations.

There were 12 children in our parental home. Many times when I mention that two of those children joined our family by adoption, I am met with a question about how they “turned out.” While most people are genuinely interested and not in the least bit mean-spirited, the fact that this question comes up only after adoption is mentioned, hints at lowered expectations for adopted persons. These expectations can be expressed by simply expecting failure or making “special allowances” to meet “special needs.” One dear brother who was adopted told me once that those expectations are such that in moments of weakness and frustration he felt a pull to live out those lowered expectations. The expectations we place on others are often felt whether or not they are voiced and they have powerful ability to shape others’ choices.

It is true that those of us who have been adopted have issues to work through. So do the rest of us. Regardless of what those issues are, we all have the opportunity to make choices that are God-honoring and demonstrate faithfulness. I do not wish to minimize anybody's struggles. However, isn't it possible that when we strive to empathize with and meet the "special" needs of adoptive children that we wind up reinforcing differences more than what we all have in common?

Reinforcing differences tends to foster alienation rather than integration.

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When someone hears that we live in Kansas, many people quickly express relief that they don't live in "tornado alley." Recent earthquakes in Asia, floods in the south (primarily in Texas and Oklahoma), and ongoing drought in California remind us that we are all susceptible to weather regardless of where we live.

—RJM 

**School Matters**

# Conservative Anabaptist School Board Institute

*Gerald Miller, Guys Mills, PA*

**A**s representatives of the church, the school board is critical to the success of a Christian school. School board members carry out the vision for the church through the education of its children. Board members carry the weight of creating the infrastructure of the school. Board members oversee the people that will influence young lives. Board members ensure that adequate facilities are maintained. Board members make decisions regarding the curriculum that shapes the lives of children.

Yes, serving on the school board is hard work, but a very important work that has long-term implications for the future of the church. It takes significant time, energy, and passion to contribute as a board member. Consider with me also the fact that our school board members are men with many church and family commitments. Many board members (especially those newly elected) often struggle with knowing what their role includes and how to do the work of the school board well. For many years men who were highly involved

in their schools have wished for a resource for school boards.

After a number of attempts to stir interest, Brother Jonas Sauder of the River Brethren group came to the Beachy ministers' meetings in 2006 with a proposal. Jonas was looking for a church group who could give oversight and direction for a two-day seminar designed specifically for school board members. The Beachy ministers in attendance approved this venture and directed the Calvary Publications board to oversee the event. Thus the Conservative Anabaptist School Board Institute (CASBI) was born.

The Calvary Publications board put in place a committee from various conservative Anabaptist groups to plan and carry out the institute, with Jonas Sauder as the chairman of the committee. Since its inception, CASBI has been graciously hosted by various communities who have stepped forward and offered to assist the vision in this way:

- Antrim, OH – 2007
- Sugarcreek, OH – 2008
- Chambersburg, PA -2009
- Aroda, VA – 2010
- Odon, IN – 2011
- Sugarcreek, OH – 2012
- Belleville, PA – 2013
- Goshen, IN – 2014
- Wytheville, VA – 2015

The current committee includes Allen Beiler, (Beachy constituency), Edwin Eby (term ended, Pilgrim); Lee Lehman (Cumberland Valley); Mark Miller (Beachy); and Jonas Sauder (River Brethren). This committee gathers each year to plan two days of general sessions, sectional topics, panel discussions, and informal times of networking with other board members.

Anywhere from 175 to 200 school board members and principals attend CASBI each year. Last year, 45 schools were represented from 13 states and one province. Typically, around 35% of attendees are from the Beachy constituency.

Here are some topics from last year's program:

- Cultivating Anabaptist values in an increasingly hostile world
- Effective board communication with the use of technology
- Interviewing prospective teachers
- Why teach English?
- Practical procedures for board meetings
- From vision to reality

The cost of printing and mailing brochures, food, and other expenses to the hosting community is about \$6,000 each year. The cost of CASBI is supported by free-will offerings of attendees. In addition, each hosting

community has graciously offered to absorb hidden costs. The committee deeply appreciates the sacrifices of these hosting communities.


Increasingly, there are schools in which board policy dictates that those who serve on the school board should attend CASBI. They have found it to be a great blessing as they attend. Their interaction with other school boards gives opportunities beyond CASBI. Many school boards talk about the value of the board (along with the school principal) traveling together for a common purpose. This travel time provides quality time together in building the team, discussing issues facing the board, and casting vision for the school. Board members have mentioned how rare it is for them to focus solely on the school for an extended period of time. By investing this kind of energy, it typically means

a strengthened school.

Attendees have made comments like, “I deeply appreciate the emphasis of this meeting. It was very practical and balanced. I’m blessed with the new and old ideas that have been floated. God bless you richly!” or this comment, “I enjoy the freedom of sharing how I feel at these meetings. Even the hard questions are tackled.”

Many schools have found it a great blessing to have a resource for our schools from within the conservative Anabaptist community. Mark your calendars, the next CASBI is scheduled for March 4 and 5, 2016.

Next month, I want to introduce the Education Committee.

*(To be placed on the email list for announcements regarding CASBI, or to sign up for a hard copy of upcoming CASBI events, please email your contact information to [info.casbi@gmail.com](mailto:info.casbi@gmail.com) with your request.)* 

***We cannot expect children to listen to our advice while they ignore our example.***



## Tested By Fire

Tim Miller, McKenney, VA

### Fije and Eelken (part one)

In 1549, about three weeks before Easter, two beloved men named Fije and Eelken, were apprehended at Boorn, in West Friesland (an area in Northwestern Holland). They were brought before the lords, where they boldly confessed their faith in Christ.

After interrogation, the lords said, “We have now written down all the articles concerning which we have interrogated you on this occasion; if there is anything of which you repent, we will gladly strike it out!”

Answer: “Do you think I should deny God?” Eelken and Fije were both sentenced and brought together; they embraced each other, yea, kissed one another’s hands and feet with great love, so that all that saw and heard it were astonished. The beadles and servants ran to the lords and said, “Never men loved one another as do these.” Eelken said to Fije, “Dear brother, do not take it amiss that you have been brought into suffering through me.”

Fije answered, “Dear brother, do

not think so, for it is the power of God.” Their execution was deferred till the third day after the sentence was passed. Eelken was first executed with the sword. (*Martyrs Mirror*, page 484).

### Arm Yourselves Likewise

(1 Peter 4:1)

The love of these brethren for each other was a powerful testimony of their faith in Christ. “By this shall all men know that ye are my disciples, if ye have love one to another;” and “Greater love hath no man than this, that a man lay down his life for his friends.” Self-centered and self-focused relationships are the normal experience of relationships for most people. As observers saw the steadfast, unfeigned love of these two men, they were forced to acknowledge that there was something supernatural and holy about this kind of love. When one man is sentenced to death only because of his association with another, and accepts this sentence while maintaining deep, sincere love for that brother, God is present in his life.

Under normal circumstances, law enforcement officials count

on an individual's commitment to self-preservation to lead to a betrayal of others they may want to indict. That did not happen here, far from it. Their love for each other seemed strengthened and energized by the fact that they were sentenced to die together. Fije's faith in his sovereign God filled him with love for his brother

that superseded any bitterness or blame for his situation and the fear of imminent death. Maybe the greater love is demonstrated not just in dying *for* our brother, but in dying *with* him.

1 Peter 1:7, **“That the trial of your faith might be found to praise and honor and glory at the appearing of Jesus Christ.”**



## Thanks, Mom

*Betty Ann Landis, Liverpool, PA*

**A**lthough I was a bit scrawny, red and wrinkled when I arrived in this world, you and Daddy did not seem to notice. Your arms of love gave me a sense of being loved and cherished from the very beginning. Your living expenses increased, you got out of bed at 2 AM for feedings, adapted your schedules to accommodate my needs and yet did not make me feel like a “bother” to you. Thanks, Mom!

As I grew and learned, you wiped up my spills and rejoiced in every small accomplishment. You taught me the Word of God, to tie my shoe, to take turns, say “Please” and “Thank you.” When I shined the shoes or swept the front

porch, you rewarded with words of praise. Sometimes after a late night at Grandpa's house, I would pretend to fall asleep on the back seat of the car, hoping to be carried in to my bed. And sometimes you did even though you were not fooled by my pretense. You expected prompt obedience and administered due consequences. Your boundaries helped me feel secure and protected because I knew you wanted the best for me. You taught the value of a good work ethic, forgiveness, honesty, contentment, and loving service. Thanks, Mom!

During my school years you and Daddy made many sacrifices that I might have a Christian education. You made it possible for me to

have a good night of sleep, clean clothes, and a nutritious breakfast at the beginning of every school day. Besides, you took time alone with me for Bible reading and prayer before I boarded the little old school bus. Even though I was not at the top of my class, you encouraged me to do my best. You listened to my childish woes, yet always gave the teacher the benefit of the doubt. Thanks, Mom!

You rejoiced when I received Christ as my Savior! Your example of loyalty, service, and involvement in the church has been an inspiration to me throughout life. As I grew into adolescence you taught many skills that I would need in future years, like cooking, sewing, gardening, and more. When I sought for independence, you gave just enough freedom to protect me from myself. Even though I would not always admit it then, I was glad to be your child. Through the turbulent years, you watched, waited, and prayed for

me. Thanks, Mom!

When I joined hands with “my one and only” you gave approval and accepted “my love” as one of the family. You were delighted when the grandchildren came into your life. Your house was not a showcase where children were made to feel unwelcome. The grandchildren were blessed with a loving grandma who played with them and prayed for them. We knew no gift could ever repay all you did for your family. Thanks, Mom!

We looked forward to having you with us for many years, but the Father called you Home to Himself so soon. Heaven is so much dearer because of your presence. I look forward to meeting you on that glad shore and will say, “Thanks, Mom, for showing me the way.”

*(From The Mid-Atlantic Informer, May, 2015. Used by permission.)*



***Teach your heart to give sympathy  
and your hand to give help***

## Pastors' Meeting in Vinnitsa, Ukraine

*Bruce Jantzi, Chernovtsi, Ukraine*

*Serving with Master's International Missions*

The Central Evangelical Church in Vinnitsa held an oblast-wide ministers' meeting for 150 of their church leaders earlier this year. The theme of the day-long conference was "Social Ministry of the Church." Through their connections with Nathan Miller of Christian Aid Ministries (CAM), they invited all of us Mennonite pastors serving with Master's International Ministries (MIM) to attend their conference.

Probably the influx of refugee families from the war-ravaged eastern oblasts inspired the theme of this conference. To date, 65 refugee families are being cared for by this church group in Vinnitsa Oblast.

Three of us from the Mennonite Church had messages at this conference. I had a combined message and slide presentation of The History of Anabaptism, especially how it relates to Mennonites coming to Ukraine. Nathan Miller gave an interesting presentation about The Social Ministry of Christian Aid Ministries (CAM) in Ukraine

and in the world. Daniel Smucker gave a message entitled, "The Last Time," in which he attempted to answer the following two questions: "What spiritually positive things are happening in Ukraine because of the war?" and "What should the Evangelical Church of Ukraine be doing now?"

My son, Michael, representing Grace Press, had a well-laden book table set up at the front of the auditorium. Harold Weaver and Dwight Derstine from Grace Press in Pennsylvania, who were visiting in Ukraine for a number of days, were also present at this conference. After the noon meal, the church leaders were allowed to take one book per title. Well, the table was cleaned off in five minutes! If there is such a hunger for godly literature among the 150 church leaders, how many others stand behind each pastor who also want to read these books?

This conference represented only one of Ukraine's 26 oblasts. Obviously, there is still a great need for distribution of our sound biblical

literature in Ukraine. One of the guest speakers was a pastor from the separatist-occupied territory in the eastern Ukraine. He was not allowed to cross through the separatist-controlled border, but had to drive out through Russia and enter Ukraine at a point further north. He explained the ministry of their little church in helping their needy neighbors. He said many people have nothing, just nothing! Their church started a soup kitchen, but have very little to feed the hungry people. In one of his points he told about three little children who come every day for a bowl of soup. They wonder who cares for these children, because they do not see any accompanying parents or grandparents.

The youth of the hosting church had collected 7,000 greeven (\$318) for this pastor to take back for the needy in Eastern Ukraine. At the meeting an offering was lifted in which 13,000 greeven and some foreign currency was collected for this desperate need. As you can imagine, the pastor from the east was weeping when he was handed these two thick stacks of bills. In this pastor's prayer of thanksgiving to the Lord, he asked for wisdom to know how to use and best distribute these funds.

In one of the testimonies regarding social ministries, a pastor explained that they had only seven greeven

(32 cents) in their church account when God sent them refugees from the east. These several families of refugees had nothing! But God worked a miracle through the local church—they collected 150,000 greeven (\$6,818) to do renovations to some old buildings near the church for living quarters for them. The pastor further explained that the first food parcels for these refugees were from the Mennonites (CAM). And in the slides he showed, we saw that all the comforters on the beds were also the style that CAM distributes.

I am observing a shift in the Evangelical Churches of Ukraine. In the 1990's these churches were in dire need of humanitarian aid during the economic crunch after the fall of the Soviet Union. Now, 25 years later, the Lord is dropping refugees on the doorsteps of these very churches, and He is saying they need to feed and clothe these refugees. These churches still consider themselves poor, but they are suddenly asking, "What is the place of social ministry in the church?"

*(Used by permission. We do have apostolic precedent for humanitarian aid: "Then the disciples, every man according to his ability, determined to send relief to the brethren which dwelt in Judea: which they also did, and sent it to the elders by the hands of Barnabas and Saul" (Acts 11:29,30))*

—FS 

## Vacation Time

*Mary June Glick, Seneca, SC*

I have vivid childhood memories of spending a few days each summer at a mountain cabin along with four or five other families. There were lots of children, along with one childless couple who made the vacation special for their friends' children by supplying us with coloring books, crayons, and other things that delight children. We did not have electricity or running water. A creek flowed by to bathe in and water came from a mountain spring to drink.

We loved driving those mountain roads watching for deer. The reward for seeing the first deer was an ice cream cone, however, everyone else was given a cone as well. We spent the remainder of the summer working hard on the farm, but those few days at a mountain cabin were definitely a highlight and still bring back fond memories.

Memories are a part of our lives and especially so as we grow older. Memories can be good or bad. Summer is a great time for parents

to create happy memories for their families. Happy memories do not come just from traveling, neither do they come from expensive vacations in exotic places. Small children especially enjoy the simpler things in life, like a trip to the zoo, picnic or park. Older children may enjoy more complex experiences like camping, hiking, canoeing down a river, swimming or visiting a museum or historical site.

There are many national and state parks to visit, possibly even in your area. Just a word of caution: the more we travel to tourist sites with expensive rides, games, and so on, the less content our children will become with simpler joys of life. We also need to consider stewardship of time and money as we consider our vacations.

There is usually much travel involved today by visiting families in other states. These can be fun times as well. Don't just drive to get to your destination, but enjoy the time on the road. Visit some places of interest, drive on a secondary

road to enjoy the scenery, stop for ice cream, or whatever.

God gives us 168 hours each week. We must decide what is most important and how God would have us use the time He has given us. We all need to work; fathers must provide a living for the family, mothers always have work to do. Children need to learn to work. It is also important to learn to play. Play or vacation time creates memories, however, we also teach our children discipline, cooperation, and good sportsmanship. A child wants to have his parents' love and attention and you can give both of these during a vacation. Learn to know and understand your child's interests and heart, as you spend time away from the busyness of daily work.

Vacations with children should be planned carefully. Is the vacation appropriate to each of your children's ages and attention spans? I know this is difficult with a family of varied ages. Try to choose activities that all will enjoy and benefit from. One thing that can greatly reduce stress is to lower your expectations. There is no perfect vacation. Remember that there may be car problems, sickness, fussy children, a tired mother; so do all you can to prepare for these difficulties.

Let's look at some practical travel tips for a family:

### **Travel light**

Don't take more things along than you need. The car will be cluttered and you will have more things to unpack when you get home. Decide how many changes of clothes each child needs. Each child should choose one favorite toy. Provide a bag of plastic containers for each person.

### **Be prepared**

Carry healthy snacks. A good idea is to divide them out at home in snack bags and hand each child a bag. Take pencils, crayons, and paper for younger children. Prepare a First Aid kit with any medicines you may need. Gather trash at each gas stop.

### **Enjoy family time while driving**

Parents can teach the children to enjoy traveling. Point out interesting things along the way. Play the ABC game. Our grandchildren have all enjoyed cards we keep in the car where you need to find items and mark them off. You can make your own cards. For younger children start with simple things like a horse, a fire engine, etc. The older ones will need more difficult items: Repeat Bible verses. Sing. Read a book together. Mother, you set the stage for the family.


### **Live within your finances**

Plan ahead with the family—



where you will sleep, at which restaurants you can eat, what interesting sites you can visit. I know one family who stopped at fast foods and the children would buy three things off the dollar menu. It was fun to choose. It will be much easier if your family knows ahead what to expect.

### Consider a working vacation

There are missions overseas or in the United States that could use your expertise for the summer, teaching Bible school, help with building projects, camps and many others. Not only would you be helping but your family would be blessed and God would be glorified. 

## junior messages

# A Close Call

*Markus Ian Beachy, Kisumu, Kenya*

**N**athan had been busy studying for upcoming tests. It had been a long day and he was tired. He decided to go to bed earlier than usual.

Around 11:00, only one hour after going to bed, he was sleeping soundly when his dad grasped his shoulder and shook him awake. Nathan was groggy; it took him a little while to wake up. His dad was asking him if he would like to go to the capital, Bucharest. Their bishop's son-in-law, Emmanuel, was supposed to take him to Bucharest. He needed someone to take him to the airport. Nathan would go along to help drive the

seven hours it took to reach the airport.

Nathan thought to himself that this would be a fun thing to do. He told his dad that he would go, Immediately he jumped out of bed and got dressed. Nathan, Emmanuel, and David Raber (the bishop) left around 11:30. It was dark and cold, but the car was toasty as they drove along. Nathan tried to sleep but he just could not.

Halfway there, David grew tired of driving, so Nathan took his turn behind the wheel. Due to the aggressiveness of Romanian drivers, as well as their general disregard for driving laws, he had


to be on guard as he drove. Many highway accidents happen, and when they do happen, they are often extremely bad.

After driving for half an hour, Nathan realized that the low beam lights of the car had stopped working. Oh no! What should he do now? The high beam lights on the car still worked fine. But sadly, the few vehicle drivers on the road seemed disgusted about the bright lights of their car, when the lights should have been turned on dim. However, their only option was to keep driving if they were to reach the airport on time.

They drove on a two-lane road with wide shoulders on each side. The car was cruising along at 70 miles per hour, when all of a sudden an oncoming semi swerved into their lane. He was obviously mad about the bright

lights coming at him.

Nathan thought to himself, “Is this the end?” as the semi kept coming straight at them. He had almost no time to think, except immediately to turn the wheel to the right and go onto the shoulder, as much as he could. Within seconds, the semi passed them right in the lane where Nathan had been driving. He looked back and realized just how close it had been. Surely God was protecting them from harm! Nathan knew God’s angels were present that night.

In good time, they arrived at the airport. After dropping off Emmanuel, they turned around and safely traveled the many miles back to Suceava. What a blessing it was to reach home safely! They praised the Lord for His awesome protection. 

*“Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: **but know thou, that for all these things God will bring thee into judgment.**” (Ecclesiastes 11:9 KJV).*



**D**ear Youth Messages readers, Ten years ago when I was single and living in Arkansas, a friend and brother decided it was time for him to pass the Youth Editor baton on to someone else. He handed the baton back to the Calvary Publications board and they handed it to me. Now the responsibilities of life make me conclude that the baton must be passed on again. It is always hard to give up something we care about and enjoy, and this is one of those times.

As you grow older and grow in favor with God and man, you will likely find yourself in similar situations. When such times come up, my advice is to pass the baton on with joy. Quite a few years ago someone gave me this advice, “Hold all things loosely. People get hurt when something needs to be given up and they are not willing to release their grasp.” I’ve often been very grateful for this piece of advice. If we do not hold onto things too tightly, we can rejoice when God takes something from us, or when others carry on a work where we’ve invested our time and ourselves. I commend this advice to you as well.

I wish to express my thanks to each young man and woman who willingly wrote articles and responses this past decade. If you are one of them, consider this your thank you note.

Keep serving the Lord with all your heart, soul, mind, and strength and give God the best of your youth!

Gratefully,

*Ernest Eby*

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### **An Introduction**

*Gideon Yutzy, Hutchinson, KS*

It was a gracious request. Would you write a column for Calvary Messenger? I was humbled that the publication board of such an esteemed publication would have noticed insignificant little me.

There was, however, one small drawback—the voices. From the beginning I heard shouting inside my head from the voices. Who will read it? What do you have to say that hasn’t already been said? Do you really have time to indulge in this kind of extracurricular activity? And they were demanding answers, those voices.

The truth is, I wasn’t able to ignore such persistent questions and so I

decided to address them, head on. Taking each question, I did thought experiments and tried to come to peace about them in my mind. Read on.

Who reads the Calvary Messenger? Going to a cross section of people from the Beachy Amish church, I personally asked this question. A good number of younger people, it turns out, don't read it except to poke fun. People, middle-aged and older, often do read it.

An interesting little story surfaced in this informal survey. It seems that a speaker at a recent youth fellowship meeting asked for a show of hands from those who read Calvary Messenger. Most hands didn't go up. Several wanted to raise their hands, started to raise them, but didn't do so for fear of being labeled strange.

Clearly, there is a problem. Is the problem misplaced interests of young people? Or wasn't the content of the magazine engaging enough? Some of both? My findings, though disheartening for a beginning Youth Messages columnist, could still be remedied as both readers and contributors do their part.

What do you have to say that hasn't already been said? The short answer: Nothing. Volumes of wisdom have already been written of which only a small fragment has made its way into my own thick skull. The best I

hope for is to pass on wisdom from that humble repertoire.

Do you really have time to indulge in this kind of extracurricular activity? To write something I can judge acceptable—not to mention something the average person will find worth reading—will be taxing. It will require hours of work. On the other hand, if even one person's passion can be ignited, if even one person's faith will be strengthened, then the reward will be adequate.

Nonetheless this first column will hardly lead people to a deeper reflection on life issues. Instead it consists of two introductions: An introduction to our family, and an introduction to this column. During these introductions as well as in future submissions, utmost attention will be given to the two cardinal virtues of writing and speaking: **be brief and be interesting.**

First, let me introduce our fledgling family. We, the Yutzys, have spent time in Ireland and Poland and may return to Europe someday. For now the mister, the mistress, and their two small daughters chisel out a life in a simple ranch house in rural Kansas. I am a teacher. My wife is a homemaker. Our daughters are named Olivia and Charlotte—solid, Anglo-Saxon names, we like to think. That is the Spartan introduction to our family.

The second introduction is a sneak preview of this column. Finding out what will connect with readers will have to be a process, and none of this is chiseled in stone. Make the work easier by offering feedback, either negative or positive. Until then, here are some proposed features for the column. Hopefully these will serve to whet appetites, not remove them.

**Interviews**—All around us, within the current church scene, are saints living exemplary stories. The question is, are their examples being lauded and emulated? Amish and Mennonites are seldom politicians and movie stars and that's cause for gratitude. But perhaps we have allowed our definition of a well-lived life to be misconstrued by pop culture. Perhaps we are ignoring the real heroes as a result of it. In reality, the standard professions like farming or welding or homemaking are often most worthy of applause. The stories of our ordinary yet extraordinary people need to be told.

**Historical figures and events**—Do you know the life stories of some of our more illustrious ancestors like Pilgram Marpeck or Amos Herr, the writer of "I Owe the Lord a Morning Song"? We have been entrusted with these stories. We must not let them vanish.

**Knotty life issues**—Knotty issues from our time (and they seem to

abound) will be explored here from time to time. Because young people are seldom dispassionate, finding the pulse should be easy. The harder part will be to present issues fairly, including strong arguments from all sides.

**Book reviews**—Regarding knotty issues, many of today's problems could be resolved by reading. In the classical education model, students spend ninety percent of their time reading and evaluating. Only then do they form hypotheses and make judgments. Tragically, we as a culture have often reversed these proportions and spend a good bit of our time airing hasty, ill-informed opinions. Perhaps the study of coherent, engaging books can begin to address that problem.

**Polls**—Once while I was a student at Faith Builders, I enjoyed polling the students and staff there. I still remember what the poll was about—whether the Apocrypha should be included in the canon of Scripture. Hopefully, some polls will appear in this column. Meaningful polls reflect the spiritual climate and values of the people.

Of course, none of these will be truly successful unless readers are led to a greater knowledge of the all-wise Being. Here's to His everlasting reign over us!



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Periodicals

## THOUGHT GEMS

A gossip is the devil's postman.



Jealousy is actually just poison envy.



Cheerfulness oils the machinery of life.



A cold seems to be either positive or negative—sometimes the eyes (eyes) have it and sometimes it's the nose (no's).



Loose living gets people into tight places.



Everyone has some ignorance; it's just on different subjects.



Even though weather forecasts are becoming more accurate, they still seem to be several hours behind arthritis.



The hardest work is doing nothing.