



Calvary MESSENGER

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

Galatians 6:14

MAY 2018

Meditation	
<i>What About Your Donkey?</i>	1
Editorial	
<i>The Seed Corn of the Kingdom</i>	2
Reader Response.....	4
The Bottom Line	
<i>Turning Devotion-ills into Devotion-alls</i>	6
And Ye Fathers.....	8
Meditation at a Funeral.....	11
Your Mother.....	13
Marriages.....	14
Cradle Roll.....	14
Ordinations.....	16
Obituaries.....	17
A Tribute to Jerry G. Yoder.....	20
Observations.....	21
Dear Mama.....	25
School Matters	
<i>School: Self-focused or God-centered?</i>	26
Mission Awareness	
<i>The Missionary Mother</i>	28
A Woman After God's Heart	
<i>Born a Christian</i>	31
Junior Messages	
<i>Visiting Homes in Kenya</i>	33
Thinking Generation	
<i>Generosity, a Calling and a Privilege</i>	35
Thought Gems.....	back cover

Calvary Messenger

May 2018

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

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What About *Your* Donkey?

Darlene Miller, Linn, MO

Once a man in ancient village,
Where the Mount of Olives lay,
Was entreated by two strangers
In a quite presumptuous way.

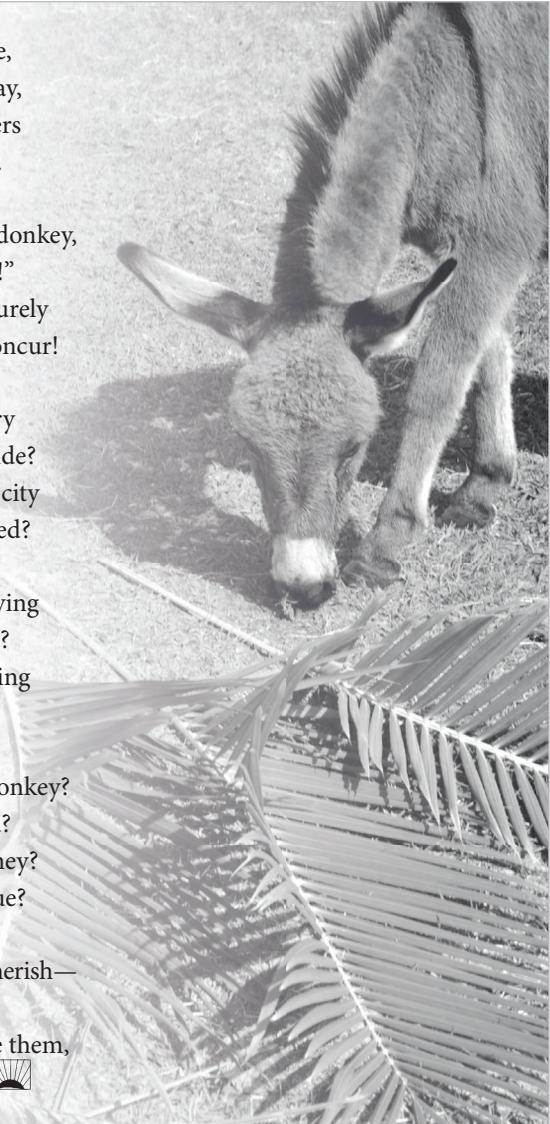
“Sir,” they said, “give us your donkey,
For our Lord has need of her!”
Graciously he gave, though surely
Common sense would not concur!

Did he know the Lord of glory
On his donkey soon would ride?
Ride in triumph through the city
As the crowds “Hosanna” cried?

Did he know that with his giving
Prophecies would be fulfilled?
He may not have had an inkling
Still he gave—as Jesus willed.

What of you—what is *your* donkey?
What has God desired of you?
Time or talents? Love or money?
Service from a heart that’s true?

Have you “donkeys” you still cherish—
Hoarding, keeping—selfishly
God will use them if you give them,
He desires them, you see! 



The Seed Corn of the Kingdom

Some 60 years ago, Mennonite minister Gideon Yoder quoted a minister of another denomination (I've forgotten which denomination), as saying, "Children are the seed corn of the Kingdom." Certainly, children thrive when they've experienced God's love in growing up and realized that they were counted a joy by and to their parents. This prepared them to relate to others instead of being set against them. But they still need to be introduced to God. Another way of saying that: *God's plan of salvation truly presented opens the door of welcome to God's family.*

How are we to usher children into Christ's Kingdom? Other questions we face include: When shall we baptize? How early is it fitting for a believers' baptism group to baptize their "seed corn of the Kingdom"?

Anabaptists challenge the Reformation

We are well aware that our faith forebears got their nickname from their steadfast stand on believers' baptism. They maintained that babies and very young children are safe in God's grace. Those who persecuted the early Anabaptists called them

"re-baptizers" ("Anabaptists") in derision. These were baptizing infants and severely persecuted these "rebaptizers," killing many of them.

The words of Matthew 19:13 and 14, assures young children's safety: "*Then there were brought to [Jesus] little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.*"

Perhaps that still leaves this question unanswered, "When are children ready for baptism, the rite that represents commitment, responsibility, and privilege in the body of Christ?"

How are we doing?

Even among Anabaptist faith descendants there has developed a wide range in age for baptism. We've heard of cases of five-year-old children of our faith family being baptized. At the other end of the spectrum, apparently some parents approve of their offspring getting baptized in their 20's, just before marriage. I doubt that those first brave Anabaptists—Felix Manz, Conrad Grebel, or George Blaurock—had

either of those options in mind, except for the latter option when repentance came later in life—after precious years away from God.

What shall we say to young children of sincere faith who are eager to accept Christ? Surely we don't tell them they are too young to choose and receive Christ! We lead them to peace with God after they tell us what troubles them. We pray with them. We assure them that Jesus is pleased with their confession of sin and desire to please Him. Thus we lead them to peace with God. Can we not also responsibly tell them that they are Christians, but that baptism will mean more to them when they are older—and that God approves of waiting? On other issues they face, we might tell them, we must exercise patience and times of waiting. We must not demand everything we might want immediately.

Jewish practice

I believe that Jewish parents in the old covenant were to give their boys and girls an increased measure of adult responsibility and privilege at age 12. This level of maturity says something to me about what God desires, even now, even though now is a day of grace—not law.

Does not nature itself teach you?

Is it not true that desire in a child before puberty for accepting Jesus to save them, manifests itself chiefly from having done an act (or acts) of

sin? At puberty, we enter the adult world of increased understanding of ourselves and the world around us, especially that of sexual awareness and temptation. Unless the child has been exposed to adult wickedness, heightened hormonal activity and sexual desire does not manifest itself before puberty.

Furthermore, I believe young children have little awareness of the bent in their own hearts to sinning. In short, they can understand *sin*, but not *sinfulness*. These two categories of sin are addressed in 1 John 1:8 and 10. “If we say we have no sin, we deceive ourselves, and the truth is not in us.” (8), (our sinfulness, our fallen nature). “If we say that we have not sinned, we make him a liar, and his truth is not in us.” (10), (sinful acts).

Must everyone at some time be lost?

“Must someone be lost before they can be saved?” is sometimes asked. I propose this answer to that question: When a child realizes that a sin “factory” is operating within, he or she can face and reckon with that reality. This awareness is accompanied by a deeper sense of need than that of a case of dishonesty, for instance. Telling a lie of convenience brings the discomfort of “I did wrong,” but probably not yet, “Woe is me; I’m a sinner; I more naturally do what is wrong than what is right.” To repent right then and there is necessary,

but does not require a time of being lost. I well remember how I trembled with guilt when I realized how badly my temper was out of control. I also remember the heightened sense of need that came with that awareness and the relief of confessing both my sinful acts and my sinfulness to God. Of course, I also needed to make things right with others.

Let us be thoughtful, lest we swing to one extreme or the other. It seems to me that those churches that encourage their young people to be baptized before they are given the greater freedom that comes with joining a youth group in the middle teen years are thereby giving assent to both Jewish and early Anabaptist understandings.

There's truth in what has been said that parents must give their children

both "roots" and "wings." If roots come before wings, the child will certainly be much better equipped to make the decision to be saved and to continue in Christian victory.

Let us as parents, preachers, and teachers do what we can to help prepare the child's heart as a good seedbed for "the seed corn of the Kingdom." We cannot make the child's decision, but we have a lot to do with what he or she chooses.

• • • • •

Because of a remark I made after last month's guest editorial, someone asked me if I object to using alcohol in medicine for medical reasons. My response is no. I am, however, concerned that we don't lose our commitment to abstaining from alcohol use for social reasons.

-PLM



reader response

Re. The Atheist Dilemma, p. 7, March, 2018.

This article is pitiful. How can Satan make man to supposedly hate God, or to say that there is no God?

I once saw a bumper sticker which said, "Jesus is coming soon; boy, will he be mad!" How terrible!

A communist leader once said, "There is no God, but woe to us communists if there is a God." How sad!

Job said, "I know that my redeemer liveth and that he shall stand at the latter day upon the earth...yet in my flesh shall I see God" (Job 19, 25,26).

Two Scriptures always inspire me: One is Genesis 9:22, "While the earth remaineth, seedtime and harvest, cold and heat, and summer and winter, day and night shall not cease." If this is true, we see it faithfully, year after year. The other is when I see a rainbow in the sky. The other

summer when I felt discouraged, it was partly cloudy. I looked up in the sky and a rainbow appeared. It blessed me. I felt like God was saying, "I'm still here." Yes, God is alive. May we be faithful and live up to His commands in His Word. We

will all appear before Him some day. Judgment is sure.

Another tactic Satan uses today is deception. He deceives people in believing partial truths. May we beware of his subtle ways.

Homer Yoder, Sparta, TN



Announcements

The Christian Hymnary Hymn Conference

June 1–3, 2018

Come for hymn singing, hymn messages, and lots of good fellowship!
Bring your original compositions.

To be held at:

Roxbury Campground
13763 Cumberland Hwy
Orrstown, PA 17244
(The camp is ¼ mile south of Roxbury, on Route 907)

Coordinators:

Nathan Overholt, Matthias Overholt, and Daniel Hershberger.

For more information, contact:

Nathan Overholt: 941-954-2300 | Email: hsograce6550@yahoo.com



2018 Youth Fellowship Meetings Schedule

July 27–29, 2018

Locations for the five regions are as follows:

Southeast..... Light of Hope, Wytheville, VA
Southwest..... Center Amish Mennonite, Hutchinson, KS
Northeast Oak Grove Mennonite, Aroda, VA
North Central..... Salem Amish Mennonite, Newcomerstown, OH
Northwest Trinity Christian Fellowship, Arthur, IL

Submitted by Ken Kanagy, (803) 671-0484



Turning Devotion-ills into Devotion-alls

Aaron Lapp, Kinzers, PA

Family devotional time has become a widespread problem of becoming more *ill* than *hale* and more *bothersome* than *wholesome*. It suffers from *low input* with time for or it being *cut*, its practice in a *rut*, and therefore it falls *underfoot*.

Its symptom denotes failure with symptoms of the anemia of colorless vitality. It *loses* interest, *peruses* skipping it, and *uses* little originality. Any manufacturers who have made no variations in their product in the last ten years are out of business today. Family devotions, once started, are almost without any changes, and are sustained mostly by knowing we should—somehow or other—so we try to keep it going in a changeless mode.

Sadly, the expectation factor arising from family devotions is about as low as that of pulling weeds in the garden. The duty part is high but the joy in doing it has little reward. We are either too busy, too lazy, or too uninterested, or else, we don't have

time to do it since we can't quickly get through it. Our weekday schedules are *hectic*, all our involvements are *electric*, and the cell phone becomes *frantic* for our time. Even most meals must be eaten in haste.

Every congregation needs an occasional revival meeting, council meeting, and communion service. Is there any possibility that the Christian might need a revival meeting in the area of family devotions followed by a council meeting and a little communion service in the home?

I suggest at least once a week when the whole family could arrange for a time to plan for family worship time and doing so without using any prepared booklets by someone outside the home for the thoughts and Scripture chosen.

Prepared books or booklets are what any individual can read during his or her own quiet time whenever it suits.

Here is a new suggestion: Appoint one of the children to be the family secretary for the once-a-week family

worship. The secretary should be given a record book (like a composition book we used in school). Records would be kept of who did the reading, what was read, and the song that was sung. Someone could be appointed to read the Scripture he chooses at next week's family worship. That all would be signed and dated. Dad is the overseer to see it all "flows," and Mom, as the vice-chairman, helps out to see that the secretary has it all written down. She could be secretary if the children are too small, or when the designated secretary is "out of town." What a wonderful family treasure in years to come in the memory of the mind and in that book!

"Doing" family devotions because we must for the sake of other people is the death of the vision for it. Stern duty can have its own reward if it has some semblance of joy in the duty. Otherwise, it is otherwise.

The reason for family devotions has the central idea of the father being the priest for the family. But he is not only priest for the family, he is also prophet for the family. The Old Testament prophet spoke to the people as God's representative to them. The priest was the appointed person to represent people to God in their sacrifice and worship.

Here is my burden: as conservative Anabaptist churches, we have experienced some mighty revivals from God during the 1950s and

1960s and since. With the good use of Bible schools and a rich source of ready, spoon-fed Bible helps, we have produced many interesting and capable preachers.

Many people by now know that I have been writing extensively to produce a complete commentary of the New Testament. Many preachers tell me they are OK with preaching, but volunteer to say that they are not writers. They say writing is hard work. Did we say it is easy? Nowadays, the most basic work of making sermon notes can be accomplished by using the keyboard and the computer. I am saddened to hear grown men say they are not writers, even though they are quite capable with a computer.

What is ahead for the next generation? (Please bear with me if I paint too bleak a picture.) I frequently carry several of my commentary books with me and introduce them to young men in their 20s and 30s. Do you know what they often say? I am amazed that grown men will admit that they are not writers. But I am appalled that young men quite often will say, "I am not a reader." I want to say, "O. Lord, open the heavens—the fathers don't write and the young men don't read!"

The revivals in Bible times came by writers and readers. The revival that sparked the Anabaptist movement was in part by writing and by reading. Men become serious about God's

Word and wrote important works on various doctrines of God and how it should be lived.

We are aware that there are many computer programs available which provide information of all kinds in an instant, including many kinds of Bible study helps. We hope that conservative Anabaptists will never lose their fascination with books worthy of meditative study. The hard work of writing which has put maturer men out of gear has now spawned a new generation of young men who shy away from the hard work of meditative reading and study.

The Bottom Line is that a little creativity here and a little expressive

exercise there in family devotions could help to lead in the art of becoming self-taught to a degree in personal reading and writing. Hopefully, we are not too busy or too lazy for too long in having missed our opportunity and responsibility to raise a generation that appreciates the expression of personal creativity in biblical literature. Moms and dads should encourage their children to keep a diary or journal, and just maybe do some of that themselves—you know, like we say, for a little change at a slower pace. Or maybe even having a little revival right in our own home, beginning with the priest!



And Ye Fathers

Clair E. Schnupp, Northern Youth Programs, Dryden, Ontario

John (not his real name) sat alone by a river in Africa. He was confused, angry, and depressed. He felt very sad and lonely. Rebellion churned inside of him. He just wanted to leave it all behind.

John was born to long-term missionary parents from the United States. He had no siblings or any real friends. His parents were very busy helping all the people with their spiritual and material needs.

John had always felt that he was

more of a bother than a loved son. As he grew, he often wished his dad would take time to travel with him up the river in their dug-out canoe to hunt wild animals. But Dad was too preoccupied with his missionary work. John felt his father loved the Africans more than he loved him.

As John sat by the river he decided to leave it all behind, run away, and find his way back to America—and he did. (That story is too long to include here, especially since he

had no money.) After he arrived in America, John lived a very wild and sinful life. He wanted to be as far away as possible from anything that had to do with the Jesus whom he felt had robbed him of life.

What did John need that he did not receive from his parents? There are five needs that come to mind that every child should have filled. These five needs are:

Need # 1 — Spiritual Example and Teaching

There is the story of a four-year-old girl who was dying of leukemia. While her father was visiting her, she asked, “Daddy, what is God like?” Her father was not ready for that question. He looked out the window, pondering how to answer his daughter’s question. Then the little girl said, “That’s okay, Daddy. If God is like you, then I’m not afraid.”

Often a child’s view of God is based on their relationship with their father. If fathers are loving, caring, and kind, children will likely view God the same way.

As a father, the place of the Bible in your life has a very real impression on a growing child. I have heard some adults tell how Bible reading by a father or a grandfather was a very positive thing in their lives. The sad reality is that many children do not see or hear their fathers or grandfathers reading the Bible.

So my question is: “What place

does the Bible, Bible reading, Bible study and prayer have in your life as a father? If these things are important to you, they will have a positive effect on your children. Deuteronomy 6:7 says: “...talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.”

Need # 2 — Stable Authority

Perhaps stable authority starts the first time children hear the word “No.” Children’s first and most frequent experiences with authority are at home. In fact, home is where most people will decide how they feel about all authority for the rest of their lives. If fathers are fair and consistent in their use of authority, children will most likely respect all other authority in life.

If fathers are hypocritical or unyielding, children may become cynical or rebellious. If fathers are permissive or neglectful, children may be confused about what is right and wrong, and may not know proper boundaries in their relationships. Abusive fathers usually create anger and distrust in children. Perfectionistic fathers may well create anxious children. Fathers need to think about how they use their authority with their children. It is also important for Father to work together with Mother on authority issues with their children.

Children will develop an attitude and response toward authority based

on how their parents used authority in their lives. This takes place from the first “no” until children become young adults.

Need # 3 — A Secure Sense of Self

All children need to know that they are unique and special. No one’s opinion matters as much as their father’s opinion. Other people cannot meet this need in the same way that fathers can.

In school, children quickly learn that they are too dumb, too skinny, too fat, too short, or too tall. It doesn’t take long for children to define themselves by what they think is wrong with them.

Therefore it is a fathers’ responsibility to praise their children for positive traits and abilities. If fathers call their children “lazy” or “stupid” or “dumb,” children will most likely feel insecure and live out how they are branded by their fathers.

On the other hand, if fathers notice and compliment good qualities, traits, and giftings, children will more likely have a secure sense of self and live more positive lives. Fathers need to be their children’s cheerleaders as they help each one develop into the person God designed them to be.

Need # 4 — Teaching on Sexual Matters

In God’s plan, each child is created male or female. God has given clear instructions on sexual matters. God’s

plan is for fathers to teach their children about biblical sexuality. If fathers do not teach these things to their children, they likely will learn wrong sexual behaviour and sexualized relationships from others “out there.” The media often shows bad examples of sexual behavior and sexualized relationships. Fathers need to provide healthy teenage activities for their developing children. Some examples could be supervised activities such as ball games, group ice skating, and game nights hosted by different families.

It can be a scary world for fathers today. Fathers need to be their children’s coaches on sexual development, appropriate sexual attitudes, and wholesome relationships.

Need # 5 — Knowing that they are loved and acceptable

One day a wife said to her husband, “Your twelve-year-old son is acting up.” As they talked about their son’s behavior, the wife asked her husband, “When have you told your son that you love him? Do you think he knows you love him?”

The husband’s response was, “Of course he knows I love him. I work hard every day to provide a house, clothes, and food. He should know I love him.”

The wife asked, “But have you told him you love him?” The husband’s response was, “No, I can’t remember

that I ever did.” His wife’s response was, “So maybe he can’t remember either.”

Fathers, when was the last time you told your sons or your daughters that you love them? Ephesians 6:4 instructs fathers not to anger their children, but to nurture and teach them in the ways of the Lord. This requires showing love and acceptance on a regular basis. This also makes your son or daughter feel loved, accepted, and secure in the messy world in which we live today.

Back to the story of John: If John’s father would have met these five basic needs in his son’s life, things might well have been different for him.

In America John stayed as far away from Jesus and Christians as he could. He chose a life of rebellion and wickedness, trying to satisfy his longing for love, appreciation, and acceptance. And so John, like the prodigal son in Luke 15, ended up as a miserable wretch on skid row. He

was completely broken and about as low morally as a person can be.

But thank God for a Christian skid-row worker who met John, and helped him find Jesus! He repented of his sin and rebellion and came to love the Jesus from whom he had been running. John was also able to forgive his father and told him so in a letter.

John attended Bible College and married a lovely young Christian lady. God asked him to return to Africa and help his father—which he did for many years. I heard John publicly tell this story.

God is still busy in His call to those who need salvation and help through His Son Jesus. Let’s keep reaching out to the lost, the broken, and the hurting wherever we can. We need to be busy in the work of Kingdom building until death or until our Savior comes through the clouds.

[From Founder Reflections, March 2018. Used by permission.]



Meditations at a Funeral

Walter Zill, Boynton Beach, FL

“When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and

divideth the spoils” (Luke 11:21, 22).

Jesus is the Stronger One. He said, “I came not to send peace, but a sword” (Matthew 10:34). Jesus resisted all the temptations of Satan. Jesus resisted to the extent that He

died rather than yield worship to any other than the Father.

The strong man keeping his palace represents the devil holding people in bondage by FEAR of death. The stronger one coming upon the devil represents Jesus who releases those whom the devil holds helpless by their fear of death.

This is further explained in Hebrews 2, where “we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death for every man ...as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage” (Heb. 2: 9, 14, 15).

Hebrews 5:8, explains another aspect of this, “Though he were a son, yet learned he obedience by the things that he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him.” Jesus knew why He came to earth. He said it this way to Nicodemus: “For God sent not his son into the world to condemn the world, but that the world though him might be saved” (John 3:17).

A short time before He gave his life a ransom for many, He told the results that would follow. “Now is the judgment of this world. Now shall the prince of this world be cast out. And I, if I be lifted up from the earth will draw all men unto me” (John 12:32). Later, He was taken up into heaven. And He promised to return (John 14:1-3; Acts 1:11).

As we face the death of a believer, let us take comfort in 1 Corinthians 15: 42-44; “So also is the resurrection of the dead, It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body.”

The list of worthy persons in Hebrews 11 is quite long. If updated, many more could be added since then who by faith also overcame obstacles by their vision of “Him who is invisible” (Heb. 11:27). Many endured a martyr’s death rather than denying their faith in the living God and his Son. Why did they do it? “That they might obtain a better resurrection” (Heb. 11:35). Let us live in the hope of that better resurrection!

[Editor’s note: I received these insights and comments on Jan. 27, 2018,

from Walter Zill who wished to give them to those present at his mother-in-law's (Katie Schrock) funeral to take courage

and not to mourn as those without hope. Heaven is a prepared place for a prepared people.]



Your Mother

Alfredo Mullet, Chilton, TX

Your Mother needs:

- To feel appreciated, so verbally express your gratitude.
- To feel treasured, so shower her with tender affection.
- To know how proud you are of her, so gladly introduce her to your friends.
- To sense how much you care about her welfare, so be ready to listen to her life-story to better understand her.
- Intimate friendship, so look for ways to become close without constantly seeking her only when you need her.
- To feel protected, so defend her when you hear others carelessly criticize her person and spread evil gossip.
- To feel attractive, no matter her age, so sincerely comment on her beauty.
- To feel needed, so simulate a few needs, but be careful that you do not exploit her willingness to serve.
- To know that you do not hold any resentment toward her for her failures, so reassure her of your

forgiveness.

- To realize the results of her tears and prayers for your salvation, so update her with your spiritual journey.
- To see that her efforts at being an example of Godly womanhood were successful, so live accordingly.
- Encouragement to remain faithful in her older years, so fulfill your responsibility in strengthening her spirit.

As infants, toddlers, adolescents, and youth, we mostly took our mother for granted. We were constantly drawing physical, emotional, mental, and spiritual strength from her. Now she was glad to give herself up for our over-all growth and development, for she sensed this was her God-ordained vocation. However, as adults it is now our turn to give our self back to her. This should by no means be considered a repayment for all her hard work, but rather as a token of our appreciation. True love is always reciprocal, so the deeper the sense of our indebtedness, the more willing and joyful will be our reciprocation!



marriages

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

Kropf-Stoltzfus

Bro. Horace, son of Laban and Zelah Kropf, Belize, and Sis. Annie, daughter of Ben and Marian Stoltzfus, Parkesburg, PA, at Ephrata Business Center for West Haven Church on Jan. 13, 2018, by Orlando Matute.

Mast-Miller

Bro. Kendall, son of Joel and Ellen Mast, Cuba, MO, and Sis. Virginia, daughter of Ervin and Alma Miller, Huntsville, AR, at First Assembly of God for Lighthouse of Faith Mennonite on Dec. 7, 2017, by B. Truman Yoder of Lincoln, MO.

Miller-Mast

Bro. Kevin, son of David and Rhoda Miller, Auburn, KY, and Sis. Angela, daughter of Michael and Ruth Ann Mast, Auburn, KY, at Plainview Mennonite Church, on Nov. 4, 2017, by Luke Troyer.

Correction: **Miller-Weaver**

Bro. Duane, son of Ray and Ada Miller, Uniontown, OH, and Sis. Diane, daughter of Wilber Weaver, Leetonia, OH, on Oct. 14, 2017, at Demasus Friends Church, by Eldon Falb. 

cradle roll

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

Allgyer, Wayne and Elizabeth Ann (Stoltzfus), Gordonville, PA, seventh child, fourth daughter, Kira Roselle, Jan. 25, 2018.

Beiler, Jamien and Rachel (Frey), Mount Pleasant, PA, first child and son, Jeffrey Andrew, Jan. 30, 2018.

Beiler, Merlin and Martha (Stoltzfus), Dadeville, MO, twins, second and third sons, Cordell Trigg and Colson Truet, March 8, 2018.

Gerber, Alvin and Juanita (Ropp), Bluevale, ON, first child and son, Oliver Alvin, Feb. 7, 2018.

Gingerich, Joshua and Jonessa (Miller), McConnelsville, OH, first child and daughter, Kiana Joy, March 4, 2018.

Hostetler, Leon and Melody (Beachy), Auburn, KY, third child, second daughter, Jada Brielle, March 15, 2018.

Kauffman, Ervin and Edna (Yoder), Dover, OH, fourth child, second son, Landon Kade, March 13, 2018.

Kauffman, Lauren and Glenda (Stoll), Odon, IN, first child and daughter, Elyse Maria, March 9, 2015. Received for adoption on April 10, 2017.

King, Kevin and Holly (Gingerich), Paradise, PA, third child, first daughter, Myra Bliss, March 15, 2018.

Lapp, John Allen and Lydia Ruth (Stoltzfus), Gordonville, PA, third child and son, Kyle DeShawn, Feb. 21, 2018.

Lapp, Kendall and Heather (Schrock), Greensburg, PA, second child, first daughter, Juliette Monet, Jan. 21, 2018.

Miller, Carl and Kayla Miller, Gordonville, PA, first child and daughter, Anyssa Ruth, Feb. 25, 2018.

Miller, Christopher and Julia (Byler), McConnelsville, OH, first child and daughter, Adrielle Peace, March 15, 2018.

Miller, Dale and Myra (Hershberger), Uniontown, OH, fifth child, third son, Bennett Miles, March 15, 2018.

Miller, Jason and Allyson (Ballard), Mifflinburg, PA, second child, first daughter, Keira Brooklyn, March 8, 2018.

Miller, Jeff and Rachel (Raber), Sugarcreek, OH, second child, first son, Elijah Jonas, March 27, 2018.

Miller, Jon and Emilene (Yoder), Dundee, OH, second child and daughter, Alicia Brooke, Nov. 17, 2017.

Miller, Vernon and Melody (Mast), Pulaski, TN, first child and daughter, Leslie Kate, Feb.21, 2018.

Petersheim, Andrew and Marjorie (Stoltzfus), Gap, PA, first child and daughter, Addilyn Brooke, Feb. 1, 2018.

Showalter, Jeremy and Laura (Rohrer), Eagle Rock, VA, sixth living child (one son deceased), third daughter, Eliana Grace, Dec. 11, 2017.

Stoltzfus, Arlin and Charissa (Barkman), Atglen, PA, second child and daughter, Lila Grace, March 4, 2018.

Stoltzfus, J. Wendell and Kaylene (Bontrager), Millersburg, OH, third child and son, Nicholas Jay, Feb. 28, 2018.

Villalobos, Nelson and Lisa (Villalobos), Huntsville, AR, third child and son, Tylan Gabriel, March 21, 2018

Weaver, Jonathan and Laura (Swartz), McClure, PA, third child and daughter, Damaris Ruth, Feb. 28, 2018.

Wengerd, James and Gail (Mast), Greensburg, KY, fourth child, third daughter, Lily Michelle, Dec. 17, 2017.

Yoder, Brian and Faith (Yoder), Dundee, OH, second child and daughter, Kaitlyn Grace, January 16, 2018.

Yoder, Reuben and Kathryn (Bontrager), Newcomerstown, OH, third and fourth children, third son and first daughter, Keith William (1-17-2014), Michelle Lou (7-1-2015). Received by Adoption on March 29, 2018.

Yoder, Tim and Ruth (Miller), Mifflinburg, PA, fifth child, third daughter, Mariah Jewel, Feb. 9, 2018.

Yutzy, Dan and Sheri (Byler), Huntsville, AR, first child and daughter, Anika Lee, Feb. 6, 2018. 



ordinations

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

Bro. Joey Gingerich, 41, of Jonesville, VA nominated by voice of the church and ordained as deacon at Maranatha Bible Fellowship, Rose Hill, VA, on March 11, 2018. Preordination messages were given by Ethan Wagler. The charge was given by Raymond Fisher, assisted by John Mast and Leroy Kauffman.

Bro. Matthew Lavern Yoder, 29, (wife Julia Ann Kuhns), of Lovington, IL, was ordained as minister at Trinity Christian

Fellowship, Dec. 3, 2017. Preordination messages were given by Homer Zook, Uniontown, OH. The charge was given by Wilbur Gingerich, assisted by Homer Zook and Matthew Bontrager. Sharing the lot were Ben Kauffman and Mark Otto. 



Beachy, Simon J., 90, of London, Ohio, died peacefully at his home March 17, 2018. He was born Jan. 29, 1928, to the late Jonas and Amanda (Kramer) Beachy,

He was a devoted member of Bethesda Fellowship, Plain City. He was a farmer and a carpenter who enjoyed working with his hands, building and repairing things. He was very grateful to the family for the support and help since Mom's passing. Several days before he died, he commented, "When the Lord calls I want to hear it."

On Dec. 8, 1949, he was married to Luella Beachy, who preceded him in death. Six children survive: Martha (Mrs. Andrew Miller, Jr.); Howard (Sue) Beachy; Jonas (Arlou) Beachy; Alvin (Elsie) Beachy; Ruth (Mrs. Philip) Gingerich; Carolyn (Mrs. Darrell) Beiler; also 28 grandchildren and 32 great grandchildren.

Simon was preceded in death by brothers, Alvin, Joe, Freeman, and Marvin Beachy and one great granddaughter.

The funeral was held on March 20. Burial was in Bethesda Fellowship Cemetery.

Gerber, Laurene (Roes), 79, of Wellesley, ON, died January 8, 2018. She was born Feb. 7, 1937, daughter of the late Isaac and Mattie (Jantzi) Roes.

She was baptized on her confession of faith on Oct. 19, 1952, and was a member

of Cedar Grove A. M. Church, Wellesley.

On July 14, 1962, she was married to Arthur Gerber. She shared with him the joys and sorrows of life as his wife; he was a minister and bishop for over 40 years.

She leaves to mourn her departure four sons and two daughters: James (wife Patricia) Gerber, Paul (wife Brenda) Gerber, Glen (wife Karen) Gerber, and Timothy (wife Mary Beth) Gerber, all of Gadshill, Linda (Allan) Erb, Wellesley; and Ruthann (Larry) Wagler, Gadshill, as well as 35 grandchildren and six great grandchildren.

She will be sadly missed by sisters-in-law Mary Roes, Maria (husband Ivan) Jantzi, Kathryn (Willie) Kuepfer, and brothers-in-law, Samuel Albrecht, Gordon Gerber, and Raymond Wagler.

The funeral was held on Jan. 12, with D.J. Peachy and John Gerber serving. Burial was in the church cemetery.

Jantzi, Mary Ellen (Brenneman), 85, of Milverton, ON, died Jan. 22, 2018. She was born Nov. 15, 1932, daughter of the late Daniel and Magdalena (Gerber) Brenneman, in Wellesley Twp.

She was baptized on her confession of faith in Jesus Christ on Oct. 24, 1948, and was a member of Cedar Grove A.M. Church.

On September 17, 1960, she was married to Jacob Jantzi, who predeceased her on March 31, 2001.

She leaves to mourn her departure

two sons: Timothy and Stephen (and his friend, Cynthia); three grandchildren, Ashley, and her husband Rory Ivey, Tyler Jantzi, and Kevin Jantzi, and three great grandchildren, Jersey, Easton, and Jacob. Other survivors include her siblings: Annie Ropp, Vera (and her husband Dan) Lichti; Dorothy (and her husband Delmer) Lichty, and Earl Brenneman (and his wife Karen Jantzi), sisters and brother-in-law, Ella Mae Schmidt, Norma Mast, Mary Gerber, and Murray and wife Karen Jantzi, as well as many nieces and nephews.

Mary was predeceased by her brother Mahlon Brenneman and his wife Cathy; sister-in-law, Alice Jantzi; and brothers-in-law, Emmanuel Ropp, Melvin Jantzi, Mahlon Gerber, Elmer Mast, John Wagler, and Elmer Schmidt.

The funeral was held on Jan. 27, with Larry Ropp and Paul Jantzi serving. Burial was in the church cemetery.

Lapp, Henry S., 90, of Narvon, PA, died Feb. 4, 2018. He was born April 19, 1928, son of the late David Y. and Ada M. (Stoltzfus) Lapp.

He was a member of Pequea A. M. Church, Narvon. He was a lifelong farmer known to many as a cattle dealer. Henry loved the Lord and it was his desire to pass that value to his family.

On Nov. 8, 1949, he was married to Anna Mary Esh. She survives. Also surviving are six children: Rachel (wife of Jonathan S.) Stoltzfus, Gordonville; Ada Ruth (wife of Alvin) Flaud, Honey Brook; Jacob (husband of Charity

Yoder) Lapp, Gap; Esther (wife of Amos) Petersheim, Narvon; Leon, (husband of Rosie Stoltzfus) Lapp, Dillwyn, VA; Lena (wife of Daniel) Stoltzfus, Gap; 27 grandchildren, six step grandchildren, 60 great grandchildren, and five siblings: Eli Lapp (husband of the late Marilyn Good), Ephrata; Naomi (wife of Levi Esh), Millersburg, PA; Leon (husband of Ruth Stoltzfus) Lapp, Gap; Ben Lapp, Sarasota, FL; Lena (wife of the late Benuel) King, Millersburg, PA;

Henry was preceded in death by six siblings.

The funeral was held on Feb. 7 at Pequea A.M. Church.

Stoltzfus, Jonas B., 84, of Narvon, PA, died at his home on Jan. 24, 2018. He was born Jan. 28, 1932, son of the late Daniel M. and Mary (Smucker) Stoltzfus.

He was a member of Westhaven A.M. Church, New Holland.

On Nov. 19, 1953, he was married to Malinda K. Stoltzfus, who survived him by six weeks. Survivors include eight sons: David K. (Annie) Stoltzfus, Leesburg, OH; Daniel M. (Anna) Stoltzfus, McVeytown, PA; Amos M. (Nancy) Stoltzfus, Lewisburg, PA; J. Ivan (Ruth Ann) Stoltzfus, Narvon; John Omar (Naomi) Stoltzfus, Narvon; Jonas B., Jr. (Debbie) Stoltzfus, Honey Brook; Marvin Ray (Rachel) Stoltzfus, Holtwood; Chester (Lena) Stoltzfus, Narvon; 59 grandchildren, 39 great grandchildren, and a sister, Annie Stoltzfoos.

He was preceded in death by three

children, two grandchildren, one great grandson, and seven siblings.

The funeral was held at Bethel Christian Fellowship for West Haven Church on Jan. 28, with Lee Stoltzfus, Ben Stoltzfus, Benuel Stoltzfus, and George Stoltzfus serving. Burial was in the Mast Cemetery, Morgantown.

Stoltzfus, Malinda K., 83, of Narvon, PA, died March 5, 2018. She was born Oct. 7, 1934, daughter of the late John F. and Mary B. (Kauffman) Stoltzfus.

She was a member of Westhaven A.M. Church, New Holland.

On Nov. 19, 1953, she was married to Jonas B. Stoltzfus. (Her survivors are listed in the preceding obituary.)

Malinda was preceded in death by three children, two grandchildren, one great grandson, and six siblings.

The funeral was held on March 8 at Bethel Christian Fellowship for West Haven A.M. Church, with Lee Stoltzfus, Ben Stoltzfus, Ivan Stoltzfus, and Dave Stoltzfus serving. Burial was in the Mast Cemetery, Morgantown.

Yoder, Steve L., 93, of Nappanee, Indiana, died at his residence Jan. 30, 2018. He was born March 27, 1924, to the late Levi and Elizabeth (Schrock) Yoder.

He was a member and minister of Maple Lawn AM Church for more than 40 years. He was a plumbing and heating contractor for many years, and later a builder of "little red barns" He loved writing letters for the Mexico Mennonite Aid newsletter, studying genealogical

and church history, and he authored several books. Steve was founder of Mexico Mennonite Aid, working among Mennonite colonies in Mexico since January, 1996.

On Feb. 29, 1948, he was married to Alice Kuhns. She died in 2006. Children surviving are: Glen Dale (Salome) Yoder, Middleburg, PA; Mary Jane (Jose "Chente") Mejia, Puerto Viejo, Costa Rica; Ruth Ann (Marvin) Schmucker, Goshen, IN; Bertha Mae (Steven) Hulse, Nappanee, IN; David Allen (Christine) Yoder, Elkhart, IN; Steven Jay (the late Jennifer) Yoder, Bourbon, IN; John Wayne (Linda) Yoder, New Paris, IN; siblings: Melvin Yoder, Gertrude Miller, and Naomi Mast; 28 grandchildren, and 47 great grandchildren, two sisters-in-law, and one brother-in-law. He was preceded in death by three brothers, two sisters, one daughter-in-law and four grandchildren.

The funeral was held on Feb. 3 at Maple Lawn Church with Thomas Mast, Paul E. Yoder, Glen D. Yoder and Timothy Yoder serving. Sanford Wayne Yoder conducted the committal at the Maple Lawn Cemetery.

Yoder, Jerry G., 76, of Auburn, KY, died March 17, 2018. He was born Nov. 5, 1941, son of the late George and Lena (Helmuth) Yoder, in Centreville, MI.

Jerry was a member of Plainview Mennonite Church, Auburn, KY.

On June 22, 1961, he was married to Rhoda Yoder. She survives. Other survivors are their children: David

(and Dorothy) Yoder, Oskaloosa, KS; Lonnie (and Violet) Yoder, Hanover, IN; Timothy (and Clara) Yoder, Auburn, KY; Elva (and Wayne) Overholt, Russellville, KY; Christina (and Kevin) Miller, Scranton, KS; Melissa (and Steve) Miller, Auburn, KY; 43 grandchildren and 21 great grandchildren. Also surviving are siblings Chris (and Glenda) Yoder, IN;

Clara (and Marvin) Miller, IN; Lulu (and Mervin) Hochstetler, KY; and Georgeanna (and Sol) Yoder, GA.

He was preceded in death by a brother, Truman Yoder.

The funeral was held March 20 in Plainview Church, with Rudy Overholt, Jim Yoder and Luke Troyer serving. Burial was in the Plainview Mennonite Church Cemetery. 

A Tribute to Jerry G. Yoder

By his family

Dear Dad,
We pause a moment to reflect. Is there a way to describe in short the impact of a lifetime—*your lifetime*? If we were to measure your *success*, what would be the gauge? We could do as many do: Measure your *wealth*, but what was your *wealth*? We could take a look at your garden, but where was your garden? We could do a study on what interested you, but what were your hobbies? We could take a close look at your *values*, perhaps. What really made you tick. What is the record?

The record is found in the footprints, the lingering touch of the fingers. It is in your love for the Bible and in the memories that live on in the hearts of those you loved!

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First of all, it's impossible to measure the impact of a life well-lived. Many of the seeds Dad planted are still growing. Many of the lives he touched are still touching others. So, really, only eternity will reveal the full impact. But Dad would surely say the credit should go to the Lord, and, of course, to Mom.

Secondly, Dad's wealth is eternal. He found his wealth in his Bible. A godly family, a wonderful marriage, and a clear testimony of love for Christ and the Church give evidence to this.

Thirdly, if you wanted to find Dad's garden, you would find him beside his dear wife in her garden. For a man who did so little, Mom surely got a lot of help!

Fourthly, why would a man need a hobby when there are so many good things to be done for others? True, Dad wasn't much of a fisherman, a hunter, or a recreation man, but every one of his children, grandchildren and even great grandchildren found themselves being very important to him! The same was true of the many friends Dad accumulated over the years!

Fifthly, Dad's wealth was closely connected to his values. Dad's values were eternal and scriptural, and were meant to be loved, taught, and lived! His heartbeat was to pass on to his children and their children things of true value!

Was Dad perfect? No. He never claimed perfection. The fact is, Dad was a man of need, much need, but he found Jesus as his answer. Herein lies the secret of his success! Daddy

understood that being a child of God meant the surrender of his will—even if it took a lifetime—to the Lordship of Jesus Christ. It meant forgiving others even if it was hard to do at times. It meant he needed to apologize to many for wrong attitudes and actions. It meant trusting in the shed blood of Jesus to save him from his sin. It took the presence of the Holy Spirit to guide him through life! Praise God, Daddy found and followed Jesus! **That is the secret of his success!**

[Editor's note: Jerry's family was not sure Calvary Messenger would publish their musings. I assured them that even though such profound admiration follows others, Jerry Yoder's letter to The Budget gave a large number of readers very definite pleasure. They should submit their tribute. Here it is.

-PLMJ 

observations

The World Peace and Unification Sanctuary in Newfoundland, Pennsylvania, is an offshoot of the Unification Church founded by Sun Myung Moon and is led by his son Sean. This group—I hesitate to call it a church—hosted a blessing ceremony for AR-15 rifles in their

meeting house on February 28. Of course these plans have generated considerable interest since most of the recent mass shootings in the US, including the chilling school shooting in Florida in February in which 17 people's lives were snuffed out, involved AR-15 rifles. The planners insist that the event was planned

months ago and has nothing to do with the recent massacre in Florida. They expect 600 people to come to this midweek service and all have been encouraged to bring their “rods of iron” for a blessing ceremony. The church teaches that these guns are referred to in Revelation as a “rod of iron” and are a most effective way to stop evil. The church is located about a half mile from a school, which dismissed classes for that campus on that day out of an abundance of caution.

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The topic of gun control is an extremely polarizing political issue in the USA today. How should a peace-loving, life-loving, enemy-loving follower of Christ like me, feel about all this? Many conservative Anabaptists are rural people who like to hunt. Others who don't hunt often believe it is good to have some sort of firearm around to dispatch the occasional opossum in the chicken house and the coons in the sweet corn patch, or the rabid skunk that staggers across the yard. Hence we don't welcome efforts that curb the privilege of peaceful gun ownership.

Some guns are used as toys, some primarily for hunting, and some are designed to kill people. Most can be used for each of these activities. Whether we view guns as tools or toys, I'm not proposing that we all need to come out at the exact same

spot on the continuum between these two views. However, I think we can afford to ask ourselves—and even dare to answer—if deadly weapons are suitable toys. The way we answer that question should give us some direction regarding how we use guns and what type of guns we choose to own, or not own. Because I don't believe that, as a follower of Christ, it is proper for me to use lethal force to defend myself, it feels very inappropriate for me to own a firearm that is primarily designed as a toy or to kill people.

It's worth noting too, that as followers of Him who tells us to love our enemies, we are very out-of-place when we identify with those who zealously defend the second amendment and the arguments they employ to articulate and defend their positions.

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The March 5 issue of *Time* magazine was unlike any news magazine I've ever seen. The entire issue, cover to cover, was a description of this nation's ghastly opioid problem. This drug addiction now claims 64,000 lives in the USA each year, and has been dubbed the worst addiction epidemic in US history. These deaths average 175 people *each day*, which is ten times the number of those who perished in the February school shooting in Florida. Many people who become addicted to drugs were

first prescribed addictive pain killers following surgery or a similarly legitimate medical situation. But when a person is hooked, it becomes difficult to satisfy an addiction to prescription drugs because of the difficulty in securing a supply and the expense of prescription drugs. So, most who begin this way gravitate to more economical drugs that are synthetically produced and available on the illicit market.

Drug users who articulate the reason for recreational use, often identify two motivations. One is because they find it pleasurable. The other is to block out the pain, whether it is emotional or physical or even spiritual. The relentless tyranny of addiction soon overshadows the two primary motivations—to find pleasure and to mask pain.

But when our lives are in tune with our Creator, this brings a bedrock contentment characterized by plenty of joy which helps us deal with life's difficulties. Christ, our Friend and Savior invites us to confidently unburden ourselves to Him who carries our load. When life's difficulties drive us to Jesus and the Father, we find the courage and relief that others seek in a bottle or a pill. (Don't we agree that there are situations in today's fallen world where people suffer from imperfections that can legitimately be addressed with long-term medical

prescription? I'm not talking about those situations.)

I've known for most of the 15 years we've lived here, that drug use is a problem, even in sleepy, rural southeast Kansas. But, it still seemed like a problem that is "out there" and "theirs, not mine." But I'm not entirely comfortable with all the implications of my blissful prior ignorance of the gravity of this situation. Is it enough for us to avoid becoming addicts ourselves, to live productive lives that display the graces of Christian faith in shoe leather? Or is there more we should be doing to offer Jesus' solution to this problem?

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For many years the Light and Hope Clinic in Paraguay (near Camp Nine) operated under the direction of Amish Mennonite Aid and the local church. Several years ago the clinic was closed. The clinic with its service to the community had been a tremendous blessing to many over the years. So the brethren in the community wanted the facilities to continue to be used in a way that blesses others. The facility is being renovated to function as a counseling and rehabilitation treatment center for drug and alcohol addicts.

A board has been formed with representation from a variety of supporting churches to provide direction and oversight for this work

that is called Centro Vital (Vital Center), Many of these churches are part of the Anabaptist family, but it truly is a cooperative effort among those who are interested in addressing this problem and others who have had prior experience working with addicts. Centro Vital will operate as both an outpatient treatment center as well as a residential facility.

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In recent months we've been made aware of staffing shortages at various of our voluntary service units and mission organizations. Many of those who would be qualified to fill the empty positions are busy serving in a variety of ways at home. This is good and right. Whether we're called to go or to stay, we're all called to serve wherever we are. But when we respond to God's call to serve, let's not assume that the right answer to His entreaty is always the most comfortable one. If you sense God is calling you to serve elsewhere, bounce the idea off those you're accountable to like your parents, your church leadership, and others. They'll likely have some wise advice for you.

I've very seldom heard anybody regret that they served as a volunteer away from home somewhere for a period of time. Most of the VS stories I'm familiar with point to the personal growth in their walk with the Lord during this time. People who leave home to serve elsewhere

often acquire a wealth of friends that they wouldn't have had the opportunity to know if they'd stayed at home.

Sometimes we're asked to go somewhere and we somehow don't think that is quite "exciting, or dangerous, or compelling, or noticeable" enough. Christ reminds us that it is what is done to "one of the least of these..." is what is eternally enduring. So, whether we are called to serve at home or abroad, in noticeable or obscure ways, in remarkable or boring fashion, it is God's job to call us and our job to respond to that call.

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The prospect of mandatory military service seems quite distant to those my age and younger. A variety of our current voluntary service options grew out of a need for suitable places for our young men to be involved in voluntary service as an alternative to military service. However, when we promote and live a culture that prioritizes opportunities to volunteer, both short- and long-term we communicate some important ideals. We declare with our deeds that we aren't averse to the idea of ordering our priorities around needs that exist elsewhere, rather than building our personal empire. Serving without being financially rewarded, can help set the tone for

a life that says we don't always need to get paid for doing what needs to be done. When we volunteer, we live

Jesus' message that calls us to seek first His Kingdom.

-RJM



Dear Mama

Writer wishes to remain anonymous

Thank you so much for all you've done for me. You have disciplined and raised me in the fear of the Lord; you've fed me lots of good food; you have given me a listening ear when I needed to spout off; you were and are a true mother to me. Thank you for all the hard work in so many areas.

I bet you've hung out miles of laundry. I bet you've washed thousands of dishes. I bet you've swept acres of floors. I bet you've cooked literally tons of food. You've even had a baby many times, of which I was the first.

Thank you for all the things you've taught me and the other children. You taught me to do my jobs well. You taught me to be kind to my siblings and to apologize when I was unkind to others. You made us children eat food we didn't like. You read stories to us before we took our naps. You disciplined us when we needed it. And you were a faithful

wife to Daddy; that in itself was a huge security at home that I never realized and often took for granted.

Sure, there were times when you messed up, but you apologized to Daddy and to us children and made things right.

Thank you for praying for me. I'll probably never know the true impact that those prayers had on my life. Just looking back over my 18 years, I am truly amazed at what you've done for me. I admire your patience with us children and your godly influence on our lives.

How about reading, *Are You My Mother?* to [my daughter] Leah for me?

Your son,

[This was a letter written from Calvary Bible School in 2018 Ordinances class. Children can build on current knowledge much better when they thankful for what they have already received. Submitted by Instructor Roman Stoltzfoos, Kinzers, PA.]



School: Self-focused or God-centered?

Gerald Miller, Guys Mills, PA

In the last months, I have become more and more aware of the perspective that has encroached on our mindset when we think about school and the purposes of the school. The public system certainly has its place in our society. Without the public system, there would likely be thousands of young people without a place to go and profitable things to do.

The goal of the public school system is to create individuals who can contribute to the American Dream. By helping to create individuals who are able to work, as well as to spend money, tax dollars will flow into the coffers of our government. This perspective should not surprise us, as the government would be foolish to not sustain itself. One of the consequences of helping to create little economic engines that can help to keep the big economic

engine running is the individualism it has helped to make a part of our society. While self-focus is as old as the Garden of Eden, the way in which we view school has changed.

Isn't it common to see an education as helping me in life, to empower me as an individual? School is to help give me happiness in life. School assists me in finding happiness and fulfillment. School can give me the tools I need to get a good paying job, to buy a new car and a house, to marry, and to live happily ever after.

Yes, this overstates what's in the mind of a child. But we don't need to look far to see this play out in our circles if we are honest with ourselves.

I propose that schools that serve the church have a different mindset. Ultimately, education that serves the church refocuses education from a self-centered activity to a God-

centered endeavor. This refocuses the questions that students ask. Instead of “How will this help me?” the question should be “How will this help me love and serve God and the church?”

What if it wasn't us that needed the education, but our church did, so we embark on learning for the sake of our local congregation? We easily slip into the mode of seeing what we know as ours for personal benefit. What would happen in our Christian schools if our students would adopt the stance that the knowledge and understanding that is gained at school is intended to serve the church? Would it be easier to push through the difficult speeches to give, the 15-page research paper, and solving quadratic equations in Algebra 1?

It is not uncommon for students to ask questions about the subjects they are doing. “Why do we have to do this Algebra? We won't ever use it anyway (Of course, this is fundamentally flawed, but I digress). Why do we need to do grammar? Why do I need to know all these dates in history? While all of these questions have a very good answer, and likely not one the students actually want to hear at the moment, the fact remains that learning is

hard work. But this hard work is not intended to end in the brain of the child. Rather, the hard work of learning is for a higher purpose than making smart children or enabling businesses to flourish.

James 3:13 reminds us of the end of the knowledge. “Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.” Knowledge used well leads to understanding and wisdom. We can know that we have reached at least a measure of wisdom if our works are done humbly to serve others.

The education of our children is of utmost importance to the present and future church. It really matters. In our quest to provide the best education possible, we dare not lose sight of the ultimate goal of a godly and biblical education, lovers of God who can effectively serve others. While the individual is valued by God, God intended that individuals offer themselves to the kingdom of God through the church.

The question remains: How will the education that your school offers help our young people to love and serve God and the church? Is your school a God-centered endeavor? 

The Missionary Mother

Mary June Glick, Seneca, SC

A mother is entitled to one of the most endearing vocations (not vacations) the world has ever known. In addition to this noble career is the honorable calling of a missionary mother, who along with her husband and children is privileged to be stationed in a region of God's harvest field that often requires extra grace, wisdom, and good balance to fulfill God's purpose.

Melvin and Mary June Glick and family invested ten years in Belize, Central America during the 1970's. Mary June has written a well-balanced article for a Christian service orientation pamphlet from a mother's viewpoint. This article contains a condensed version of her challenges. [Used by permission]

—FS

The missionary mother—what a challenge and a responsibility! You learn to adapt to a whole new way of life. It will be just what you make of it. Will it be joy or drudgery? God calls for joyful and willing service. Let your life as a mother radiate that kind of attitude. It will be “catching” to those around you.

There are several areas that are especially important to a mother. These include your family, your house, contact with single workers, service in the community, and visitors.

Your family

You may be going on the field with just your husband, or it may include children. Both are important to you and are your first responsibility. You serve as a helpmeet to your husband. His work may seem more important, more glamorous than your own, but remember that you will help lighten his load by the way you respond to his responsibilities. Give him freedom to do the work he's been called to do, even if it means being away from home when you would like to have him home with you. Share with him

in his ministry whenever possible. Go visiting with him (the children will enjoy that and the people will enjoy your children). Take time always to sit with him in counseling sessions with other women, and most important, be available to listen to his frustrations.

Enjoy your children. You may be surprised when you return to the states to discover that you had more time with your children on the mission field than you do in the busy homeland. Discipline your children and they will be a delight to you and to those around you. You may be tempted to feel sorry for your children, but remember, they may learn about a lot of things that you only read about in geography books. Allow times for family vacations, even if it's just for one day. Your family is important, but don't use them as an excuse to neglect the service that you can render to others around you.

Your house

Make your home an attractive place for your family and others around you. Keep it clean and creative without being extremely decorative. Expensive furnishings may keep you out of touch with the nationals. Teach them the joy of making attractive homes with little.

Open your heart and your home to others.

Cooking on the mission field can be a real challenge and an opportunity of discovering new ways and methods of using foods that are completely foreign to you. Don't be afraid to experiment. Be willing to learn. Ask the nationals to teach you. They will appreciate you for this. Learn to enjoy the market. Find one stand holder that you'll buy from regularly. He will be your friend and will be glad to explain the different fruits and vegetables and how to use them. Avoid the pitfall of sending to the states for foods. It is more exciting to start from scratch. Learn to make your own cereals, sauces, syrup, and pizza. Make jellies from fruits that are common to the country where you live. Let it be a joy and satisfaction as you prepare food for your family and friends.

Your contact with the single workers

The single girl can become a close friend and the person you learn to confide in and who shares her heart with you. She is probably the person you call on when you get in a pinch. Keep the lines of communication open. Don't bottle up misunderstandings and

ill feelings. A single young man will become a big brother to your children. He needs a family to care about him. It is important for your husband to take time to become his friend and include him in your mission plans, goals, and activities. Include single workers in your special times such as family birthdays, holidays, and with visitors.

Your service in the community

You might say, "I cannot get out. I am tied down with our children." That may be your situation, especially when there is a baby born in the family or the children are small. This does not need to make you feel guilty. But it can become an excuse. Take your children with you. Get into their homes. Accept them as friends. Share with them your problems and frustrations. Invite mothers into your home, and take time to drink tea or coffee with them. Do they have problems or hurts? Sit down and listen to them. Read the Bible and pray with them. You will learn that many of their experiences in life are similar to yours.

Your visitors

How wonderful to have visitors! That is probably what you thought

at first, but by now you may be thinking, "Oh no, not more visitors." Visitors can become special friends. They can bring encouragement when you are feeling depressed. But you asked, "How can I learn not to resent the intrusion in our home?" Remember, it is God's home, not just yours. Your children probably won't be hurt as much by the many visitors as they will by your attitude toward them.

Let me share some helpful tips that I have learned:

Give your house a quick clean up every morning, and a good cleaning every week. Then you don't have to apologize and hurry around before visitors come to get the house in order.

Let them help you with work.

Let them know what you expect: what time the meals will be served; when they may use the washing machine and what your schedule is for the day.

Visit some native homes. If possible, ask the visiting brother to take part in the church services. Allow them to receive a burden and have prayer concerns to share with their friends at home.

Your challenge is to open your heart and open your home. God will bless you for it with a deep sense of fulfillment, joy, and satisfaction. 

Born a Christian

Susan Schlabach

Last month's ladies' article invited us to think about our personal stories. How that when we let others read the story God is writing in our lives – all kinds of good things turn up. God receives glory. A limping sister may find grace to straighten and walk with purpose. Another who lied to herself saying, "I'm all alone," discovers she has company. And more.

In this article, I will go first. Here I briefly reduce a few life experiences into a readable version for you to process. Perhaps you will identify. Perhaps you will sigh and turn the page. I pray that for sure you will glorify the One who is writing the life-story. I also pray that you will reflect on what God is doing in your life.

Just perhaps some of you will be brave enough to allow us a window into yours. For future issues, I have been blessed with sisters who are willing to tell us about their journeys with singleness, an overly sensitive spirit, loss, and more. Maybe you'll have to wait in line! As you think deeply about sharing your own, it helps to remember that the story is not about you and me, but about our God, the Author. (skschlabach@gmail.com)

I can still hear her query, "So, Susan, were you um... born a Christian?" Maria Elena, battered wife of an alcoholic, supposed that she must have been born at the doorsteps of hell, and I, by some divine intervention had the good fortune of an origin within heaven.

Born a Christian indeed! Too well I remember the tossing of my adolescent heart. *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not (Romans 7:18).* I felt condemned,

unclean and guilty.

Yet I had received a personal invitation to Heaven when I was a mere six years old. The scene is branded on my memory. My Dad, four siblings, and I surrounded the hospital bed of my 37-year-old cancer stricken mother on the threshold of death. Like old Jacob, she addressed us one by one. Her benediction to me: "Susan, you don't have to cry. Some day we can be together again in Heaven."

Having been raised in a church setting, I knew Who was persistently beckoning me, "Give Me your heart." At eleven years old I suddenly knew that

I had not won a ticket to Heaven. No, I knew that my heart was exceedingly sinful and that the Christ Who knocked at my heart's door offered the remedy for that sin. He begged permanent residence. Residence there for always, until that day when Life would fall behind us and I would have the glad fortune of being reunited with my mother. On my eleventh birthday a friend and I knelt in my bedroom and I answered the door where Christ was entreating me. Peace took the place of unrest. My guilt dissolved into forgiven gratefulness. I recorded in my diary that day the exultation of being twice born on the anniversary of my first birth.

The years since have been an eventful maze. I vividly remember a period in my youth when I seriously doubted the validity of walking Jesus' Way. An evangelist I esteemed highly and who had influenced my Christian walk, turned his back on Scriptural principles and walked away from what he had so effectively taught. I thought to myself, "If 'Joe' can't be faithful, then it is useless for me to try." Then I would revisit my mother's final beckoning words to me and I knew that recanting was not an option.

Courting for some time, yet concluding without marriage, was an ingredient that helped propel me toward South American missions. Another was the fact that I had acquired Spanish as a child. And so, in the Paraguay mission setting of mostly

ladies, it was easy for me to believe that God's best choice for me was to serve him joyfully as a satisfied single person. Ah, those are stories for another day!

Fast forward to Delbert, and marriage to a solid Christian man. For sure, God always has the last word. Six children, several decades, and two states later, my relationship with God has grown into an adventure that is both peaceful and stretching; delightfully all consuming. Years of knowing God have underscored within me His faithfulness and ultimate purpose.

My life verse: Psalm 138:8a—*The LORD will perfect that which concerneth me*, is the staff I hold while hiking this trek. My mother's invitation is now a whisper. I glimpse God's kindness and mercy in allowing the six-year-old girl to weep at night, missing her mama. He knew what it would take to consolidate within me a longing that even mamas cannot fill. That part of God's wooing was only the beginning, and yet it was the beginning.

Beckoning me more strongly today than my mother's voice is the One Who extends His nail-pierced hand toward me. His persistent wooing and tenacious love hold me and fill my lonely heart. The spiritual romance in the Song of Solomon is of my heavenly Groom and me.

Born a Christian? No and never. But by God's merit and grace I hope to someday die a Christian. 

Visiting Homes in Kenya

Mary Ellen Beachy, Dundee, OH

When we went to visit African friends we often took an interpreter along to bridge the communication gap. Luo language is difficult. Morris was such a friendly interpreter. We enjoyed when he was with us and chatted comfortably on the way to Angeline, an elderly widow.

When we got to the house, a neighbor lady was in the yard, clutching a chicken, I knew they were going to butcher it just for us.

Angeline welcomed us in. We stood for prayer. Her tin roofed hut was warm. I liked to go out and watch the woman work. I did not like sitting in a stifling hut.

I stepped outside. Sure enough, the chicken was being butchered. The feet and the head were in the cooking pot, Angeline was cleaning the intestines. Nothing would be wasted. Not even the blood on the knife, an eager kitty was eagerly licking the sharp blade. I sighed inwardly and hoped I would not get sick.

Kettles of food were simmering on the three stone hearths.

The same knife was used to cut greens; hopefully, it got washed. The ladies were tired of the pesky, hungry kitty and vigorously switched it with a small stick till it ran away.

Angeline brought a small bench out for me to sit on. Idah came home from school and sat beside me. We sang Luo and English songs together. Singing was just the best way to communicate when I could not speak Luo well, and small Idah could not speak much English.

Finally the food was ready, the mound of ugali was steaming hot, the greens were fried with tomatoes and onions. The chicken was cooked and ready to eat. I joined the men in the very warm hut. A prayer of blessing the food was offered and God helped me. Angeline gave her utmost best to us. We thanked her for sharing. Truly, her hospitality was amazing. We experienced their selfless sharing countless times in African homes.

Mark read some Scripture. I was nearly nodding off in the heat. We visited awhile then walked over some dirt paths in the warm sunshine to

see Eunice and her small Obama. He had fallen out of a tree last week. They welcomed us; we were happy to see them. Obama's wrist was still swollen, I did not think it was broken. He could wiggle his fingers and straighten his wrist pretty good. God knows, I wish I were a nurse. Eunice did not go to the hospital. There was no money. And thankfully, eventually Obama's wrist was as good as new. Praise God.

• • • • •

Maria, a sweet grandma, also a widow, loved when we came to visit her. Her small house was always neatly swept and tidy. She enjoyed singing. We loved to sing with her. Maria motioned us to sit on her chairs. She sat on a small backless bench. Two grandsons wandered in. They crowded on the small bench with their grandma, and smiled happily when I handed them a sweet.

True to African hospitality, Maria had made *chai* in her outdoor kitchen under the large *mongo* trees. She came in with a plate of the tasty miniature bananas and roasted peanuts she had grown. What a delightful snack.

A nice brown hen was in her arms when she came back inside. She tied the hen to a table leg, and informed us it is a gift for us to take home. The hen hungrily pecked up the kernels of corn Maria threw to her. She would not send her gift away hungry. I

was awestruck. These people are so generous. It would not be good to refuse her gift.

• • • • •

Another day Mark and I, with Morris as interpreter, went to visit Sophia, an old mama with no teeth at all. She lives way back off the main road, through a narrow trail, so narrow that we had to "plow" through bushes scraping the cruiser on both sides.

She was delighted that we came and was very grateful to the church for building her a house.

Her hut is small with a dirty table on one side, with an equally dirty teapot and five grimy plastic cups. I was grateful she did not offer us any food or drink. Poor thing, we left some porridge mix for her, and 100 shillings which she appreciated very much. She seems to love the Lord in her simple way.

Most times when we visited people we sang with them and Mark read from the Scriptures. They shared all kinds of news with us. We got to know the people so much better when we visited in their homes. Church is not enough.

Wherever we live, do we care enough about people to visit them, and really get to know them?

Does Jesus want us to take time for people? 

Generosity, a Calling and a Privilege

Chad Stoltzfus, Penn Yan, New York

I always thought I was pretty average when it came to money. I drove an average car, ate at average restaurants, and lived in an average house. I would look at the millionaires and their possessions, and shake my head as I thought about the rich needing to give an account of their wealth and possessions some day. Thankfully that accountability didn't apply to me, because I was just average.

But I've been learning that I am quite above average when it comes to wealth. I had often heard it, growing up: "If you go to bed with a full stomach, warm blankets, and a roof over your head; you are wealthier than approximately 90% of the world." But I'm a visual learner, and this statistic never really resonated with me until I saw it conceptualized in the book *This Side of the Global Wall*.

The author, Gary Miller, brings up some surprising statistics:

Sixty-nine percent of the world's population has only three percent of

the world's wealth.

On the poor side of the wall, three billion people survive on less than \$2.50 per day.

On the rich side, we spend an annual \$40 billion on lawn care but give only \$15 billion to developing countries.

Clearly, this issue of wealth is serious and has eternal ramifications. Jesus devoted a considerable amount of his time talking about wealth. In Matthew 6:20, He says, "Lay up for yourselves treasures in heaven." In verse 21, He says "For where your treasure is, there your heart will be also." He follows this in verse 33 by saying "Seek first the kingdom of God and His righteousness."

Jesus says that what I treasure will guide my heart's focus. If I seek earthly treasure, my heart will align with that, and God's kingdom will lose its priority in my life. And I personally have found Him to be right; the more I focus on my asset column, the more I hesitate to devote myself to God's work. I try to

persuade myself that my possessions do not control my heart, only to find God showing still more ways in which they do.

So how do I store up treasure in heaven? While many answers are found in Scripture, I find Paul's words in 1 Timothy 6:19 to be some of the most practical and applicable: "They [the rich in this present age] are to do good, to be rich in good works, to be generous and ready to share, thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life."

Do good and be rich in good works

You might not have thousands of dollars to give away, but you have 24 hours in each day, and you can give your time away at no cost. So go do it! Pour yourself into your local kids' club, make cookies for the neighbors, be friendly to the grouchy cashier, plant a garden, or give an encouraging note.

The beautiful thing about doing good is that it is an action and often involves your whole being. Unlike the relatively passive act of putting money into a basket, doing good involves the whole body.

I used to think that laying up treasure in heaven was "giving till

it hurt" on Sunday mornings, but it goes so much further. Giving yourself physically will have a greater impact on both you and the receiver of your action. And the more you involve yourself, the better. Sending someone an encouraging text message, for example, is easy and thoughtful; but bringing that person a meal, accompanied with a hug, requires physical action that will have an even greater impact.

Mother Teresa said "Not all of us can do great things. But we can do small things with great love." You probably won't change the world while doing good; but you *can* change your family, your youth group, and your community.

Being rich in good works usually doesn't require a lot of money or extensive planning, but it does require action. If you need help getting started, just Google "List of random acts of kindness," pick a few, and do them.

Be generous and ready to share

I had a friend living in the city who decided to give away something every time he was asked. He would have given his car away if asked. I wondered if he would give me \$100, and he replied that he would if I genuinely asked (which I didn't).

But really, why should my friend's

actions amaze us? He's just following biblical teaching in a literal way. *God loves a cheerful giver; go with soldiers two miles instead of one; if someone wants your shirt give him your coat also; don't refuse someone who wants to borrow from you...*

The hardest part of Paul's instruction on generosity is sharing. It requires more than just my time and energy. It is now requiring me to give a possession away, and therefore hits the roots of my selfishness and trust in my wealth.

It is difficult for me to give away tangible items, so I like to involve others, particularly my wife. We brainstorm on how we can be more intentional in giving food and gifts, modifying our budget to give more money, or being more generous with our time. As a side benefit, creating a game plan together strengthens our relationship in the process.

Similar to doing good works, being generous is usually rooted in action. Remember that Jesus says your heart will follow your treasure. This means that if it's not natural for you to do good works or be generous, you can train yourself so that it does become

more natural. You just have to start. You can get started by yourself, but it's always easier and more fun with a group. Gather a few friends or family members, brainstorm on what you can do and/or give, and then do it! It's amazing how quickly it begins to feel natural as your heart's orientation turns from your wealth toward the kingdom of heaven.

As wealthy Christians, we are called to lay up treasure in heaven. (And yes, we are wealthy; all people living in North America, except for the homeless, are automatically the "rich in this present age" when compared with the world as a whole.) The beautiful thing is that the Bible gives clear, practical ways for each of us to keep our focus and heart on heavenly things. So gather a few friends, make some plans, and go out and impact your community!

Writers for Thinking Generation wish to generate, above all else, greater involvement in God's Kingdom—especially among today's thoughtful young Anabaptists. Did this month's column evoke a response from you? Contact the writer at chadwin89@gmail.com



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A person with small principles should not realistically expect large interest.

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Face risks bravely. We may well consider ourselves
immortal until our work is done.

• • • • •

Jesus came to save the *lost*, the *last* and the *least*.

• • • • •

Justification means that man's guilt is *gone* and Christ's goodness is *given*.

• • • • •

There are many ways to go to ruin, but only one way to glory—
through Jesus the Door.

• • • • •

When the devil goes to vacation resorts, you can be sure he's not on vacation.

• • • • •

There's an important difference between *wearing* a cross and *bearing* a cross.

• • • • •

Surrender to Jesus does not shrink our lives; it expands them.

• • • • •

It is one of life's greatest mistakes to do nothing
when we think we are offered to do too little.

• • • • •

Are you giving or receiving? Does your life seem to say, "service" or "serve us"?

• • • • •

Unacknowledged, unconfessed, and unrepented sin pokes a hole in life's cup of joy.

• • • • •

The only thing that gets better when broken: the sinner's heart.

• • • • •

Praise God—the Victim of Calvary became the Victor of Easter!