



# Calvary MESSENGER

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

Galatians 6:14

JUNE 2017

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## Calvary Messenger

June 2017

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.

Calvary Publications, Inc., is a non-profit organization, incorporated in the State of Ohio, for the purpose of sponsoring, publishing, and distributing Christian literature. The board is elected, one member annually, by the ministers of the Beachy Amish Mennonite Churches, at their annual spring meeting.

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Material for *Calvary Messenger*, marriages, births, ordinations, obituaries, and general articles—send to the **Editor**. Other Material—mail to their respective **Editors**.

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Calvary Messenger (USPS 767-160) is published monthly by Calvary Publications, 2673 TR 421, Sugarcreek, Ohio 44681. Subscription rates are: 1 year (U.S.) \$8.50, 3 years (U.S.) \$24.00. For congregations using the every-home-plan, \$7.00 per year to individual addresses. Renewal \$4.25 when you also give a 1-year gift subscription at \$4.25. Second class postage at Sugarcreek, Ohio. Postmaster: Send address changes to Calvary Publications, Inc., 7498 Woods West Ave., London, OH 43140.

## Desperate for Jesus

*Elaine Hochstetler, Aroda, VA*


An issue of blood for twelve years,  
Many physicians, many tears,  
And then the Healer she hears.  
She was desperate.

Jesus healed, and calmed her fears!

The blind man just wished he could see.  
“Some money, please help!” was his plea.  
The Healer ahead, someone sees.  
He was desperate.  
“Oh Jesus, have mercy on me!”

The chief of the publicans, he,  
So little he could not see.  
Jesus of Nazareth? Who is He?  
He was desperate.

He climbed up a sycamore tree!

I know for my life there's a plan.  
To choose if I'll follow I can.  
Choose Jesus—the world I must ban.  
Am I desperate—  
To seek and follow His command? 

## Liberation at Last

*Ken Miller, Home address: Stuarts Draft, VA\**

I think we live in a very oppressive society.

You might disagree.

Wasn't this country founded on ideals that allow every citizen to enjoy "Life, liberty and the pursuit of happiness?" Doesn't this society hold among its highest ideals non-discrimination and individual freedom?

The reality is that many Americans are desperately unhappy, they are not free, and tragically, they are giving up on life entirely.

Americans are the most heavily medicated people on earth. Millions are on anti-depressant, anti-anxiety and psychiatric medications—even in the church.

More people are incarcerated in America than in any other nation on earth, including Russia and China. We have more than 25% of all the world's prisoners despite having less than 5% of the world's population.

The March 31st *USA TODAY* reported on a study done in run-

down neighborhoods in large cities: "An emerging national network of public health and neuroscience researchers, community-minded foundations and law-enforcement officials, believe that the primary challenge facing high poverty areas is not one of the usual suspects: education, crime or jobs." The biggest challenge, according to the study, "Is an epidemic of trauma passed along from generation to generation, from one neighborhood to another." The trauma from broken homes, single households, alcohol and drug abuse, incest and sexual exploitation is comparable to the trauma experienced in war-torn countries, the study reveals. The trauma inflicted on children is mind-boggling and absolutely heart-wrenching. This is not a time for judgment, but for mercy. Another much publicized study shows that middle-aged white Americans are seeing a dramatic decline in life expectancy. The reason? People

seem to have lost hope. Broken marriages, loss of the American dream, fragmented and isolated lives are causing millions to seek escape in drugs, alcohol and other abuses. Thousands are dying from overdoses and suicide. American society is in deep trouble. What has gone wrong?

The news articles I've read don't suggest the possibility that the despair and hopelessness in so many lives might be caused by spiritual emptiness. Could it be that sexual "liberation" and the pursuit of material treasure and pleasure are leaving people hollow at the core—hungry for something more? Could it be that the gospel of self-fulfillment being peddled everywhere is snake oil psychology? Or worse, is it a toxic brew that does the opposite of what it promises—bringing enslavement and despair instead of fulfillment?

Modern society has brought us this perspective: "The autonomous, freely choosing individual, finding meaning in no one but himself." In a Supreme Court decision upholding abortion rights in 1992, Justice Kennedy said, "At the heart of liberty is the right to define one's own concept of existence, of meaning, of the universe, and the mystery of

human life." God is fast becoming irrelevant as people are taught to find ultimate meaning and fulfillment in themselves. And this gospel of self-fulfillment is anything but good news.

It's time for a revolution, time to throw off the chains of this oppressive society. It's deliverance time. We're talking about a spiritual revolution. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. We suit up with "the armor of God on the right hand and on the left." (2 Cor. 10:4, 2 Cor. 6:7)

Two thousand years ago, The Emperor of a new society stood up and proclaimed this revolutionary message: "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty them that are oppressed, to proclaim the year of the Lord's favor" (Luke 4:18). Folks in his hometown of Nazareth were so incensed by his claims that they took the Emperor and tried to throw him down off a cliff. But He survived the attempt and went on to lead the greatest

revolution this world has ever seen. Jesus presents a dramatic counter-claim to the promises of modern society.

“Whoever would save his life will lose it, but whoever loses his life FOR MY SAKE [emphasis added] will find it. If anyone would come after me, let him deny himself, take up his cross and follow me” (Luke 16:24-25). The exclusivity and extent of Jesus claim is breathtaking. If we wish to find ourselves (self-realization) we must let go of ourselves and surrender to this Person.

To be sure, joining Jesus’ revolution means abandoning everything in order to follow Him, just as did His first disciples. But that is a small price to pay, for He heals our broken, disordered hearts with His abounding life. And the peace and joy is unspeakable. He is THE ONE the oppressed, brokenhearted American people are looking for—the Great American Liberator.

If we take the time to unplug the media, and turn off the TV, we can find Him, if we seek Him. He promised, “If anyone loves me, he will keep my Word and my Father will love him and WE WILL COME TO HIM AND MAKE OUR HOME

WITH HIM” [emphasis added] (John 14:23).


There’s nothing better. To have the quieting, restful, joy-giving presence of God is what our weary hearts need.

We’ve all been affected by the mad pace of this oppressive, soul-squeezing society. If we step aside long enough to look for Him and open our hearts to Him, we will find the Great Psychologist, the Counselor we all need; He is a Friend who abides with us and comforts our lonely hearts. He’s been there all the time, even while counseling centers and drug treatments proliferate.

When we surrender to Him; when we live in His presence with our brother in obedience to His teachings, His Liberating Kingdom will break out among us and make us whole.

“The Sun of Righteousness (shall) arise with healing in His wings...” (Mal. 4:2)

[\*Address: Ken Miller 08464-082 Federal Correctional Complex P.O. Box 1000 Petersburg, VA 23804. *Thank you, Bro. Ken, for this message. God bless you and set you free among us soon.*

-PLM] 

## Raising Our Song in the Congregation

Aaron Lapp, Kinzers, PA

“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord” Ephesians 5:19.

The “speaking to yourselves” has the thought of speaking *among* yourselves in these three classifications of church music. Singing from the Psalms would be in keeping with the Jewish heritage and traditions. The hymns could have been words set to music in former Jewish life (Matthew 26:30) in the Ephesian church.

Spiritual songs could have been the words set to music by church members since Pentecost. These spiritual songs could vary according to people with Gentile or Greek background, or Roman background, or Jewish background. The variety of interest in their songs could certainly have brought great enrichment to the church in Ephesus.

We realize that in all the years since then our churches use songs and hymns from past periods of time and from many nationalistic backgrounds. Hymns and spiritual songs should glorify God the Father and His Son,

Jesus Christ, or extol the great themes of salvation and the Biblical doctrine of God’s Word.

There have been some very worthwhile hymns and spiritual songs written by capable authors in recent times, and also in the past several generations. We give our encouragement and thanks to such visionary authors.

We have been given the gift of voice to either articulate words, or to employ the enunciation of words with tunes. Female voices have a wide range which we group into either soprano or alto. The male voices are complimentary to women’s voices which can blend in amazing beauty and glorious praise.

It speaks well for the churches who have given priority to organizing and supporting Christian schools. Those schools provide many benefits that endure for a lifetime for our students. The programs and buildings are worthy of our tithes and offerings.

The Christian schools provide the foundation for beautiful four-part singing. The public schools have no counterpart to our four-part singing.

Their music is geared to totally different goals and expectations.

The pastors who preach the Word must engage in a lifetime of study along with other duties, family life, and vocation. Since all of our church people participate every Sunday in church and other meetings, we also need a background in music composition and personal participation. Our schools are an invaluable beginning in singing without any accompaniment.

We believe God endorses our singing. Many of us can sing quite a few songs from memory. It is important for a congregation to have plenty of song books where people are seated. For singing to be at its best, it is preferable for every person to have a songbook, without needing to share a book with someone else. That is not possible when the rack for the songbooks has two different song books.

What would it be like if there were only enough Bibles so that one Bible needed to be shared by two or three people? Our interest in following along in the Bible would be reduced. The same is true for hymn books. Some people could be more careful about the position for a shared song book. A shared songbook should be a 50-50 proposition, not only 40% on your neighbor's side.

How the Word is preached can make a difference in how it is received.

Likewise, how a song is led can make a difference in how well people participate in singing. Song leaders should take notice that not all songs start on the same note.

We appreciate being able to hear the song number, preferably given twice. But saying the title of the song is an unnecessary filler and distraction. And why do some song leaders drag out the song's ending? The song was not written that way. That does not add to the songs' beauty at all, but rather takes away from it. Choral groups could improve their presentation by observing the proper ending of songs as they are written. We realize the drag is not meant to be a distraction. Chorus groups do lots of practice to sing meticulously how the song was written, except, shall we say, the ending.

Some song leaders have a problem regaining the tempo they had with the first verse when the ending of that first verse was given the drag. We don't suppose the song leader intends to call attention to himself when he makes that change from how the song was written. Maybe it has become a habit to which we haven't given much thought.

Some people say all that is needed in church is to make a joyful noise unto the Lord; a phrase borrowed from many places in the Psalms. Well, to be sure, being too casual about how the hymn book is held reduces the



sound level of the singing and tends to diminish the joyful part likewise.

Making melody in your heart acceptable to God will mean that none of the foregoing issues shall deteriorate the love in our hearts for brothers less serious about singing. The melody is advanced when the voices are in unison. Another melody is in promotion-mode when our hearts and minds have no problem with brothers for their not-yet-thought-of ways to improve congregational singing.

**The Bottom Line** is that we come back to the text and see that this is

primarily a subject between me and God. At the very least, everyone should sing. The text suggests that we sing *with* each other, and together it is praise *from* the heart, and we do it *unto* the Lord. It is, after all, in connection to being filled with the Spirit, which is not dependent on outward circumstances.

When we join together in *raising* our song in church, and do so as we join with the saints in *praising* the Lord, the effect can be *amazing*.

*[Adapted from my recently written commentary on Ephesians -AL.]*



## Announcement

### Single Ladies' Seminar

August 4-6, 2017.

#### An Honest Look at Singleness

"Perceptions about Singleness" – Elona Martin, Richland Center, WI

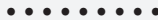
"The Challenges of Singleness" – Estalee Martin, Plain City, OH

"The Advantages of Singleness" – Estalee Martin, Plain City, OH

"Singles in a Couples' World" – Brenda Hershberger, Rockingham, VA

"Purposes in Singleness" – Rhoda Martin, Rochelle, VA

"Single no More" – Laura Mae Hoover, Rheinholds, PA



Registration deadline: July 21, 2017.

To register, or for questions about the seminar, please call 614-873-1199 or email [info@dlmohio.org](mailto:info@dlmohio.org)

*The seminar is sponsored and hosted by:*

Deeper Life Ministries | 5123 Converse Huff Rd. | Plain City, OH 43064

614-873-1199 | [www.dlmohio.org](http://www.dlmohio.org)



## *Announcement*

### **40<sup>th</sup> Annual Berean Mennonite Bible Conference**

*To be held:* July 20-23, 2017.

*At:* United Zion Camp Grove

2298 Camp Road

Manheim, PA 17545

*Call in number:* 717-947-9827

#### *Moderators:*

Marvin Zeiset, Manheim, PA

Ivan Nolt, Mt. Solon, VA

Some of the topics are: “Christ our Propitiation,” “Proper Health Choices,” “End-Time Prophecies,” “Preparation for Persecution,” “Nonresistance in all of Life,” “Finances for God’s glory,” “Dangers of Social Media,” “Proper Keeping of the Lord’s Day,” “Developing the Fear of God,” “Symbols of Headship Order,” “Heaven and Hell,” “Assurance of “Salvation,” as well as several evangelistic messages in the four-day conference.

Please note: United Zion Camp Grove phone: 717-665-3918. This phone number is to be used only during the conference. The phone-in number to hear ALL service is: 717-947-9827.

For Reservations and Information, Contact: Elmer and Glenda Zimmerman 717-665-2692 or email [erzgaz@ptd.net](mailto:erzgaz@ptd.net). (Note: Reservations should be made by July 1<sup>st</sup>.)

To receive a CD of any or all of these meetings, contact: Calvary Cassettes, 2698 Keefer Road, Chambersburg, PA 17201 Phone: 717-264-2595 or email: [dlehman@zoomlynx.com](mailto:dlehman@zoomlynx.com)

*[Calvary Messenger’s editor’s comment: This program looks very instructive and inspirational, but for the sake of space, I have given the topics addressed and the necessary contact information so that you can make contact to get more specific information.]* 

# Motherhood—Biological and Adoptive

*Alfredo Mullet, Chilton, TX*

*Alfredo wrote: “I have to marvel at God’s providential care even in my childhood innocence, hopelessness and helplessness. Who or what am I that the Creator of the Universe would hand-pick me from among millions of other orphaned children to enjoy the blessings of a loving family unit?*

*“This writing is an attempt to honor motherhood, whether biological or adoptive, for despite their imperfections, mothers are God’s agents to bring us into this world and to nurture us into adulthood.”*

**T**his Mother’s Day I want to pay tribute to the two women who have mothered me. First of all, I want to honor my biological mother who gave birth to me. I do not know all the circumstances surrounding my conception and birth; nevertheless, I thank you for carrying me to full term and allowing me the opportunity to enter this world.

Secondly, I honor the woman whom I call Mom. I thank you for taking me into your heart and home. You became the mother I needed at a most critical time in my life. While most mothers have the privilege of loving their children from infancy, this process gives them time to bond with their progeny, which is what our Creator intended. I am sure it must have been quite an adjustment for you to have me enter your life as an eight-year-old-boy. However, considering everything, I feel you

did very well in accepting me as your son.

So Mother, perhaps today you wonder where I am and whatever happened to me since our separation so many years ago. I do not want you to worry about me, because God prepared another woman to love and nurture me as my mother. Rest assured that she has done her best to nourish me into adulthood.

And now to you, Mom, I bless you for your dedication to my well-being, and for the love you have shown and continue to express to me up to this very day. Certainly, the bond between us proves that love flows thicker than blood.

Now, to both of you dear women, today I say, “Happy Mother’s Day.” I sincerely thank you for the important role each of you has performed in my life. I ask God to bless you. I love you!



# Hands Toward Heaven

*Simon Schrock, Catlett, VA*

*Then the angel I had seen ... raised his right hand to heaven.*

–Revelation 10:3

**T**his mighty angel reminds me that there is a God in heaven, and that we can stretch forth our hands to Him.

King David experienced much opposition and frequent threats on his life. In some of those trying times he wrote, “I spread out my hands to you; my soul thirsts for you like a parched land.” (Ps. 143:6). David stretched his hands toward God. So can we.

According to a friend of mine, that is what a dear old saint of God did while on an overseas mission, after receiving word that his son was seriously injured in an accident. He came before the Lord with these words from a hymn by Charles Wesley, “Father, I stretch my hands to Thee; no other help I know. If Thou withdraw Thyself from me, ah, whither shall I go?” There are difficult times in life when we just want to reach up to God.

Life does not come up all roses.

There are thorns along the way. I’ve felt the discomfort of a few myself. My younger brother died the day before my twenty-first birthday. My first wife died when I was twenty-five. Our house was gutted by fire. Folks I thought were faithful friends didn’t turn out that way. Yet, God has never failed me.

The angel’s hand toward heaven indicates communion with a God who is ever faithful to the raised-hand pleas of His children. Are there hurts and thorns paining you right now? Stretch your hands toward God and commit your way to Him for healing!

“I want men everywhere to lift up holy hands in prayer, without anger or disputing” (1 Tim. 2:8).

*[From Page 134 of Revelation Day by Day, edited by R. Leslie Holmes and Richard A. Bodey. Published in 2001 by Baker Books, a division of Baker Publishing Group. Used by permission..]*



# On Decisions

*Michael Overholt, Franklin, KY*

“I wonder what informs their decisions?” The questions hung between us in the cool autumn air as my friend and I sat around a gas lantern while visiting in his second-story apartment in downtown Nashville. Choices, decisions, and the results of those decisions were on the table as we shared heart to heart that day.

Our hearts inform our decisions. Simplistic but true. Choices are not made in a vacuum. Even simple decisions such as when to rise in the morning, what to have for breakfast, and how to spend my Saturdays have their roots in my overall value system. And my choices in those areas reveal my values.

So do other choices. Choices of how I will raise my family, what church group I will align myself with, and what visible symbols of my allegiance I will display. These are not minor decisions and are not made in a vacuum. Our hearts influence these decisions. And only a heart that has God and His Word as its first love will make wise choices in these areas.

Not only do our hearts inform our decisions, but those decisions,

in turn, inform our hearts. It is commonly believed that liberal theology precedes liberal practice, perhaps the opposite is true. Liberal practice develops a love for liberal lifestyles. And when our conscience calls us back, we either hearken or explain. So it is that we find ourselves using Scripture to justify the flesh. Each decision that runs along the edge of our convictions sets us up for the next decision, the next choice in the same arena. Small choices build a momentum that becomes our past and directs our future. As someone has said, “Man makes his choices and those choices make the man.”

You see, the heart eventually believes what the hand does.

Take clothes, for example. Our clothing choices not only reflect our hearts. Every time we choose to dress on the edge, perhaps just a bit immodestly, or a bit after the latest fad, we are influencing our hearts. With time the line moves, and now as we get the feeling of “freedom,” we need, once more, to ride on the edge of our conviction. Only this time the line of conviction has moved. What once felt edgy, no longer feels edgy.

Our decisions have influenced our hearts. With time we also come to accept more and more ungodly dress patterns and also come to accept the values associated with those clothing choices.

Financial choices run along the same line. The chance to purchase the second farm, or to invest in the next venture, made us pause. Was this really what Christ wanted for His children, this amassing of more stuff? But the purchase was made, the investment secured, and time didn't bring the feared repercussions. No lightning struck, no thunderclap proclaimed us heretics, our children are all still in the church. Suddenly what seemed edgy is no longer edgy. It is comfortable. When the next opportunity comes along, we don't hesitate quite so long or agonize quite as hard over application of Scripture. Our decisions have influenced our application of Scripture. Our decisions have influenced our hearts. And somewhere, sometime, at a point undefinable to man, we go beyond meeting legitimate needs and cross the line that separates the pilgrim from the parabolic rich fool.

The social media demands our attention. We now have at our fingertips vast technology, bringing into our homes and businesses the latest update in world news as well

as the most recent events in our friends' lives, be that news important or ever so trivial. The constant influx of media not only influences us, but also drains our time and energy, demanding our time at the expense of those people at our elbows. In her 1957 book, Janice Holt Giles describes the change that came to the Appalachian people through the advent of television: "Bought for entertainment, television is a most subtle and powerful educator. In one decade, ten short years, I have seen our people changed more by television than by any other medium." Perhaps conservative Anabaptism stands poised on the same brink. Just as the pink flamingo gets its color from its diet and the monarch butterfly gets its bitter taste from the milkweed it consumes, so God's people, if they drink too long from the same fountain as the worldly wise man will inevitably acquire the same color and taste as they.

Every choice regarding one's heritage, whether that be a goodly heritage or an ungodly heritage, has its roots in the love of the heart. Some choose to leave an ungodly heritage because of their love for God and His Word. Others decide to pass on a godly legacy because they love God and His Word. Still, others opt to set aside godly principles one by

one, choosing to give their children a mere shell of what was once a godly heritage, a shell no longer fleshed out with applications that work. And a mere shell of religious past is like the shell of those clams and other mollusks we find on the beach, typically found and honored only as some relic to be placed on a shelf or in some museum. Very little value is there, except, perchance in guiding some future generation to once again flesh out their lives with Christian application.

The time has come for God's children to take note of our decisions. The heads that once shook at spacious mansions, investment portfolios, and expensive recreation, are now borrowing money from the bank or God's work for the same. The clothes that once spoke eloquently to us of ungodly values are now on the backs of our children. Sports figures and compromising music groups invade our homes. Little by little, the applications of God's Word that fleshed out our experience with God are being set aside. How long will it be until we are left with a mere shell, brittle with age, set on a shelf to be discussed at our reunions and honored in our museums? If indeed our heart informs our decisions, as I have alleged, then we have heart trouble. And if our decisions further

inform the heart, then these decisions will further inform our hearts to evil.

It is time to strengthen those things that remain. Let us hold on to our community values, insisting on helping each other build our barns and pay our medical bills and raise our families. Let us press forward with a family-friendly lifestyle, complete with family-friendly occupations, round-table mealtimes, and evenings at home. Let us continue to evangelize, calling those whom God has chosen to join us in building God's kingdom on earth. Let us continue to base our beliefs on the Word of God rather than on the experiences of others. Let us continue to call our pastors and leaders out of the hay fields and carpenter crews rather than out of the seminaries. And let us continue to honor obedience above explanation, lifestyle above theological jargon, and lifetime servanthood above the American dream.

Let us make decisions informed by a love of Christ and His Word tempered by the lessons of history and let those decisions inform our hearts.


*[Originally published in The Pilgrim Witness, Jan., 2017. Used by permission. Submitted for publication by Marvin Kauffman, Weldon, IA]*



## marriages

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

### **Yoder-Chupp**

Bro. Duane, son of Merle and Esther Yoder, Lincoln, MO, and Sis. Lorita, daughter of Monroe and Mim Chupp, Waynesboro, VA, at Pilgrim Christian Fellowship, Stuarts Draft, VA, on April 8, 2017, by Simon Schrock. 

## cradle roll

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

**Beachy**, Bryan and Ashley (Miller), Leon, IA, third child, second daughter, Alliyah Rose, April 15, 2017.

**Beiler**, Duane and Mary (Metzler), Mt. Pleasant, PA, second child and son, Sawyer Wade, Nov. 28, 2017.

**Byler**, Nathaniel and Kathryn (King), West Farmington, OH, third child and son, Judson Raphael, Feb. 14, 2017.

**Eicher**, Reuben and Rosina (Miller), Belvidere, TN, sixth child, third daughter, Erika Janette, April 14, 2017.

**Farmwald**, John and Katherine (Miller), Crossville, TN, twins, fourth

daughter, first son, Coralyn Joy and Christopher Jon, March 10, 2017.

**Hege**, Jeremy and Veronica (Bontrager), Stanardsville, VA, first child and daughter, Kathryn Grace, April 21, 2017.

**King**, James and Anita (Stoltzfus), Narvon, PA, third child, second son, Zaydrick Ayaan, March 12, 2017.

**Kleiner**, George and Malinda (Yoder), Aroda, VA, third child and son, William Harry, Feb. 28, 2017.

**Lehman**, Erikson and Marilyn (Kauffman), Weldon, IA, second child and son, Elliot Judson, March 26, 2017.

**Mast**, Aaron and Alicia (Byler), Hutchinson, KS, first child and son, Grayson Anthony, April 14, 2017.

**Miller**, Jonathan and Lena (Miller), Worthington, IN, third child, second daughter, Cassandra Joy, Dec. 23, 2016.

**Miller**, Josh and Grace (Hershberger), Oskaloosa, KS, first child and daughter, Addison Grace, Feb. 10, 2017.

**Miller**, Lowell and Martha (Miller), Greensburg, KY, fourth child and son, Karl Elliot, Feb. 24, 2017.

**Miller**, Marc and Julia (Mast), Crossville, TN, second child and son, Braxton Kayne, March 31, 2017.




**Nisly**, Luke and Lydia (Goertzen), Oswego, KS, first child and daughter, Susanna Ruth, April 18, 2017.

**Stoltzfus**, Duane L. and Julia Fern (Smoker), McVeytown, PA, first child and daughter, Ellisa Rose, March 10, 2017.

**Stoltzfus**, Glen and Rhoda (Stoltzfus), Narvon, PA, third child, first daughter, Aniyah Kate, April 12, 2017.

**Wagler**, Tim and Jolene (Weaver), Greensburg, KY, first child and son, Trenton Kyle, Feb. 1, 2017.

**Yoder**, Mark and Alana Rodes, Leon, IA, third child and daughter, Rinnah Marie, March 6, 2017. 



## ordinations


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

**Bro. Kendall Lapp**, 26, (wife Heather Schrock), Greensburg, PA, was ordained as minister at Trauger Mennonite Church, Mt. Pleasant, PA, on April 23,

2017. Preordination messages were given by Dathan Stoltzfus, Perry, NY. The charge was given by Mervin Lapp, assisted by John U. Lapp and Wayne Lapp. Also in the lot were Curt Rutt and Chet Stoltzfus.

**Bro. Keith Miller**, 39, (wife Miriam Martin), of Hutchinson, KS, was ordained as deacon at Center Amish Mennonite Church on April 23, 2017. Ronald Miller, Oswego, KS, who formerly served as deacon at Center Church, gave preordination messages. The charge was given by David Yoder, assisted by LaVerne Miller and Ronald Miller. Others in the lot were Loyal Miller, Brian Shenk, and Daniel Yoder.

**Bro. Marlin Stoll**, 39, (wife Marietta Miller), was ordained as minister at Summersville Mennonite Church, Greensburg, KY, April 9, 2017. Preordination messages were given by Josh Yoder, Owenton, KY. The charge was given by James Hershberger, assisted by Floyd Lengacher and Josh Yoder.

**Bro. Leighton Yoder**, 52, (wife Joanna Miller), Kalona, IA, was ordained as minister at Sharon Bethel Amish Mennonite Church on April 23, 2017. Preordination messages were given by Earl Peachey. The charge was given by Delmar Bontrager, assisted by Monroe Gingerich and Gabriel Beachy. Others in the lot were Marlin Coblentz, Matthew Petersheim, and Michael Ropp. 

**Miller**, Willis, 83, died at his home in Minerva, Ohio, April 7, 2017. He was born in Daviess County, IN, October 15, 1933, son of the late William and Viola (Wagler) Miller.

He was a member and minister of Christian Fellowship, Minerva. He accepted Jesus as Savior in his youth and was baptized by bishop Seth Byler in the King Amish church at Hartville, OH. From 1953-55, he was in 1-W service at St. Thomas Hospital in Akron, OH. He was ordained as minister at Hartville Conservative Mennonite church at the age of 26. He faithfully served as minister at Christian Fellowship Church from 1962 – 2006.

On Oct. 25, 1953, he was married to Alma Schlabach, who survives. Their children are: David (Judy Overholt), Minerva; Martha (Gerald Byers), Chambersburg, PA; Mark (Faith Overholt), Homeworth, OH; Ruth Green, Minerva; Thomas (Dawn Simpson), Minerva; Naomi (Manfred McGrath), Taylorsville, NC; Priscilla (Joseph Gingerich), East Rochester, OH; 23 grandchildren, and 29 great grandchildren. Other survivors are two sisters: Rosanna (Ben) Miller, and Marjorie (the late Amos) Yoder.

He was preceded in death by his mother in 1935, his father, his step-mother (Mary Yoder), two sisters, Sarah (Andrew) Miller, and Mary Catherine

(the late Mike) Miller, and one great grandson, Elijah Miller.

The funeral was held April 10, at Christian Fellowship Church with Joel Gingerich and Johnny Miller serving. The committal was conducted by Ray Yoder, with burial in the church cemetery.

**Petersheim**, John R. and Mary (Stoltzfoos), both 89, of Kinzers, PS, died one day apart of flu and pneumonia in Lancaster General Hospital, on March 25 (Mary) and March 26 (John), 2017.

They were faithful members of Pequea Amish Mennonite Church, Narvon.

John was born Nov. 28, 1927, son of the late John and Mattie (Riehl) Petersheim. Mary was born April 12, 1927, daughter of the late Leroy and Fannie (Blank) Stoltzfoos.

They were married November 30, 1950. To this union were born five children: Melvin, husband of Amanda (Schlabach) Petersheim, Gordonville, PA; Nancy Petersheim, Kinzers; Sue, wife of Reuben Smucker, Afton, TN; Sara, wife of Abner Fisher, Kinzers. They are survived by 27 grandchildren, and 25 great grandchildren. Other survivors include John's sister-in-law, Rebecca (King) Petersheim, Blain, PA; Mary has a brother, Levi, husband of Hannah Stoltzfoos, Christiana; and three sisters: Annie, widow of Samuel Zook of Paradise; Naomi, wife of Leroy Stoltzfus

and Rebecca, wife of Amos Stoltzfus, both of Gap.

Preceding them in death were a son and daughter-in-law, John and Barbara (Zook) Petersheim and two infant grandsons.


The funeral was held at Pequea A.M. Church on March 31, with Mel Zook, Samuel Stoltzfus, Paul Zook, and Emanuel Glick serving, The committal was conducted by Ben Stoltzfus, with interment at Milwood Mennonite Cemetery.

**Stoltzfus, Amos Z.**, 90, of Kennedyville, MD, died after suffering a heart attack, January 30, 2017. He was born July 9, 1926, son of the late John P. and Annie (Zook) Stoltzfus, in Honey Brook, PA.

He was a member of Harmony Christian Fellowship, Millington, MD. He will be remembered for his strong faith and love for the Lord and his commitment to strong family ties. He

was a Kent County farmer for many years and enjoyed much his retirement years at Delmarva Feed,

On Nov. 20, 1946, he was married to Lydia Petersheim. She died in 2011. He is survived by three daughters: Mary, wife of David Kauffman, Bird-in-Hand, PA; Anne, wife of Raymond Yoder, Guys Mills, PA; Barbara, wife of Nelson Schrock, Kennedyville, MD; three sons, Steve, husband of Mary Etta Miller; John, husband of Ruth Byler, both of Kennedyville, MD; and Ivan, husband of Darla Miller, Leon, IA; 29 grandchildren, 78 great grandchildren. He was preceded in death by a son, David; one grandson, one great grandson and sisters, Jemima Lapp, Malinds Stoltzfus, Annie Kauffman, Sarah Stoltzfus, and Mary Stoltzfus, brothers, Ben Z., John Z.; and Dan Z. Stoltzfus.

The funeral was held on Feb. 4, with interment in the adjoining cemetery. 

## observations

**T**he transgender community is concerned that people are free to choose to use the restroom that best matches the gender with which they most closely identify. They feel it is important

that transgender people are not stigmatized by using the 'wrong' restroom and are made to feel normal. Since these impressions tend to ebb and flow for some who identify as transgender, it follows that inclusive

acceptance understands that the restroom of choice might switch back and forth too—according to this rationale. So those who wish to accommodate this confusion find it difficult to script who should use which restroom.

Early in 2016, the giant retailer Target decided to encourage any shopper to use whichever restroom facility they choose without questions. The floor traffic in Target stores has taken a dip that corresponds closely with the timing of the announcement to make all restrooms open to all people. Many feel uncomfortable shopping at Target since they are not sure what they might find should the visit include a visit to the restroom, and thus have chosen to shop elsewhere. As of February 2017 the price of Target stock has dropped about 30% and lost 15 billion dollars of value, since April, 2016, when it announced its “enlightened” restroom policy. Target has not acknowledged a correlation between their restroom policy and the dip in customer traffic, but is spending 20 million dollars to retrofit their stores with single use, gender neutral restroom facilities. This might be helpful in

wooing back some who are avoiding the store simply because they are uncomfortable, but maybe not those who are protesting the policy by shopping elsewhere. I’m interested that in their rush to lead the way in accommodating this fringe group, their action seems to have alienate more people than it has attracted.

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Our faith is centered firmly in the reality that true life is found in Christ and his provision for us. Many of the traditions and rituals of our churches and families are centered around the celebration of life in some manner. These markers include baby showers, birthdays, children’s Sunday School class divisions, Mothers’ and Fathers’ Day, baptisms, grandparents social groups and more. The underlying assumption of these, to a greater or lesser degree, is that childbirth is inevitable. Indeed many of us have known the joy of these experiences.

However, the disappointment of childlessness is an ongoing and weighty reality for many married couples in our midst. Appropriate celebration and acknowledgment of life sometimes forgets the many ways that these traditions can serve as painful reminders for those who don’t

have children. I'm not suggesting that we avoid these celebrations of life. However, maybe we should take the opportunity to remind ourselves of several important details:

Personal worth is not gender specific, does not depend on whether one is 9 months or 90 years old, nor whether one is married or single, nor whether one is a parent or childless. Let's find ways to affirm this truth.

Infertility reminds the church that the expressions of maternal and paternal love and caring, need to find legitimate expression beyond the commonly understood bounds of the physical family.

Adoption is such a thoroughly Christian expression of love and mercy. Let's continue to encourage families in our churches to adopt and to welcome those who have done so. However, the urge to adopt to compensate for a parent's lack of sense of personal worth is dangerous, because of its selfishness roots. Choosing to adopt out of love and mercy and a desire to bless is wonderful!

Infertility is but one of the evidences of this fallen sin-cursed creation. This reminder is unique in some ways, but is certainly not the only one. When

life's imperfections draw us toward the Perfect One who has offered eternal life through His Son, we can find joy and reason to rejoice today, amid life's disappointments! His grace is proportionate to our need.

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The life expectancy for a person born in the USA in 2015 dipped from 78.9 to 78.8 years. One tenth of one year is not very much, but it is significant because it is the first time in a couple of decades that this number has decreased. One of the contributing factors is an increase in suicides. Other causes of death that increased were heart disease, stroke, Alzheimer's disease, respiratory disease, kidney disease and diabetes. Many of these physical ailments correlate to the rise in obesity.

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Clayton Kershaw is a pitcher for the Los Angeles Dodgers, a major league baseball team. He is regarded by many as the best pitcher in the big leagues. He is outrageously compensated for his amazing skill, with a current salary of approximately \$35,000,000. If he is healthy for the duration of the season, this would amount to about \$10,000 every time he throws a pitch. Clayton and his wife

make a profession of Christian faith. They have established a charitable foundation through which they exercise their philanthropy. During the off-season they usually spend time in one of the sub-Sahara African nations working with disadvantaged children, where they've established and operate an orphanage among other things. It's refreshing to see someone who is so wealthy, seek to bless others with some of those resources.

However, something seems terribly out of whack. How is it that it makes economic sense for a person to earn that much money playing a game? It must be that enough dollars are harvested through people's devotion to and interest in the cause of professional sports, that this is simply a result of supply and demand. Does that sound like idolatry to you? It does to me. Society is unbalanced when those who distract people from real issues and real life, like performers and entertainers, make more money than those who do things like build bridges, set broken bones, and fix cars, etc. This is also problematic because many young people set their sights on the unrealistic vocational goal of making a living by being an entertainer or performer. It's true that

for many of those who are successful it is because they are very diligent and very skilled. However, let's teach our children that there is a MUCH loftier goal in life than entertaining others. Christ demonstrated and taught that serving one another should be primary. Christ's plan is much more rewarding!



Many of us are dismayed by the fact that so many of our neighbors depend on welfare. It is also sobering to consider that the growth in government welfare programs corresponds to the shrinking of the churches perception of our responsibility to assist the the material needs of our neighbors. I'm not sure which is the "chicken" and which is the "egg" in this analogy. But if big welfare is a concern for me, shouldn't that concern be matched with a desire for God's people to be involved in meeting local needs?

CarePortal is an organization that coordinates between local governmental social services agencies and churches who wish to help meet needs. In a nutshell it works this way. Case workers submit needs electronically to CarePortal. CarePortal makes area churches

who are collaborating with this effort aware of the need. Whoever gets the message and is able to meet the need responds and is put in touch with the recipient. The needs can range from a crib, to gas money, to something bigger. This puts participating churches in touch with people in their community during times of difficulty. Of course, receptivity to the love of Jesus is heightened during these times. There are times when all that is needed to keep people out of the government system is the timely intervention of an interested individual. Who is better qualified to do that than we Christians are? We aren't really asked to solve this problem on a national scale. But, this might be one way that our churches can respond to the needs in our communities and build relationship bridges to the Gospel. For those wishing to know more and who have an internet connection,

you can do your own research at [careportal.org](http://careportal.org)

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This year marks 500 years since the fiery reformer Martin Luther, nailed his Ninety-Five Theses to the door of the Wittenberg Chapel. Looking back, this serves as a convenient way to mark the beginning of the Reformation. Protestant churches in Europe, America and elsewhere are observing this 500-year-anniversary in a variety of ways. While we identify with our Anabaptist forefathers who felt that Luther's efforts at reform were inadequate and incomplete, his contribution to where we are today is both important and noteworthy. There are ways in which Luther's objections created a space for other similar objections to be planted, incubate and grow to full fruit. This is the context from which the Anabaptist movement emerged.

-RJM



## A Letter to Greyhound Bus Co.

*Elmo Stoll (1944-1998)*

**D**ear Supervisor,  
I am writing this aboard  
a Greyhound bus, so  
please excuse my penmanship, as

the bus is in motion.

I am an Amish bishop, with church responsibilities in Maine and New Brunswick, and without a motor

vehicle of my own. I use Greyhound a lot, and greatly appreciate your service. If I live and the Lord wills, and my travel plans for 1997 hold out, I expect to travel more than 15,000 miles this year via Greyhound. I have been traveling by Greyhound for 50 years and this is my first time to write concerning one of your drivers.

I am a supporter of discipline and order. I rode your buses a number of times during the months of your major strike when you had a high percentage of inexperienced and new drivers. I came to appreciate the feeling of calm and security that the passengers feel when the driver is clearly in command, and things are under control. I also noted the unsettling effect it had when the driver, however well he may have steered the bus because of his truck-driving expertise, really did not know how to handle the people.

I also rode your buses during the years previous to the 70's, when it seemed as though all the passengers except me smoked. I would come home from a bus trip with my throat burning, my eyes bloodshot, and my clothes reeking of tobacco smoke. Although I said I have never before written about your drivers, I do remember in those years writing at

least once to company headquarters, pleading for some relief as a non-smoker from these conditions.

I am giving you this background knowledge in hopes that it will give what I have to report at least some credence. On the morning of February 14, 1997, a group of five of us were aboard a coach en route from our home in middle Tennessee to Bangor, Maine. The driver in question came on, I believe, in Wytheville, Virginia, and ended in Washington, D. C. We were due in Washington around six or six-thirty, A. M., but were delayed several hours due to stormy road conditions and I was thankful to arrive safely. I mention these things so you can verify that I was indeed on that bus.

The bus driver seemed paranoid about passengers smoking. He repeatedly picked up the loudspeaker and commanded whoever was smoking to stop. I could not smell any smoke, and I am usually very sensitive. It is not uncommon for me to go forward myself and alert the driver when someone is smoking in the rest room, but this time I was puzzled by the absence of smoke. For perhaps an hour our sleep was interrupted, and the passengers kept tense by the repeated threats to put



the man off. The driver's tone was very strident and adversarial, "Okay then, have it your way! I was trying to help you. I hoped to do it the easy way, but you want to take the hard route, do you? Go right ahead—smoke, if that is what you want. I'm stopping at the next rest center and putting you off."

Although he never followed up on his threats, the effect on the nearly-loaded bus was unnerving and disquieting.

Then late last night, February 23, we boarded the 11:30 coach for Memphis out of Washington, D. C. (#2018). We had the same driver. We looked at each other and silently hoped he would not smell smoke again. Alas, he did.

This time he claimed to know which two seats the smoke was coming from, and he ordered the smoking to stop or he would put them off. His tone, once again, seemed defensive, attacking, accusing. When this again continued, the passengers seemed perplexed. No one smelled smoke, but our driver became more vehement. Finally he pulled to the side of the road and opened the door, and said we were not going further until the guilty person came up and stepped out and had his smoke.

I am loyal to Greyhound, and sympathetic to the federal law on smoking, but I was embarrassed. An argument ensued between the driver and a lady in one of the back seats.

After what was likely only about ten minutes, the driver got back into his seat, closed the door and drove on. He completed the run without further incident.

I have no personal complaint against this driver. I am not asking that he be fired, or even disciplined, but if these two runs are typical of his performance, he surely does need help. I feel somewhat badly about not talking with him myself, but in my judgment, he would not have been able, under the circumstances, to respond rationally.

I would suggest that at the least, you find some way to check whether our experience with his bizarre behavior is typical. I do not feel it is to his best interest, nor the passengers, nor Greyhound, to have these sorts of confrontations to continue.

I do not have a phone, so you cannot call me. The ticket agent at Cookeville, Albert Ramsey, knows me fairly well. And of course, I will be happy to answer any questions by mail, if that is helpful.

Thank you for your part in providing bus service that has for the most part been such that I will continue to recommend it to others and use it myself.

Sincerely,

Elmo Stoll

252 Christian Community Road  
Cookeville, TN 38506

*[From Plain Things, 1000  
Choncie Lee Road, Caneyville, KY.*

*42721 March/April, 2017. Used by permission. In my opinion, this human-interest letter (dated Feb. 24, 1997) which was recently submitted for publication by Elmo's son, Aaron, commends itself for its kindness and willingness to speak up so to help a business. Speaking up is sometimes more helpful than is biting one's tongue.*

-PLM.] 

## “Indian John” and the “Other” Massacre

*Elmer D. Glick, Slanesville, WV*

Sometime in the year 1757, there occurred a well-documented account of an Indian massacre involving the Jacob Hochstetler family. Numerous books, articles and poems have passed on the story of that happening. Many readers of this periodical can easily trace their family lines back to this courageous settler of the Indian territory in Pennsylvania.

But there is another story that yearns to be told, the story of the “other” massacre that took place

about one year earlier. It is the story of the massacre of the Peter Glick family, with one lone survivor by the name of John, known to many in the Glick family line simply as “Indian John.” While this story is recorded in a few historical works, it is largely an oral tradition passed on from generation to generation. That also gives a lot of room for various versions of the story, none of which can be accurately verified.

The account begins on American soil with the arrival of a man named

Peter Glick in the city of Philadelphia on September 15, 1748. Peter Glick is one of thousands of Palatine Germans and Swiss who arrived during that time frame with a desire to better themselves with the offer of land by William Penn and his sons.

But who really was this Peter Glick? Was he Amish? Mennonite? Or what was his background? Research into genealogy records in the Old Country among Anabaptists fails to find the Glick name recorded. However, the name does show up numerous times among the Lutheran and the Reformed churches. So how did the Glick name become a part of the Amish-Mennonites in the New World?

That brings us to the heart of this story—the Indian Massacre. Peter settled with his young family in what today is the Berks/Bucks county region of eastern Pennsylvania, close to the foothills of the Blue Mountains in the area of present day Interstate 78. The Indians were in the mountains and were putting pressure on the settlers with nighttime raids into the valleys. Because of this pressure, some of the settlers were beginning to relocate to safer areas. This is where the oral story takes

a few divergent paths. The favorite one for me is the account of young John escaping the house where the rest of his family met their deaths at the hands of the Indians and the fire of the house. Peter supposedly ran to the woods and hid in a hollow log and escaped the hands of his pursuers. The story goes on to say that his pursuers sat down on the same log in which he was hiding and tried to discover how he disappeared so quickly.

However, in fairness to the other account, the night before his family was to leave, young John was sent on ahead and was spared the fate of the rest of the family. Again, the oral story relates that the family that raised “Indian John,” as he became known, was an Amish family who raised him and he became a member of the Amish church, married and raised his family.

John married Magdalena Fisher Miller and they settled in the area of Big Valley near Belleville, PA, where they had ten children. Two of these ten died as children while the rest reached adulthood, married and raised their families. Some stayed in the east, while others journeyed west to North Dakota and from

there spread further west, even reaching the west coast. But for most of the people reading this article, we are descendants of David and Magdalena Lantz Glick. This listing of our ancestors explains in part why so many of us are named David and John!

In a time when so much is being said about closing the borders of the United States, let us all remember that we are descendants of immigrants, and some of which were also not Anabaptists. Let us thank God that someone took us into their care and made a way

possible for us to become a part of the family of God as Anabaptists. May we find it in our hearts to extend the same to others.

I am a great-great-great-grandson of Indian John.

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Sources:

Oral stories passed down from other Glicks

*From Judith to the Round Barn*, by Ervie Glick

*The Fortunate Years*, by Aaron Glick

*Glicks in America*, by Allen R. Glick



***We tend to become what we  
are encouraged to be, more  
than what we are nagged to be.***

.....

***The way we treat our neighbor  
is the way we treat God.***

*Book Review*

*By Floyd Stoltzfus, Belize City, Belize*

## The Other Side of the Wall

*Author: Gary Miller*

*Publisher: TGS International | P.O. Box 355 | Berlin, OH 44610*

Having invested a few years on foreign soil I learned there are no quick-fix, tailor-spun answers to the challenge in standing alongside of our brothers and sisters in the faith, unsaved neighbors, neglected children who live in physical poverty. I highly encourage “The Other Side of the Wall” as a “must read” for all Christian laborers in the church of Jesus Christ.

Brother Gary Miller gives a well-balanced, thoroughly documented treatise sprinkled with captivating stories and personal experiences on the Biblical subject of giving. He opens chapter one with the story of the four lepers discovering the empty tents. The Syrian army “had fled in haste leaving all their belongings,

food, and wealth behind.” They filled their stomachs with the abundance. They quickly tramped back and forth carrying these belongings to a storage pantry for future sustenance. “When they finally came to their senses, they said to each other, Something is not right here. We are suffering from overeating, have more than we can use, and are already struggling with storage dilemmas. And just over that wall, people are starving.” Which side of the wall are you? Brother Gary shares, “If you find yourself on the affluent side of the wall, you are in an extremely responsible position.”

Bible passages are quoted and explained: “Give to him that asketh thee, and from him that would borrow of thee turn not thou away”

(Matt. 5:42). In the law it was recorded, “If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thy hand from thy poor brother” (Deut. 15:7). We are to give as God gives. “God gives to those who are unlovely and unappreciative. He makes no distinction between good people and bad.”

Brother Gary explains further: “There is a time to say, no. Just as God refuses to give in certain situations, there are times we should refuse as well. If you are mixing a pesticide in the shop and your three-year-old daughter assumes the yellow mixture is lemonade, and asks for a drink, do you give it to her? When you see someone engaging in self-destructive behavior and have reason to suspect that additional funds would encourage this, shouldn't you be careful?”

There is an emphasis in the book when you are approached by beggars for some of your jingling change or easy earned cash to first have a chat with them. Sit with them and share your inner conflicts with the Bible teaching on giving and then

the suspicion of giving money that might not be used for as intended. Visit them long enough so they open their hearts and share their life's journey and what brought them to this condition. (Be open to the Holy Spirit to lead you into a tactful explanation of the saving gospel of Jesus Christ -FS).

Francine Triplett grew up in Washington D.C. Because of some desperate situations in her life she decided to join the homeless who taught her how to survive. She quickly merged into a life of drugs and alcohol. Doing this helped make her plight more endurable. A shelter worker and a church eventually helped her out of her misery. She was able to get a job at a Burger King. Today she lives a normal life.

“But as she looks back on her time living among the homeless, Francine makes an observation we should consider. One of the most difficult things she faced was being ignored. Francine tells of passing a particular woman day after day on the street and saying ‘Good morning,’ to her, but the woman never responded. ‘All I wanted was conversation, I didn't want food.’ Francine says, ‘I looked up at the

sky and cried every night.’ The utter loneliness of being ignored is painful for some of these people. Often it is time, more than money that is needed by the homeless.”

Brother Gary makes an excellent point in discerning between a critical need and a chronic need. A critical need often results from calamities or crisis such as house fires, earthquakes, or tsunamis. Many more situations could fall into this category such as physical handicaps or mental disorders.

Chronic needs often result where there are sufficient resources available including manpower but there is poor management of money and time. And people are left with barely enough to live from day to day. These are not easy-fix situations. It may take years of teaching and example by working alongside to help people be better stewards of the resources God has given them to work through chronic conditions. God provided an opportunity for poor people to work by instructing the farmers to leave the “corners of the field” for them to glean. The vineyard keepers were not to “gather every grape” but to leave them for the poor and stranger. See Leviticus 19:9, 10.

Brother Gary shares distressing stories where people had growing businesses in distant lands but some foreign enterprise came and saw people in need. They made the situation known in the homeland. Supplies were sent to the designated country only to destroy local businesses already established that were manufacturing the same product. This also gave many native people work and created self-worth and dignity but was crushed by these thoughtless quick-fix organizations. It is so important in impoverished lands to humbly pray, ask questions and learn from the nationals. What resources are available within the country to help build the deplorable conditions? Teaching Bible-based principles on finances and offering self-help programs and small loans can be a rich blessing.

“Kathryn Williams and her husband were missionaries in the small state of Mizoram, India, during the early 1900’s, and if there was ever a place that appeared to need foreign aid, Mizoram was that place. Even to this day, Mizoram is known as one of India’s least-developed states. But Kathryn and her husband had a strong desire to help these

impoverished people to become self-sustaining.

“Kathryn began to set aside one handful of uncooked rice each meal. She then sold it at the end of the week to support an evangelist in the area. Then she began teaching the women in the church to do the same. Rice was something they all had, so day by day, as the women prepared a meal, they would take one handful of rice, put it into a container, and save it for the work of evangelism. Every Sunday as they gathered for services, they brought this rice and dumped it into a container. The rice was then sold the next week and the money used to buy literature and to help support those she was continuing to reach out to. Their congregation grew, and as more families came to the faith, more wives began saving a handful of rice at each meal.

“This process of setting aside in Mizoram, India, known as Buhfai

Tham or A Handful of Rice, began in 1910, and for over one hundred years this tradition has continued. The first year the total value of all the rice donated was about \$1.50. But over the years, the people have learned the value of giving and the blessing of sustainable outreach. In 2010, over \$1,500,000 was donated through the Buhfai Tham savings plan.”

In one of the last chapters, Brother Miller writes, “The disparity between the developed and underdeveloped worlds involves more than just good business teaching. Of even greater importance is the need for Bibles and good spiritual teaching. On our side of the wall are plenty of Bibles and Christian literature, but on the other side millions are starving for the Word of God and long for the day when they can hold their first Bible.

*[Stories and quotes are used by permission from the writer and the publishers –FS]*



***True humility is not found  
so much in looking down on  
oneself, as in looking up to God.***



## Gifts for Father's Day

Mary June Glick, Seneca, SC

**E**ven though I am writing this expressly for women, I want to encourage all the men out there who are working diligently to be good fathers whether they are stepfathers, or biological fathers or just spiritual fathers. Keep up the good work. A good father does not just happen, it takes diligent effort and dependence on God to become an unselfish and godly husband and father. We women appreciate godly men as leaders in our homes.

Celebrating Father's Day does not have to be extravagant or cost money, however, it must be an expression of love and appreciation from our hearts.

*Here are several suggestions of love gifts to share with your father:*

### **The gift of Time**

God has given us each the same amount of time. It is a gift He wants us to share freely with others and there is no better way of showing

love to our fathers then to give them a bit of your time. Mow the lawn, mulch their flower beds, till the garden, take them fishing or out to eat (just the two of you). You know what they need if you will take time to find out.

### **The gift of Communication**

Your father may desire to *talk* to you. He may want to reminisce about the days in the past, when you were a small child or share his hopes and fears of the future. He may need you just to listen. Ask questions or advise. Simply open your heart to him.

### **The gift of Appreciation**

You can express your appreciation personally by words. You may choose to express it by writing a letter or a card. You can choose a gift you know would be needed or appreciated. My father appreciated a bouquet of flowers especially after Mom died. Appreciation, however, is mostly

lived out by our daily actions.

Now for us wives; how can we express our love to our husbands on Father's Day? Included in the following are a few things to remember in showing love to our husbands not only on Father's Day but every day of the year.

### **The Gift of Respect and Honor**

Christian wives are told to reverence (respect and honor) our husbands. The dictionary's definition for honor is to esteem, exalt, pay tribute, dignify, and to keep a promise. Respect also carries the meaning of esteem, and includes "to admire, not go against, be considerate and thoughtful". In Ephesians, Paul refers to the wife respecting her husband in the same way as the church respects Christ. This gives us as wives a tremendous responsibility but at the same time it gives us a beautiful symbol to fulfill. Honor and respect also give the idea of supporting our husbands in their jobs, church responsibilities and their role in the home as fathers. It is standing beside them, lifting them up, cheering them on.


### **The Gift of Submission**

Submission is an act of the will. It

is a choice, a decision. Submission is a gift which a wife **chooses** to give to her husband. Submission brings protection to a wife. A wife may give suggestions and ideas but will allow the husband to make the final decision; after all we are a team working together for the good of our family and for God's glory. Submission can remove much stress from the life of a wife.

### **The Gift of contentment**

A contented wife is a happy wife. She brings joy and happiness to a home. She is satisfied with her role as a wife and mother. She does not complain about the work expected of her but accepts work as a challenge and fulfillment. She recognizes the blessings God has given her without whining or wishing for more. She remembers the saying, "*If mama ain't happy, ain't nobody else happy either*". I believe contentment is one of the greatest gifts a wife can give her husband because it compasses so much of life.

May we give not only the gifts mentioned above but also remember, "The greatest gift of all is LOVE." 

## It Was Sea Snakes

Mary Ellen Beachy, Dundee, OH

Greg and Sally were delayed, waiting to board a ship with their three active sons.

Waiting is the name of the game in many foreign countries, so Greg took Sally and his sons to a quiet beach for a swim, a beautiful spot with azure water. As a dutiful dad Greg got in first to make sure there was no deadly undercurrent or steep drop off. The beach was deserted and quiet. He wondered about a nearby sign written in Farsi.

The five of them had just started swimming when Sally screamed. "Snakes, they are all around us." Greg says he had not yet learned the worthwhile lesson of listening to his wife.

He confidently declared, "This is salt water, they can't be snakes." He insisted his family stay in the water. For 45 minutes the eel like creatures swirled around their legs. "They are just having fun with us," Greg assured his family.

"Is there such a thing as a sea

snake?" Sally asked a crew member when they finally boarded their ship. "Indeed," the lady told us, "They are very, very dangerous." Greg remained unconvinced.

Years later. Greg was paging through an old issue of *National Geographic*. The featured article was sea snakes. Gregg's heartbeat increased and his eyes widened as he read that indeed sea snakes are one of the most poisonous creatures on earth. If bitten only once, a person is paralyzed within ten minutes and dead within twenty. Off the Gold Coast of Australia and the southern coast of Iran are the only two places they can be found.

Greg fell to his knees, crying in repentance and worshiping the Lord whom he certainly knew had protected his family from the sea snakes years ago.


Looking back to that day he knew God was there. As a rerun of Daniel in the Lions' Den, God simply told those snakes: "No bites."

Though many years have passed,

Greg's son, David, knows he will always remember that day. If his wife is afraid to take their children swimming in the sea, he will retort, "Don't be silly, my dad took my brother and me swimming in the sea off the coast of Iran in water infested with deadly, poisonous sea snakes

and nothing happened to us."

Greg Livingstone worked in many different countries. He and his wife Sally and three sons had all kinds of difficult, wild, and wonderful experiences.

Resource: *You've Got Libya*, 2014, Greg Livingstone. 

## thinking generation

# Anabaptists Talk about Their Work, Interview #3: Magazine Editor

*Gideon Yutzy interviews James Landis, Waynesboro, GA*

**Y**ou are the editor of the recently-launched *Anabaptist Voice*. Tell us about the vision behind the magazine.

*Anabaptist Voice* champions a faith that works. We wanted people to look at the New Testament through Anabaptist binoculars that present faith and works together. That approach sets us apart from the adherents of Protestant and Catholic churches. When we sent out the initial sample copies, several brethren gave me a list of all the good publications already coming to their homes, including *Calvary Messenger*. I was pleased when they

indicated they would read our new magazine and urged us to go ahead with publication. We recognize it is a tall mountain we are climbing with so much literature available—both good and bad. But by God's grace we aim to make *AV* distinctive in style and content.

**Now that you've begun publication, what flavor has the magazine taken on?**

Marvin Wengerd, publisher of *Keepers at Home*, gave us this advice in the beginning: "Pick out one person as your target audience and describe him. Then write for him. And he can't be a preacher because there aren't enough of them."

Here is a profile of the reader we came up with:

1. He sees outside of his community and is internationally minded.

2. He has poor internet service in his home.

3. His wife was raised a Mennonite and he a Beachy.

4. His larger family and siblings have mission connections.

5. He is active in church and community and is not afraid to defend his faith.

6. He has taught at Calvary Bible School and went through the lot.

7. He is searching for how to flesh out his faith.

*AV* is free so there is no subscription list. For the upcoming fifth issue, we anticipate a print run of 5,600 or more. It is indeed a daunting task to put together 44 pages each quarter with an all-volunteer force. More than 50 different writers have written for us, most of them Anabaptist. We have tried to structure the magazine with many questions scattered throughout with the intent that people write simple answers and send them in. We favor the shorter pieces. Longer pieces must be exceptionally well written or we fear people will not read them.

**Do you think we as conservative Anabaptists have a healthy climate for dialogue?**

I'm not sure what all is meant by dialogue. Was the Apostle Paul "dialoging" on Mars Hill? Somehow dialoging gives me the idea of two people coming together by compromise. I like the word picture of the prophet or preacher teaching the people the truth better than that of dialoging.

When we started *Anabaptist Voice* a respected brother told me, "You will need a hard skin and a soft heart." That was tremendous advice. There have been a few letters from bitter or unhappy people who had an ax to grind. It is not hard to pick them out. But by and large the letters have been encouraging and from what I consider to be honest brethren. I welcome all letters; then we know that people are reading the magazine.

**How do you see the internet impacting us as it relates to communicating truth?**

One of the biggest effects of the internet and texting have on today's young people is that parents, the church, and church leaders tend to become sidelined. I do not see young people texting their parents or the church leaders and asking them for their approval on the decisions they will make (clothing styles, choice of vehicle, books to read, service opportunities, character of potential marriage partners, etc.). I am hopeful

young people will read *AV* and make it a part of their life. But so far I have not received a flood of emails from young people. Right now I'm trying to think if I got even one!

**How optimistic are you about today's Anabaptist young people?**

I think that many Anabaptist young people are idealistic and desirous of living the Gospel out. They are often impatient and critical of what they see as hypocrisy and inconsistency in the older generation. Many do not understand the Anabaptist way and are seeking someone to guide them to a consistent interpretation and application of the Scripture. Many others are thoroughly confused by Protestant doctrine that is so prevalent around them. Many of their parents and even church leaders cannot give a solid defense of their own faith and practice. *AV* wants to give Bible teaching and furnish examples of Anabaptists that challenge young and old alike to holy living.

**What are the main sources of influence for the Anabaptist young people you know?**

Bible schools, with friends and teachers, are having a great impact, as well as travel experiences. There is no doubt that Facebook is taking a great amount of time. Smartphones give instant access to any information

in the world and allow constant interchange between friends near and far. Abundant money, far beyond basic necessities, has a powerful influence. And the idea that borrowing can give one anything one wants or needs, influences many.

**How have the sources of influence changed from a few decades ago?**

Fifty-seven years ago when I graduated from Eastern Mennonite High School in Harrisonburg, Virginia, tape recorders were in their infancy. Personal computers and cell phones were only products of imagination. In school I had many dedicated teachers whom I respected. They taught me to love learning and appreciate good books. One teacher, Norman Yutzy, taught a class called Mennonite Life that introduced me to Anabaptist history and practice. Several friends had a great impact for good on my life, too.

My first job after high school brought me in contact with many respected church leaders in the plain churches. I saw them in their work clothes as well as listened to their preaching. They, more than anyone, helped me become a follower of Christ.

**How would you describe the current state of the Anabaptist church?**

Our biggest threat is when we

do not study, interpret, and apply the Scripture. The devil is active in the world, and we must recognize that and resist him. I have observed that when Beachys, Amish, and Mennonites start drifting from what they have been taught, there is no stopping place between them and the world. This often happens because people have never been taught the scriptural basis for their practices.

I have visited many denominations and nowhere else have I found the kind of support and encouragement we receive in Anabaptist churches. I consider some of our greatest blessings to be the Sunday School class, a cappella singing, visiting after church services, and taking meals together. These activities are signs of a close-knit fellowship and respect for each other. Compassion for the needy and worldwide missions are strengths as well.

**Tell us about a good book you read recently.**

Doris and I recently read *Nightmare in Red*, written by Horst Gerlach. This autobiography tells of a 15-year-old boy raised in East Germany. He had some Mennonite background, but was taken in by the Hitler glory of the Aryan super-race and did not believe Germany could be defeated in the war. But the invading Russian army came through their village and Horst

was sent to a Russian slave-labor camp near the Arctic Circle where the Russians treated the Germans with great contempt and cruelty. This is an instructive book for every Anabaptist beguiled by the talk of “We’re going to make America great again!” God’s way of peace is the only path to follow in time of war and peace.

**Final question. What advice do you have for today’s Anabaptist young person?**

“Hunger and thirst for righteousness” (Matthew 5:6).

Your friends and your teachers are important, for you will become like them (Luke 6:40).

Following Jesus has no halfway point. To disobey on one point jeopardizes your whole standing before God. (Matthew 13:11-12).

**Actually, one more: Why is Georgia a good place to live?**

We have eight or nine months of beautiful weather and only two months of hot weather when the gnats and mosquitos disturb your picnics. But air conditioning makes even the summer months enjoyable.

*Writers for Thinking Generation wish to generate, before all else, greater involvement in God’s Kingdom—especially among today’s Anabaptist young people. Send your feedback or original contribution to [gideonuyutzy@gmail.com](mailto:gideonuyutzy@gmail.com).*



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## THOUGHT GEMS

Being always satisfied with our opinions  
is a recipe for perpetual ignorance.

• • • • •

While we cannot avoid growing *old*, we can avoid growing *cold*.

• • • • •

The greatest evil is indifference to evil.

• • • • •

If Christ is the way, we waste time traveling any other way.

• • • • •

A lot of what we see and hear depends on  
what we are looking and listening for.

• • • • •

A happy marriage is the partnership of two forgivers.

• • • • •

If marriage is a game, it is a game both can win.

• • • • •

It costs less to send missionaries to foreign countries than it does to send  
soldiers. Furthermore, one is sent to *save*, the other to *destroy*.

• • • • •

God had only one son and He made Him a missionary.

• • • • •

A fine cage won't feed the bird.

• • • • •

A rule of life: When money comes first, it doesn't seem to last.