



Calvary MESSENGER

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

Galatians 6:14

JUNE 2019

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Calvary Messenger

June 2019

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**.

Subscriptions, renewals, changes of address, etc.—mail to **Circulation Manager**. **When you move**, please notify the Circulation Manager one month in advance, giving your old and new address in full, so that your mailing label can be properly corrected and your credit be kept in order.

This periodical is digitally available at calvarymessenger.org

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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.

God of the Storm

Gary Miler, Pantego, NC


The sultry air lies heavy, still,
The sun relentless presses till
The world sags beneath her ray,
And yearns for ending of the day.

From depths of towering cloudy peaks
The thunder groans and yawns and speaks,
And bolts of lightning split the skies;
Portending breezes sigh and rise.

Now treetops yield the right of way
To cooling gusts that make them sway.
The thunder growls; it rumbles, claps,
A silver jag of lightning snaps.

Soon raindrops pelt by dozens, scores,
And then the deluge howls and roars.
The world shies from thunder's crash;
And whimpers 'neath the storm's fierce lash.

The rain subsides, the thunder dies,
The lightning stops, a cool breeze sighs,
The clouds roll out, the stars appear,
And our great God seems very near.

*[From Beside the Still Waters, March-April,
2019. Used by permission of Gary Miller.]* 

Lessons from History

Some say history repeats itself. Some say we hamper our efforts at finding the right path by consulting history for indicators instead of simply trusting the Holy Spirit to lead us in paths yet before us. Then there are the adventurous ones, who think that if we do something like it was done before, we slip into ruts of mindless repetition.

Granted, some Scripture indicates that we should at times tread on paths less traveled. I believe, however, that a serious study of history actually indicates humility and wisdom. 1 Corinthians 10:1-14 is a passage that shows this and gives both positive and negative lessons to be taken from people long gone.

Before we go there, however, the keynote truth that we must start with is found in 1 Corinthians 3:11, "...other foundation can no man lay than that is laid, which is Jesus Christ." Priorities are significant. First things come first. Only Jesus Christ belongs in first place. If we fail to hold Him in first place, we will find ourselves, at best, simply mimicking what looks like a Spirit-motivated

life. At the worst, we will probably pay little attention to what people believe. Instead, we may focus on what we see in how they act. In that frame of mind, we may look good to ourselves and to others, even though we walk in the energy of the flesh.

Now let's look at the aforementioned passage that tells us how to profit by noting history:

1 Corinthians 10:1-14

As the apostle Paul addresses various needs and situations in Corinth, in the closing verses of Chapter 9 he addresses the danger of over-sized self-confidence. Then he proceeds in Chapter 10 to encourage learning from history. As we note the experiences of God's chosen people in their journey to the Promised Land, we find parallels to unfaithfulness in the times and situations of today.

He first mentions baptism, a sacred rite that was prefigured by Israel's journey through the Red Sea that provided escape from the bondage of Egypt. Even though they all experienced the same deliverance, they might miss the spiritual

dimension of what baptism should mean. Paul uses it as a type of repentance and receiving forgiveness of sin that begins the new life in Christ. His application of this truth, he explains, was that with many of them God was not pleased, because they failed to recognize His provision of a way for them to travel in the wilderness. That was why many thousands of their corpses were left behind in the desert between Egypt and the Promised Land, a sad reminder of their faithlessness.

Other faithless ones also got distracted and became enamored with their heathen neighbors' manner of life. They lusted after evil things. They worshiped idols. And in all of these misadventures they defended their actions with, "We're alright." When Moses spent what they thought was too much time away on Mt. Sinai, they fell into mass immorality. In that episode, God ended the lives of 23,000 of them.

They also murmured against Moses and God, so God sent a plague and fiery serpents among them that killed many. God needed to get their attention; these many deaths were apparently required for them to notice what God thought of it.

Paul closes this part of his letter by summing it all up with, "Now all these things happened to them

as examples, and they were written for our admonition, upon whom the ends of the age have come" (v.11 NKJV). That is why we need to pay attention to history. The ongoing question is still: "What should their experiences teach us?"

We could go to a number of present-day questions that we face. I shall go to this one: **The Christian's involvement in politics.** I base, in large part, this writing on a book I recently read: *The Political Seduction of the American Church*, by Ike Michael U. I cannot give a publisher, because it appears to be a pre-published work. Mine has only a spiral binding with 108 pages, and was published in 2018.. I suppose it can be accessed online. My copy was given to me by Duane Nisly, who is presently in this community on furlough from Costa Rica.

I shall give you some of the headings to give you the scope of the book. Its theme is: "Why should a Christian refrain from pushing God's agenda through politics?"

Here are his key reasons:

- "The New Testament neither commands nor models it."
- "While political involvement by Christians doesn't accomplish much as far as real Kingdom change in society is concerned, our involvement in politics certainly changes one

thing significantly: us.”

- “When Christians become entangled with political parties, we unwittingly limit the scope of Christian morality to a few bullet points on a party’s platform.”

- “Christian involvement in politicking deceives us into drawing the wrong battle lines.”

The author then gives us a very sobering lesson of history from post-World War I Germany, in which Germany’s professing Christians found themselves supporting the Third Reich in World War II that eventually sponsored the Holocaust, which killed millions of Jews and other “undesirables” in the name of “Christianity.”

The author brings his thesis to a close by listing six changes in mindsets that need to occur for us to be aligned with the teachings of the New Testament as to whether or not Jesus would have His subjects enter the political arena. I think you will pursue them, if you are interested.

In my opinion, the author does not force the logic that brings him to the conclusion that Kingdom Christians cannot afford to get involved in politics. I do encourage you to read it for yourself.

First and always, let us keep Christ in first place. Then, let us earnestly seek the Holy Spirit’s energy and

direction to live a God-honoring life. Let us also let down our inherent reservations as we seek to walk humbly with our brothers in Christ. It is not disgraceful to note how others have succeeded or failed in maintaining lives of holiness.

Is anyone immune to making mistakes? No. But this is where I want us to pay attention to the stand many of our faith forbears took. We will certainly make more mistakes if we think we are safe to scorn the answers of those who went before us.

Final Questions

What is an appropriate expression of my profession as a child of God? How shall one who is serious about standing in God’s grace and favor and is equally eager to identify with those who believe that our being involved in Kingdom business asks us to live sacrificially, instead of selfishly, and to honor those whom God sets up to ensure national and domestic order? How shall we give testimony to God and man that we are strangers and pilgrims here and that we seek another country? How might we now show shame of Him so that He, some day, will also be ashamed of us?

God forbid that we fail these tests of faithfulness!

• • • • •

We praise God that Bro. Aaron Yoder has accepted the call to become

editor of this publication! If he gets the support that many of you have given me over the past 20 years, he will be able to carry this work forward with joy.

Over these last 20 years, I frequently found myself saying, “I am not an Ervin Hershberger (founding editor in 1970), but I know I am to serve Christ, not His servant. This work is too big for me, but it is God’s work. In His work we are yoked with Him to pull the load, who said, “Take my yoke upon me and learn of me.”

I am now 85, and it is not fitting for me to say what Caleb did at 85, when he said, “Give me this mountain” (Joshua 14:12). Nor can I say what

Caleb said before that, “As yet I am as strong as the day that Moses sent me (to spy out the promised land)” (v. 11).

Thank you, first to the Publication Board who gave me feedback and encouragement through the years and to others of you for the comments you gave. I do not say this because it matched what I deserved. Your encouragement vastly exceeded that. May God bless you for it!

I commend Aaron and all of you who will be contributing—and all who read *Calvary Messenger*—to God! Let us link arms with Aaron and continue this work together for God’s glory!

-PLM 

reader response

**To Simon Schrock, “I Am Too,”
Jan., 2019, p. 8.**

I just wanted to express appreciation for your willingness to give practical Scripture teaching in *Calvary Messenger* about how Christians

should dress. It requires courage to make practical applications in our time, but a living faith will always do this.

May God bless you.

Loyal Martin, Grandview, TX 

**One of the heaviest loads we
may carry is a pack of grudges.**

Announcements

The Lord has answered prayer again and we are grateful. There is a new Editor-in-Training for Calvary Messenger, who, Lord willing, will soon take on the role of Editor. Aaron Yoder, Leesburg, Indiana, has accepted this call. He is a minister at Clay Street Amish Mennonite Church.

Aaron deserves our prayer support. He would also welcome your comments and articles for publication.

Aaron Yoder

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May the Lord continue to bless this publication for the glory of God and the building of His church!

-Nathan Yoder 

Single Ladies Seminar

August 2-4, 2019

COMMISSIONED

For what – Elona Martin, Richland Center, WI

Preparing – Lorraine Schrock, Aroda, VA

In Jerusalem – Rhoda Martin, Aroda, VA

In Samaria & Beyond – Beth Gingerich, Plain City, OH

A Missionary Speaks – Miss Nancy, Belle Center, OH

The Message – Jen Miller, Plain City, OH

To register or for questions about the seminar, please call 614-873-1199 or email info@dlmohio.org

This seminar is sponsored and hosted by:

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June Nuptials and Wedding Plans

Aaron Lapp, Kinzers, PA

June is the loveliest month of the year. It has been the most popular month for weddings.

The announcement of an engagement can be most any time of the year and often ends with saying, "A June wedding is planned." Everyone loves a God-approved wedding.

Since more people are married in June than any other month, this article is not meant at all to add to anyone's wedding plans. They already tend to have to have enough add-ons and attractions for a two person show that can distract from what we otherwise profess as Christian people. Sometimes, the more special we try to make it, the more artificial it becomes. It's similar to what some people do to the Christmas tree; how will you know when you have hung on enough, and still be able to see the tree? We will let the leaders of the church take it from there!

But back to my original thought about wedding plans. The burden of this article is about the parts of marriage that are not planned, and obviously could not have been planned. We did not plan for the

unknown and the usual on and on and on of expenses. The more appliances in the home, the more repairs or replacements will be needed. The more vehicles one has, the more you-know-what will happen. More children equal more joys; they are our best investment! Amen. Somewhere we learned that grandchildren are a great way to lay up treasures on earth with less cost to us as grandparents.

The wedding comes off as planned, with one major hitch, of course. But that is where the plans become somewhat shaky, and in another five years can at times begin to wobble. Buying one's own house will be the biggest consumer expense for the whole duration of the marriage. Then we gradually learn of the cost of buying accessories for it, and the spruce-up desired for it. (Some of the expensive frills at the wedding could come in handy now to help pay for some things that would be longer lasting).

The pastoral sermon at the wedding was great, but what instruction might be needed at each anniversary and the 364 days in between? That, then,

leads me to the heart of this message.

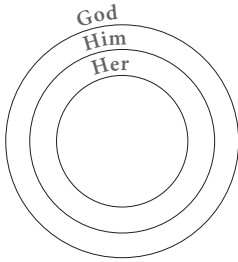
The plans for the marriage look like this: three circles, the man, his wife, and God, in a “perfect fit.” They are for each other, and they belong to each other for life, Somehow the perfect part became unglued, wherein the perfect fit breaks up into some “fits” of disagreement. His “fits” and her “fits”

make them feel like both are “misfits,” rather than Mr. and Mrs. Perfect Fit. His

“fits” and her “fits” clash, breaking up into more fits than a counselor can shake a stick at by times.

The month of June is anniversary time for many married couples. You know even anniversary plans can take on the semblance of a once-a-year challenge, lest the counselor needs to approach in a tap-tap-tap with his stick once again. There is the approach of the ninth anniversary; she has plans, and he has plans. The main problem is that neither has yet spoken of them. We will call them Jerry and Merry.

Jerry and Merry are still in their covenant with each other, and with God. They have slid down somewhat from their marriage vows before God. The circles also show that, at the

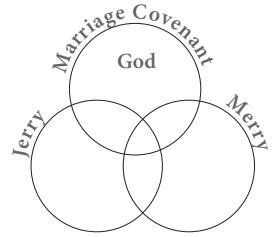


same time, they also slid sideways from each other in some respects. They

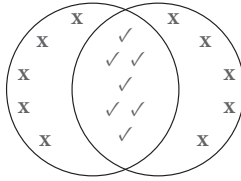
are into nine years of marriage bliss, except there again is something amiss. Will they travel to a distant place for a special wedding anniversary this year, or will they stay home and save more for a later time?

My wife and I were requested by a couple to evaluate and speak into their marriage. As we four sat together to begin this counseling session (a scary work, both words are carefully chosen!), my first question was directed to him. “Jerry, what do you see as the main problem in your marriage?” Without hesitation, he said one word, “Trust.” “Amazing!” I said, “because I have a whole sermon that says that trust is more basic than love in our lives.” I, (prematurely!) thought this would be an easy case, it was/is not that way. Jerry and Merry still live together (these people never separate), but are they born again? Jerry says they are, but I am not sure whether that is true; there are a few basic premises that seem to not be resolved in his life, maybe in her life also.

The life of Jerry and Merry is shared as indicated by the overlapping



circles. Our physical-emotional-spiritual being never become separate compartments, never. In their shared lives they are civil and loving.



The part of each circle that is not overlapped represents their own plans for now and the future. The “x” marks are unresolved issues, the “check” marks are areas of agreement. Their bonding, or their plans, did not stay intact. How far can this sliding apart endure so that the marriage itself does not totally disintegrate? Some review by a marriage counselor, of the marriage vows in specifics, could be one way to do some of the counseling.

You, as the reader, have probably decided that the problems surrounding Jerry and Merry are about money. You are right, but possibly not as you supposed about not having enough. They are middle-aged, debt free, own a nice home and outbuildings, and have substantial savings. Jerry has a compulsion to save all he can, Merry feels she needs more to spend for a growing family.

This case is harder than counseling when it is about *not having enough money*. First off, that seems strange; why is that actually true? I cannot tell you in only a few words what it means

when there is oneness in marriage, materially, socially, mentally, and spiritually. The greatest need for Jerry and Merry is in the spiritual arena; those strongholds can make stubborn, unsubmitive, rebellious, fracturing, and detrimental statements and resistance. Oneness in marriage is the biggest thing to celebrate at all “costs” in every wedding anniversary. Make plans for that all year until your next anniversary. It could save you some precious and much needed money, along with some joy and peace as you wait for that expensive anniversary trip until next year. Then you could get out this article and read it again and save some more for that trip which is put once more until another next year!

The Bottom Line is that few problems in marriage can be addressed in a long term resolve without speaking into the spiritual needs of our lives. That could be said about all of life’s disagreements and difficulties. Being a disciple of Christ does not guarantee going through life with a minimal touch of the denial of our self-will, along with its glorious plans. Addressing our spiritual condition before God is where it needs to begin, and not as a neat, little, convenient, add-on of some kind, like what was done at the wedding some years ago in June!



All About Church Splits

With a poem selected

An old shepherd was once asked what the difference is between wild horses and wild donkeys. He said that there are a number of differences, such as in size, appearance, and things like that. But the greatest difference is in their disposition.

When a pack of wild dogs attack, horses will put their heads all together in the center and kick dogs unmercifully. The donkeys do the opposite. They turn their heads toward the attacking dogs and kick each other.

Who can say that Christians are not too much like those donkeys? Too often in our churches, we quarrel with each other instead of opposing the forces that really threaten us. We too are surrounded by mortal enemies who would destroy the church, and would undermine our love for each other. If we can stand together and face the enemy, we have strength and protection, but if we start picking on each other, or “kicking each other,” alas, what trouble and misery we are headed for.

In this cold and dangerous world, we are surrounded by forces of tremendous evil. The church is here

for our protection. If we all stand together, with the help of God, we can survive. When one falls, the others can lift him to his feet. When one is weak, the others can be strong. When one strays, the rest can lead him back. But what an easy prey we become to our enemies when, instead of supporting each other, we begin to attack each other and bicker and quarrel.

An elderly bishop recently told a little story to illustrate the difference between helping and hindering. He said his family used to have two dogs. The one was a good farm dog and would chase the cows and horses when told to and nip at their heels and force them to move. But the other dog would stand back for a few seconds and watch. Then he too would dive in. To help? Oh, no, he would bite the other dog.

What a shame! Yet, the truth is that too many of us have acted like that second dog. Instead of helping, too often we have been a hindrance. Instead of being a part of the solution, we have been part of the problem.

It is time to turn this around. Our churches are being torn by strife and dissension and disunity. If the

dissension were between good people and bad, the splits would be justified, but usually that is not the case. Most splits occur over issues that are only half as much of a threat to the church as the disagreement and disunity itself.

Worse yet, many church splits are simply the result of personality clashes and leadership struggles and years of ill feeling, and not about the real issues at all. Of course, issues are always given as the reason, but underneath are the real causes—a breakdown of love and communication, and a failure to understand each other.

The sad story of one church split is described in the following poem:

Trouble in the Church

—Author unknown

*There was trouble in the church,
Just what about was hard to tell;
But the brethren in anything
But unity did dwell.
Hard words were passed on every hand,
And lifelong friendships broken,
'Til of Christian love and charity,
There was neither sign nor token.
Then preachers quit the church,
And singers left the choir,
And Elder Brown in public
Called Deacon Jones a liar.
And brother hated brother,
And things grew worse each day;
Till Satan clearly ruled the church*

*With undisputed sway.
Of course each side was certain
That they were in the right;
And each side was ready
To the bitter end to fight.
At length the evening came around
In which the congregation
One way or other would decide
The fatal complication.
And as officers and members
Filed in and took their places,
Fixed stubbornness and haughty pride
Marred many genial faces.
The powers of sin and evil
Must have looked on with delight,
And if the blessed angels weep
They surely wept that night.
Then quietly a stranger rose
With air subdued and meek,
And in a low and trembling voice
Asked leave that he might speak.
This being granted him, he turned
And faced the brethren there.
His head was white as driven snow
And bowed with age and care.
“Almost forty years ago,” he said,
“our church had trouble, too.
Then I was young and strong and
proud,
Just like the most of you.
Our side was bound to have our way
For we knew we were right,
But the others, they were just as sure,
And we had a bitter fight.
And cruel words were spoken
And spiteful deeds were done,
And words and deeds as Christians
As brethren ought to shun.*

*The bonds of love were severed
That before our hearts had knit
In Christian peace and fellowship—
At last the church was split.
“I had a son,” the old man’s voice
We now could barely hear,
And with his trembling hand he wiped
From his wrinkled cheek a tear.
“I had an only son,” he said,
“A lad so bright and fair,”
Then pointing to the gallery,
“Like some of you up there.”
“Before the trouble came,” he said,
“He had been seeking,
And he’d almost given his heart
Into the Savior’s keeping.
But when the trouble started,
I clean forgot his state.
And when ‘twas over, then I found
I’d thought of him too late.
And when I spoke to him of God
And of eternity,
He laughed a little scornful laugh,
And guessed he’d wait and see.*

*“I tried real hard to save him,
For I loved him more than life,
But he answered always with some jest,
About our ‘Christian strife.’”
The old man’s head bowed lower
And his tears ran down like rain
And in that congregation
Few could their tears restrain.
Though low they were, his broken
words
To all were audible;
“I buried him ten years ago,
He died an infidel.”
The trouble in our church is past
And a time of grace begun,
It started with the story of
The aged stranger’s son.
The readers of our church joined hands
Before the congregation,
And pledged themselves anew to serve
In a true reconsecration.*

*[Reprinted from Family Life, February,
2019. Used by permission.]*



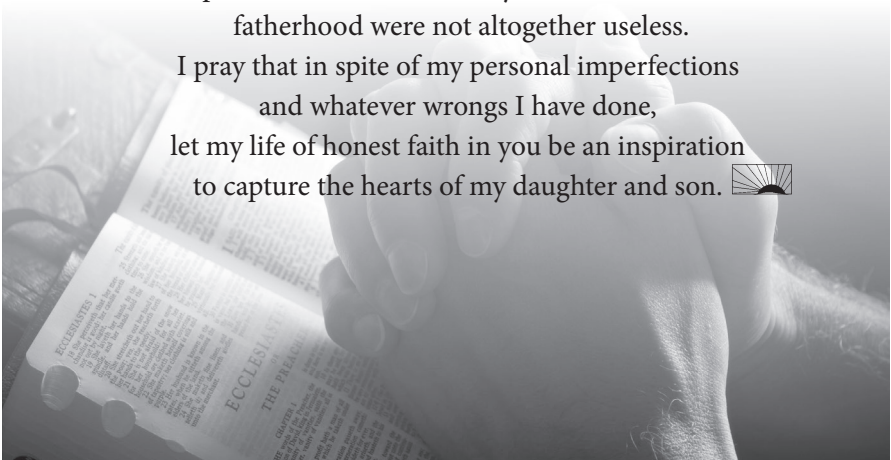
A Father’s Prayer

Alfredo Mullet, Chilton, TX

My God, you know that feelings of failure
are heavy on my heart,
and how much the pain of disappointment
deeply tears me apart.
For when I ponder the awesome responsibility
you designed for me as a man,
I very quickly see how far I have strayed away
from your perfect and holy plan.

A Father's Prayer continued...

This is especially true today when I reflect
on my divine calling as a father.
In shame, I acknowledge I did not always express
your character to my son and daughter.
Oftentimes, I responded harshly out of frustration
when I should have been patient.
But when I should have firmly stood my ground,
to avoid conflict I was too lenient.
In my ambition to direct them on the right course
I very hastily shoved, causing them hurt.
Because I thought it would take too much time
and tenderness to lead like a shepherd.
Yes, when I search my innermost being
it is very clear to see,
that I thought the results of my parenting
rested entirely upon me.
Somehow, I failed to realize my primary calling
was to nurture them in the Lord;
and the most effective way to do this good work
was to live out the truth of your Word.
Now Father, since I am also a struggling son
who often operates under stress,
please reassure me that my sincere efforts at
fatherhood were not altogether useless.
I pray that in spite of my personal imperfections
and whatever wrongs I have done,
let my life of honest faith in you be an inspiration
to capture the hearts of my daughter and son. 🌅



marriages

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

Eicher-Hochstedler

Bro. Willis, son of Ervin and Irene Eicher, Sarcoxie, MO, and Sis. Stacy, daughter of Wilford and Beth Hochstedler, Parsons, KS, on April 12, 2019, at Parsons Foursquare Church for Cornerstone Mennonite Church by Stan Nisly.

Graber-Hostetler

Bro. William, son of Delmar and Kathy Graber, Auburn, KY, and Sis. Joann, daughter of Eli and Wilma Hostetler, Auburn, KY, at Providence Mennonite Fellowship, on April 27, 2019, by Jason Miller.

Hershberger-Miller

Bro. Michael, son of William and Elizabeth Hershberger, Hutchinson,, KS, and Sis. Jolene, daughter of Melvin and Elizabeth Miller, Hutchinson, KS, for Prairie Chapel Mennonite on April 27, 2019, by Ken Schrock.

Lehman-Stoltzfus

Bro. Milford, son of Jason and Eunice Lehman, Aaronsburg, PA, and Sis. Hannah, daughter of George and Priscilla Stoltzfus, Millmont, PA, were married at Shady Grove Christian Fellowship for Shekinah Christian Fellowship on June 30, 2018, by Dave Beiler.


Miller-Hershberger

Bro. Austin, son of Perry and Shirley Miller, Plummer, ID, and Sis. Rita, daughter of Lyndon and Lenora Hershberger, Russellville, OH, on April 5, 2019, at Georgetown Church of Christ for Still Waters Mennonite Church, by Henry Hershberger, the bride's grandfather..

Strite-Yoder

Bro. Douglas, son of Larry and Annette Strite, Pickens, SC, and Sis. Maria, daughter of Michael and Virginia Yoder, Cottage Grove, TN, on March 8, 2019, at First Baptist Church, Dresden, TN, for Calvary Christian Fellowship, by Henry Nissley.

Yoder-Miller

Bro. Lyndon, son of Aaron and Nora Yoder, Fredericksburg, OH, and Sis. Verna, daughter of Henry and Betty Miller, Millersburg, OH, at Mennonite Christian Assembly for Maranatha Christian Fellowship, on April 13, 2019, by Paul Leroy Miller. 



cradle roll

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

Adams, Steve and Donna (Wagler), Millbank, ON, along with daughters Kiaylin and Karissa, rejoice in the adoption of Octavia Nicolle, born May 1, 2014, and Olivia Breanna, born May 2, 2015. Loved and cared for since coming into our home shortly after birth, now given permanency through adoption on Oct. 12, 2018.

Beachy, Jonathan and Melody (Yoder), Kalona, IA, third child and son, Kendrick Jace, Sept. 25, 2018.

Beiler, Micah and Kendra (Huber), Pittsgrove, NJ, first child, a son, Makiah Trent, Jan. 22, 2019.

Bontrager, Anthony and Jackie (Yoder), Sturgis, MI, second child and son, Maverick Ty, April 9, 2019.

Byler, Tony and Jeanie (Bontrager), Goshen, IN, first child, a daughter, Ivy Elizabeth, Feb. 21, 2019.

Gerber, Daniel and Renita (Wagler), Millbank, ON, third child, first daughter, Andrea Miriam, Dec. 7, 2018.

Gerber, Michael and Charlotte (Schmidt), Gadshill, ON, first child, a son, Carson Michael, April 4, 2019.

Gerber, Timothy and Mary Beth (Wagler), Gadshill, ON, twelfth child, eighth daughter, Kimberly Grace, March 17, 2019.

Gingerich, Jolynn and Kathryn (Byler), Mechanicsburg, OH, first child, a son, Alistair Joel, April 29, 2019.

Hostetler, Mike and Melody (Yoder), Aroda, VA, third child and daughter, Allyson Brielle, April 11, 2019.

Jess, John and Ida (Miller), Arthur, IL, second child and daughter, Shanda Rachele, Feb. 27, 2019.

Kauffman, Arlyn and Sue (Wagler), Weldon, IA, fifth child, second daughter, Hannah Brielle, Feb. 20, 2019.

Kauffman, Dwayne and Marcia (Wagler), Fredonia, KY, first child, a son, Trevor Alex, Jan. 22, 2019.

King, Victor and Heavenly (Ary), Cottage Grove, TN, second child, first daughter, Victoria Noel, Feb. 17, 2019.

Correction: Lehman, Christopher and Shari (Stoltzfus), Woodward, PA, third child, first son, Nicholas Scott, Nov. 14, 2018.

Miller, Andrew and Miriam (Mast), Dundee, OH, seventh child, third daughter, Miranda June, March 11, 2019.

Miller, Evangel and JoAnne (Brenneman), Honey Grove, PA, seventh child, fourth son, Isaiah James, April 27, 2019.

Miller, Jared and Charlene (Stoltzfoos), New Holland, PA, second child and son, Antoine Victor, April 13, 2019.

Miller, Lavern and Rachel (Miller), Baltic, OH, fourth child, third daughter, Hailey Kate, Feb. 22, 2019.

Miller, Wendell and Carla (Barkman), McConnelsville, OH, first child, a son, Jamison Grant, March 28, 2019.

Mullett, Mike and Janelle (Troyer), White Pigeon, MI, second child, first son, Jaxton Ried, March 24, 2019.

Nisly, Luke and Lydia (Goertzen), Oswego, KS, second child and daughter, Hadassah Mae, March 27, 2019.

Petersheim, Jonathan and Dorcas (Miller), Suceava, Romania, second child, first daughter, Kezia, Jan. 31, 2019.

Petroski, Kenneth and Virginia (Kuhns), Mesopotamia, OH, second child and son, Christopher Levi, Jan. 8, 2019.

Schrock, Jared and Katrina (Lapp), Quaker City, OH, second child and son, Zane Hamilton, March 23, 2019.

Stutzman, Elwyn and Rhonda (Hackman), Kalona, IA, sixth child, third son, Chase Rylan, Sept. 19, 2018.

Stutzman, Matthew and Mindy (Yoder), Bloomfield, MO, third child, second son, Tyler Matthew, Sept. 1, 2018.

Stutzman, Paul and LaVerda (Kauffman), Fredonia, KY, first child, a son, Ashton Cole, April 13, 2019.

Swartzentruber, Jason and Rachel (Kauffman), Bittinger, MD, second child and son, Micah Jayce, April 7, 2019.


Troyer, Leon and Andrea (Nisly), Bourbon, IN, fourth child, second daughter, Kierra Cherise, April 10, 2019.

Troyer, Stanley and Melissa (Miller), Advance, MO, fifth child, third son, Dallas Sawyer, Nov. 18, 2018.

Yoder, Aaron and Megan (Miller), Oswego, KS, second child and son, Isaiah Daniel, April 9, 2019.

Yoder, Jason and Jennifer (Bontrager), Goshen, IN, first child, a son, Lincoln Henry, March 29, 2019.

Yoder, Mark and Alana (Rodes), Leon, IA, fourth child and daughter, Keziah Rayne, Nov. 22, 2018.

Yoder, Steve and Marita (Sommers), Springs, PA, second child and son, Ashton Joel, April 24, 2019. 

ordinations


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

Bro. Kraig Beachy, 31, (wife, Andreea Stancluc), was ordained as deacon for Suceava Mennonite Church, Suceava, Romania, on Dec. 16, 2018. Preordination messages were given by Joe Miller and Harlan Gerber. The charge was given by David Raber, assisted by Titus Miller and Harlan Gerber. Adrian Mareci and Peter Gerber were also in the lot.

Bro. Derek Jantzi, 39, (wife, Janice Gerber), Wellesley, ON, was ordained minister at Fairhaven A.M. Church, Poole, ON, on May 18, 2018.

Preordination messages were brought by Wilmer Peachey. The charge was given by Arnold Jantzi, assisted by Laverne Ropp. Tim Wagler was also in the lot.

Bro. Lucas Miller, 38, (wife, Julianna Mullet) of McKenney, VA, was ordained a minister for McKenney Mennonite Church, April 28, 2019. Preordination messages were given by Jonathan Martin, Marcus Kauffman, and Wayne Schrock. Wayne Jantzi was also in the lot.

Bro. Justin Weaver, 36, (wife, Joanne Ulrich), of Cleburne, TX, was ordained as bishop for Osceola Christian Fellowship, on Dec. 9, 2018. Preordination messages were brought by Jake Troyer, Muddy Pond, TN. The charge was given by Dan Miller, assisted by Corey Yoder. Nathaniel Troyer was also in the lot. 

obituaries

Miller, Leroy Arlan, 41, of Crossville, TN, died March 28, 2019 after a long battle of many years of various health issues, including three years on dialysis. He was born April 27, 1977, to Fannie and the late Alvin Lynn Miller. That year his family moved from Kalona, Iowa, to Mayland, TN. He was named after his paternal grandfather, LeeRoy Miller.

He was a member of Mt. Moriah Mennonte Church, Crossville, TN. At two years of age, he could carry

a tune and loved to sing ever since. He attended Mt. Moriah Mennonite School. He learned the trade of construction, working with his father and brothers. When his health permitted he worked in the family business, Comfort Zone Insulation. He enjoyed talking to folks and his kindness won many friends. He even called some of them on the phone to help pass the time sitting in dialysis. His commitment to serve the Lord in spite of many health challenges helped

him to be courageous to the end.

Funeral services were held on March 5, at Mt. Moriah Mennonite Church, with John Mast officiating. Interment was in the church cemetery.

A Tribute to Leroy Arlan Miller

—By family and friends of Leroy

*Leroy lived his life for the Lord
Now he has joys which earth cannot
afford
Faithful and true to the end of the race
Redeemed, and with hope, a son of
His grace.
He faced life with courage, endurance,
and grit,
When sunny the day, and health did
permit.
Reading the road maps became a life
skill
Playing chess with a passion gave him
a thrill.
The good salads he made were enjoyed
by all
Milking the goats was often his call.
Planting the garden and mowing the
grass
Helpfully doing the handyman tasks.
Filling the hopper full to the brim,
And getting the insulation blown in.
Camping with youth boys down on
Scott's Gulf
Pork chops, and taters and lots of good
stuff.
Being with nature, oft times his desire
Relaxing the times spent watching a
fire.*

*He had a special spark in his eye
His humor came through in his smile
awry.*

*Leroy loved people and mixed with
the crowd,*

*Fearless his zeal to speak for the Lord.
Prayers for the neighbors were often
heard*

*Or singing with gusto of God and His
Word.*

*Yet life was a battle of sickness and
tears,*

*Disappointments and valleys, weakness
and fears.*

*We knew the struggles were painful
and real*

Going to dialysis was a big deal.

*A phone call from him to pass the time
He could count on his friends at the
end of the line.*

*Thank you for all who shared in this
way*

*It often cheered up his long, hard day.
Or dropped him a line to show him
you're near*

*Your friendships were strong and
weathered the years.*

*When sickness and weakness had taken
their toll*

*To be with Dad and Jesus was his goal.
The Lord was so faithful and stayed
by his side*

*Until he crossed over the deep swelling
tide.*

*Gladly he answered to God's heavenly
call*

*May we be found faithful, prepared
one and all.*

Mullet, Andrew R., 73, of Lott, TX, died April 27, 2019. He was born in Sugarcreek Ohio, on June 13, 1945, to the late Roman J. and Amanda (Yoder) Mullet.

He surrendered his life to Christ at age 13. He was ordained at age 22 and had an important ministry in the churches through the years. He was a member and minister of Faith Mennonite Fellowship, Lott, TX. Andy's great love for people was evident in his passion for ministry and missions. He served as a missionary for many years in Belize, Central America, and in Kenya, East Africa under Amish Mennonite Aid. He was involved with church planting in Liberia, West Africa and in Australia. He played a vital role in 1980 in establishing Faith Mennonite Fellowship, Lott, TX.

On August 28, 1965, he was married to Edith Yoder. She survives. Also surviving are four children: Alfredo (Penny) Mullet, Chilton, TX; Kevin (Leona) Mullet, Lott, TX; Julia (Jerry) Maddox, China Spring, TX; and Teresa (Kevin) Weaver, Logan, OH; six grandchildren; a brother, Bill (Ellen) Mullet, Walnut Creek, OH; sisters, Ruth (the late James) Yoder, Lewisburg, PA; and Rosa Mullet, Sugarcreek, OH.

He was preceded in death by one brother, Edward (Wilma) Mullet.

The funeral was held on April 30, 2019, with Lee Fisher, Gabriel Beachy, Elmer Smucker, Brian Bontrager, and Alfredo Mullet serving. David Kauffman conducted the committal at the church cemetery.

Schrag, Elizabeth Priscilla "Betty", 90, died at her home in rural Hutchinson, KS, on April 4, 2019. She was born June 9, 1928, to the late Peter F. and Anna (Penner) Kroeker at Lushton, NE.

When Betty was 12 years old, she went forward during revival meetings and accepted Jesus as her Savior. That experience, when she realized that salvation was for her personally, was always precious to her.

She was an ardently committed member of Center Amish Mennonite Church, Hutchinson.

At age 9, Betty moved with her family to Dallas, Oregon, where she grew up. She graduated from Grace Bible Institute, Omaha, NE, and stayed on staff as a cook for 11 years, before beginning her life as a homemaker. On August 9, 1963, she was married to Daniel R. Schrag and moved to Kansas. Dan died on July 3, 2015.

They had four children: Ann and Pauline, now both of Hutchinson; Tim and Sara (Mrs, Paul Steckly), both of ON. Other survivors include

one brother, Bernhard Kroeker, two sisters, Martha Gish and husband Dave, and Esther Freimark and eight grandchildren.

The funeral was held on April 7, at Center Church, with Gary Miller and Dwight Miller serving. The burial and committal were at the West Center Cemetery and were conducted by LaVerne Miller.

Schrock, Andrew A., 86, died on Dec. 2, 2018, at his home. He was born Sept. 2, 1932, in Ohio, a son of the late Abraham and Elizabeth (Yoder) Schrock.

He was a faithful member of Faith Christian Fellowship, Catlett, VA. He was a carpenter by trade.

On Dec. 31, 1953, he was married to Saloma Byler. She survives. Also surviving are their children: Nelson and Barbara Schrock, Kennedyville, MD; James and Janet Schrock, Mahala Schrock, and Barbara Jean Schrock, all of Catlett; Ernest and Ellen Schrock, Rochelle, VA, and Gloria and Ivan Swartzentruber, Abbeville, SC; 15 grandchildren and 12 great grandchildren.

He was preceded in death by a daughter, Linda Schrock, a granddaughter-in-law, Naomi, and great grandson, Addison, four brothers and seven sisters.

The funeral was held at Day

Spring Mennonite church on Dec. 5, with Dave Nisly and Tim Yoder serving. Nate Beachy conducted the committal at the church cemetery.

Smoker, Barbara B., 85, died of congestive heart failure April 2, 2019. She was born Nov. 7, 1933, to the late John Z. and Sarah (Blank) Fisher.

She was a member of Tourist Mennonite Church, Sarasota, Florida.

On Jan. 17, 1956, she was married to Benjamin K. Smoker, who is deceased. Surviving are five children: Sara (David) Yoder, Leola, PA; Elizabeth (Mahlon) King, Gap, PA; Emma (Wilmer) Stoltzfus, Gordonville, PA; John (Naomi Stoltzfus) Smoker, Belleville, PA, and Ben (Kathryn Smucker) Smoker, Jamestown, PA; 33 grandchildren and 34 great grandchildren.

Preceding her in death were a daughter Annie, a son, Elmer, and a sister, Sovilla.

The funeral was held April 4, at Summitview Church, New Holland, with Floyd King and David Borntreger serving. Jason Smoker conducted the committal at the Summitview Church cemetery.

Wagler, Marietta Jean (Miller), 50, of Princeton, KY, entered into rest at her home surrounded by her family on March 22, 2019. She was born to

Alva and the late Florence (Zook) Miller, in Richmond, VA, on April 8, 1968.

She was an active member of Fredonia Mennonite Church and will be deeply missed by her family and church family.

On Nov. 16, 1988, she was married to Leon Wagler. Children surviving are Lamar Dean and wife Amy(Miller), Oskaloosa, KS; Emily Dawn (Wagler) Kauffman and husband John; Marcia Renae (Wagler) Kauffman and husband Dwayne; Douglas Leon; Donna Elaine; and Marcus Wayne Wagler; three grandchildren, her father, Alva T. Miller (married to Fern); two sisters, Karen Kaye Yoder and husband Daniel, OH; Sharon Faye Eicher and husband Lester, of GA.

The funeral was held on March 25, with Vernon Troyer and Darrell Helmuth serving. Ruben Miller conducted the committal at the church cemetery.

Wiles, Pauline (Raber), 68, of Fredericksburg, Ohio, died Oct. 29, 2018, at Aultman-Orville Hospital.

She was born in Jackson, MI, on Oct. 12, 1950, to the late Amos and Alma (Richer) Raber.

She was a faithful member of Living Waters Church in Barrs Mills, OH. We honor her faithfulness and

commitment in her patience to the Lord.

On April 15, 1972, she was married to Simon Wiles. He survives. Also surviving are two children: Jennifer (David) Miller, Sugarcreek; and Greg (Laura) Wiles, Kidron. Grandchildren: Bradley, Tyler, Shannon, Abigail, Benji, Kyla, Kenzie, and Riley. Brothers: Willis Raber, East Sparta; Larry (Emma) Raber, Winesburg; LaVern (Virginia) Raber, Six Mile, SC; Michael (Sharon) Raber, Dundee; and a sister Monica (Jerry) Miller, Madras, OR.

The funeral was held on Nov. 1, 2018, with Paul Miller, Elmer Smucker, and Sanford Yoder serving. Steve Yoder conducted the committal at the church cemetery.

Schwartz, Susanna, 86, of Auburn, KY, died April 26, 2019. She was born July 23, 1932, daughter of the late Sam C. and Leah (Schwartz) Schmucker at New Haven, IN.

She was a faithful member of Providence Mennonite Church.

On June 17, 1951, she was married to Lewis Schwartz, Sr. He died on Sept. 30, 1992. She is survived by one son, Louie (wife Esther) Schwartz, Auburn; five daughters, Ava Marie Schwartz, Dorothy May (Arland) Overholt. Becky Sue (Kenneth) Eash, all of Auburn; Rosalie (Nathan)

Overholt, Abbeville, SC, and Shontel Lawrence, of Clarksville, TN, 19 grandchildren, 14 great grandchildren and one brother, David Schmucker, Grabill, IN.

She was also preceded in death by a son, Mervin, one great grandson, Daxton, three sisters and one brother.

The funeral was held on April 29 at Providence Mennonite Fellowship, with burial in the church cemetery.


Yoder, Mervin S., 89, of Partridge, KS, died one week before his 90th birthday on April 21, 2019, at Hospice House, Hutchinson. He was born at LaGrange, IN, April 28, 1929, to the late Albert M. and Saloma (Troyer) Yoder.

He was a member of Center A.M.Church, Hutchinson, KS.

On May 12, 1955, he was married to Fannie J. Yoder in Garnett, KS. She died Dec. 9, 2014. He is survived by children: Mae Yoder, Partridge; Edith

Shenk and husband Harry, Partridge; Richard Yoder, Amboy, IN; Margarita Yoder, Lawrence, KS; Diane Yoder, Partridge; Jacinda Richards and husband Kris, Partridge; daughter-in-law, Kathy Yoder, Hutchinson; brothers, Melvin Yoder and wife Gertie, Hutchinson; Harry Yoder and wife Mary Ellen of Middlebury, IN; sisters, Mary Yoder, Hutchinson; Mae Yoder and husband Crist, Hutchinson; brother-in-law, Ora Miller, Topeka, IN; sister-in-law, Vera Yoder, Hutchinson; 20 grandchildren; 13 great grandchildren, and numerous nephews, nieces, and cousins.

He was preceded in death by a son, Ray Yoder, brother, Thomas Yoder, sister, Catherine Miller, and brother-in-law, Fred Yoder.

The funeral was held on June 26, with LaVerne Miller, Dwight Miller, and Paul Yoder serving. David Yoder served in the committal at West Center Cemetery. 

observations

In early 2017, Netflix released a show entitled “13 Reasons Why”. The show tells the story of a troubled teen who took her own life. In the month that followed the release of this show, the suicide rate among those 10-17 years of age spiked 29% according to

one study. A major increase in teen suicides persisted throughout 2017. Establishing a clear link between this spike and this show is very difficult, if not impossible, since the persons represented by these statistics are not here to share their perspective. But

the timing suggests that something more than coincidence is at work here.

The show was renewed in 2018 and again in 2019. Netflix administrators acknowledge that the content of the show is provocative but its popularity and the subsequent effects on its bottom line seem to be the predominant factors in their decision to renew the show. Netflix CEO Reed Hastings defended the decision to renew by saying, “Nobody has to watch it.” A rather novel concept, don’t you think? I suppose if nobody watched that show, it wouldn’t be around much longer. For that matter, if nobody watched Netflix, it wouldn’t be around either.

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In 2014 Amish volunteers living in Ohio traveled to the Philippines to assist with disaster relief. One of them who was not vaccinated for measles brought the measles back home and inadvertently shared it with many nearby Amish who were similarly not immunized. Containing this outbreak was a costly and somewhat complicated effort.

In recent weeks, an airline stewardess of Israeli nationality working for an Israeli airline, fell ill with the measles during a long flight from New York City to Israel. She lapsed into a coma and was hospitalized on arrival in critical condition. Currently Israel

is experiencing a measles outbreak.

The debate continues regarding immunization for a variety of diseases that caused widespread problems a generation or two back in our history. Generally, people who have experienced the difficulty associated with these diseases, or observed their effect in others, are not very enthused about abandoning the immunizations that have reduced our collective risk.

Measles was thought to have been eradicated in the USA in 2000. But it keeps cropping up. Nationwide this year, there have been more than 700 confirmed cases in 22 states, as of late April. This is almost double the cases that were reported in all of 2018 and the most since 1994. The 2014 Amish measles outbreak in Ohio accounted for 383 of the 667 cases reported that year. The Center for Disease Control is advising people to consider adult measles vaccination if one of the following four situations exist:

• • • • •

If you’re unsure whether you’ve received the MMR (Measles, Mumps, Rubella) vaccine.

If you were vaccinated before 1989, when only one dose was more common, rather than the two-dose version that is used today.

If you received the “killed” version of the vaccine, which was commonly used from about 1963 to 1967.

If you’re a student, health care

professional, or international traveler.

I acknowledge that I wouldn't relish making this deeply personal decision for any of you. While this is indeed personal, I invite us to consider how this personal decision might actually affect other people, particularly vulnerable infants and expectant mothers. Furthermore, is it possible that a decision to not immunize today might erode our future willingness to respond to opportunities to build Christ's Kingdom in other parts of the world that lack the collective immunity we enjoy here?

• • • • •

So-called racial tensions are a blight on that part of God's creation that bears His image. Actually, we should probably look for better words to describe this tension, since all persons in the world are part of the human race. There aren't various races, simply one human race. Certain cultural differences exist. But matters of culture or quantities of melanin in one's skin are not racial. I'm not sure what terms we should adopt but we all belong to the human race.

• • • • •

A *National Geographic* article dated April 15, 2019 was entitled, "An Unlikely Feud Simmers between Beekeepers and Mennonites in Mexico." I was favorably impressed that this article seemed to lack some of the sensational and inflammatory

terminology that often characterizes these discussions. The essay described in helpful detail the tension that exists between the native people of Maya descent that have been beekeepers for generations and the more recently arrived Old Colony Mennonites in the Yucatan Peninsula of Mexico. The industrious Mennonites with their strong agricultural focus have transformed large areas of forest and jungle to open field where they plant soybeans. Most of the soy that is planted has been genetically modified to make the soy resistant to glyphosate, a chemical weedkiller commonly sold under the name Roundup.

The Mennonite colonies have expanded in order to support their growing population. This has reduced the available habitat for the bees. One local beekeeper says that he remembers when it took about 12 hives to produce a ton of honey about 20 years ago, but that today it takes about 3 times more hives to produce the same amount. The reduced habitat and extensive use of chemicals, glyphosate and other pesticides, is not friendly to those whose priority is honey production.

The Mennonites are respected by many locals for being well-meaning and hard-working. But they are not generally well-attuned to how their farming practices affect their neighbors who depend on honey

production for their livelihood. The idea of protecting themselves and their families from the heavy chemical use in their farming practices is likewise not given high priority. This is due to the perception that the risk is either too small to be concerned about, or that it is unavoidable.

• • • • •

Black vultures are a protected species of fowl found in the USA along the Mississippi River valley and points east. They are most common in the southeast region of the USA. These birds operate differently from their relatives, the turkey vulture. Turkey vultures feast mostly on dead animals and are not considered dangerous to living animals. But not so with the black vultures. Complaints from livestock owners about losses in their operations attributed to black vultures are becoming more and more widespread. One cattleman lost nine calves last year to black vultures. The birds seem to attack sleeping animals, and often start by pecking out the eyes of the victim. When the animal is disabled by blindness, they are vulnerable to the birds who alight on the victim and began devouring the animal while still alive. The animals that have been lost range from small lambs to calves to injured cows. One farmer reported observing a few birds preying on a

calf as it was being born.

The process of obtaining a legal permit to shoot these birds is quite complicated due to their protected status. In some cases ranchers and stockmen have been reimbursed from the government for livestock losses when they've been able to photographically document that the deaths were the result of black vulture attacks.

• • • • •

Calvary Bible School observed its 50th anniversary this term. Those who gathered at the annual Beachy Ministers' Meetings in April were privileged to hear a program on Tuesday evening in commemoration of this milestone. I can only guess how many students and teachers have been blessed in many ways by spending some time in that special spot tucked away among the trees in the Ozarks of Arkansas. The first time I remember seeing my wife was across the supper table the first Saturday evening of my first term there. During revival meetings there, I renewed my desire and intention to follow the Lord in all things. One of the things that I did as a result of that decision was to write my Dad a letter to make some things right. Many of you could share similar stories. It is my sincere desire that the Lord would continue to glorify himself at Calvary Bible School for many years.

-RJM 

Culture Shock

Levi Schmucker

What do you get when you take an Anabaptist farm boy and his family from the mid-western United States and deposit them on the other side of the earth? You get culture shock. In our training we learned about culture shock. I am grateful for our training. It removed the element of surprise. Unfortunately, the training didn't remove the culture shock. Let me make a few comparisons.

Food: We were used to eating taters and gravy, bread, applesauce, casseroles, custard, sausage, hamburgers and all the other good foods that our forefathers have taught us to eat. Now we eat a lot of delicious dishes almost all of which involve rice. They are nearly all good, but they are different. We haven't found any real vanilla; peanut butter costs as much as hamburger. It's amazing how our tummies get lonely for what we were used to.

Currency: I have always had a good grasp of the value of money. I know if something is cheap or expensive. And where I come from the prices are always listed. Here the money is fourteen thousand times smaller than the US dollar. It takes

some mathematical acrobatics to figure out what you are spending. We often spend millions in one day.

Work: I like to work. So does my wife. Sometimes we work too much. It was rare at home that I didn't have some project going on the farm, in the garden, or in the house. It's different now. For one thing we live in a big city, not on a farm. A man comes once a week and does my yard maintenance. Two ladies come six days a week and do the cleaning, washing, and most of the cooking. My current visa doesn't even allow me to do any paid work.

Language: In my home country I am fluent. I can tell funny stories, explain complicated things, give persuasive speeches. Here I speak like a 3 year old. If I try to relate a story, I come up against something I just can't express. So I have to try to find another way around it. In the end I can usually get the point across, but it's fairly weak. I really enjoy language learning but I'll be honest, it is difficult and it takes a long, long time.

Church: In my home church we start at 9:30 sharp on Sunday morning. Nearly everyone is on time.

We have songs, prayers, devotionals, and a sermon all in a predictable pattern. We sing acapella and we use a sound system to make sure the hearing impaired can all hear. Let's just say many of these things are different here. (see Luke 19:37-40)

Transportation: I started driving at age 14. I got my full unrestricted driver's license at age 16. I got my commercial driver's license at age 19. I love to drive. Cars, trucks, tractors, dump trucks, semis, excavators. If it can be driven, I can drive it. Well, I could drive it. I had a four-wheel drive pickup, and a luxury van with lots of room and seat belts for each member of my family. Now my cousin owns my big powerful pickup and the van is for sale. If I want to go somewhere, I order a taxi, take a bus, ride a borrowed bike, or walk.

Population density: Where I come from the population density is 27 people per square kilometer. Here there are 940 people per square kilometer.

I used to earn a living. I now have to receive the gifts of others. At home I understood a lot. Here I know very little. Before, I was known; now I am a foreigner.

• • • • •

I am not writing these things to complain. Rather I am simply admitting some of the struggles that I face stepping into another culture. The beautiful thing is that the grace of


God is more than enough to carry us through difficult times. We are often amazed by unexpected kindness from neighbors and even from complete strangers. Recently we were on an outing and someone I had never met before bought my family seven ears of roasted sweetcorn. It was delicious. A few months ago when I fell and smashed my head, I was completely helpless. Our house helpers and neighbors and our language teacher all rallied around me and delivered me to the hospital, where I received excellent care. Friends from the church visited me in the hospital. The elderly couple from a neighboring organization took care of our children so my wife could accompany me to a hospital in a different city. Many people have prayed for us and made sacrifices to enable us to do what God is asking us to do. In Philippians 4:19 it says that God will meet all our needs according to his riches in glory by Christ Jesus. I experience this promise every day. In spite of the struggles with culture shock I am really enjoying being here. I do not want to go home. I want to be here.

When Jesus came to earth, he crossed a much bigger cultural gap than I ever have. He was equal with God and he made Himself of no reputation and He humbled Himself. I feel like I understand this at least a little better than I used to. The whole process of humbling one's self isn't

fun, but it seems to be necessary.

I am actually becoming more excited about what God is going to accomplish. The other day my wife commented about a verse in I Cor 1:27 where it talks about God using

weak and foolish things to confound mighty and wise things. She said if this is true there is a good chance He can use us too.

[From a letter to friends. Used by permission.] 

Do Something

Brandon Miller, LaGrange, IN

“But as God has distributed to every man, as the Lord has called everyone; So let him walk...”

1 Cor. 7:17a).

Why am I not good at this? How come the Lord is using them so much more than me? Why can't I do more for His Kingdom? Why is it that I get asked to do so many things and others seem to do nothing? These are questions that people seem to ask. The Word does provide us with answers.


It clearly says that God has distributed to EVERY person something that is of use in His Kingdom. It also verifies that the Lord has called EVERYONE. Our duty is simple: Use what we have been blessed with and walk in that calling.

Just because this is a simple command doesn't mean that it is easy. It is our duty as Christians to use what God has blessed us with and to come before the Lord to hear and to heed his

calling. The Lord has a calling for you and me and I promise He has given you the tools to fulfill that calling.

Instead of comparing ourselves to others, let us be faithful in what we are called to do. Together we make up the earthly Body of Christ and each of us has an important part to play in that. So whether you are called to preach, teach, encourage, pray, give, work, share, disciple, write, go overseas, raise children, help your neighbors, or walk in a different way, God has given YOU what YOU need to walk in your calling.

Let us continually stay in His Word, seek His Spirit, and walk in the calling that the Lord has given especially for each of us. Let us be faithful to the Lord and remember that “In due season, we shall reap if we faint not...”

[Excerpted from the newsletter of Christian Mission Charities, Inc. 1st quarter, 2019. Used by permission.] 

With Love, On Father's Day

Susan Schlabach, Ripley, OH



To honor the men in our lives on this month of Father's Day, I share with you the following practical nudges, many of them submitted by readers. I received numerous notes about *husband* related honors, and I plan to elaborate more on ways for wives to honor and respect them next month. In this issue, in time for Father's Day, carefully think about how you can bless the *daddy* in your life.

Make an intentional study of your husband/daddy. Figure out what makes him smile, and go there often. One young family does it this way: at the supper table a family member asks him, "Daddy, what made you smile today?" (A wise mama is making mental notes of his responses and then will capitalize on them!) This family also has a "blessing plate." This plate is circulated at the table from evening to evening, and during the meal the person with the plate is blessed verbally by the other family members.

When you celebrate his homecoming, it's not only about your

own relief at having him walk through the door, but what you're passing on to your children about daddy's place in your household. My sister-in-law taught her sons, "Hallelujah! Daddy's home!" I copied that from her and not surprisingly *Hallelujah* became one of my toddler's first words. Another mama and her little tribe announce, "Welcome home, king of the jungle!" as his little herd tries to sweep him off his feet.

If he doesn't care for tomatoes, don't try to teach him to like tomatoes. When he leaves his dirty socks in the living room, smile and pick them up. While it is your responsibility to teach the four year old to eat the tomatoes in his salad, and to pick up his own socks, there's a foundational difference between these two persons. Don't get them confused. Actually the four year old could put daddy's shoes away, while a caring mama explains that daddy's feet work hard, and now it's our turn to work for him.

Don't save discipline issues for resolution "when Daddy gets home."

What kind of welcome is that? Granted, there are exceptions and ways of handling the rare dad-only crisis in a discreet manner in the evening. Don't report a child's misbehavior of the day at the supper table. Even though my father was not a man who was wildly conversant about feeling this or feeling that, this is one rule he felt strongly about and practiced well. He said that scoldings hinder good digestion!

How about you and the children hiding little love notes for him in places where he is sure to find them? All year is a good time to hand out these small favors; not just in the month of June.

Work with your children to give his vehicle a spotless cleaning in and out as a surprise. Cook his favorite foods often. When preparing a dish that he is not so fond of, be sure to prepare another which he especially likes, even when it challenges your idea of "healthy." When you prefer Romaine, and he – Iceberg, this gets real! Keep his favorite dressing on hand. Don't tell him what he may eat or may not eat. Be vigilant about misplaced mothering zeal!

One family practiced for and delivered an official Father's Day program just for him. There were poems written for him, songs sung in his honor, handmade gifts and

cards and appreciation verbalized by each person in the family. And it was recorded for replay later! Again, huge ripples from this kind of endeavor affect the ones composing the tributes. Not only is a tired daddy encouraged, but respect and affection for godly leadership and parental position is cemented into young minds.

Some years ago, these words in a June *Calvary Messenger* article by Mary June Glick impressed me deeply: *"Let him know you value the things he taught you by word or example. Give him a card, a visit — or a telephone call, if you live some distance away. I'm sure Dad would appreciate spending time with you. You could offer to help with the yard work, take him out to lunch or do something you know he would enjoy...Honor him while you have the opportunity to do so."* One reason her words plowed into my soul is the fact that a few years earlier my dad had passed way beyond earthly Father's Days.

If you're still blessed with the presence of your dad, ask him questions about his growing up years. I couldn't inspire my dad to physically fill out the memory book "When I Was a Boy", but he was delighted to answer when I asked him those questions in our together

times. (Write his answers for your own safe keeping.) Questions like: Tell about your first job. Relate about asking Mom for your first date. What are your memories about gardening as a child? Tell about your baptism. Is there anything you would do differently if you were to start life over again?

Notice, honor, esteem, respect, and enjoy your father today!

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WHO?

—By Mary Ellen Beachy

*Who in this world is the most taken
for granted?*

*Who goes to work every morning,
without a complaint*

In the heat or in the cold,

*He shoulders his responsibilities like
a man.*

*Provides for his family in the best way
he can.*

Is he ever appreciated?

Who?

Who?

*Who meets him at the door after a day
of toil?*

Meets him with a smile, a hug, a kiss.

She cares about good food for him,

Looks up to him and satisfies him,

She is joyful because she has Jesus.

*Or, as a shrew, she seldom really takes
notice when he comes home?*

Who?

Who?

Who has small sons or daughters

Thrilled when daddy comes home,

They race to meet him.

Daddy is the biggest

And the best.

Hearts made happy when

*His strong arms toss them high in the
air.*

*Through the years a man toils for the
love of family*

He faithfully provides. He grows weary.

When he lies down at night

He loves to hold his wife,

The cares of the day melt away.

But does she turn away,

Too tired, too weary herself to care?

Who will bless and support

the weary man if she does not?

Who?

Who?

*Fast forward the years. The man is still
working.*

His hair, turning gray

How is his welcome at home now?

*If the man has sons that are teens and
beyond,*

*They may no longer look up to their
dad,*

But sometimes look down

*They frown, dad is getting old, he does
not understand.*

His heart is wounded and silent.

Who will bless the man?

Will you as his wife?

Who?

Who?

Will love him, bless him,

And do him good all the days of her life,

Who?



Weeping in the Valley

Mary Ellen Beachy, Dundee, OH

Anabaptists in the Civil War

Peter Hartman took time to visit a friend on a Sunday afternoon. When he returned to his home he was shocked to see his father's farm over-run with many, many soldiers. His heart sank as he saw them ruthlessly kill his family's 30 fat hogs. The soldiers took aim and shot all of his chickens which were pecking and foraging in the fields. His good flock of 30 sheep were shot as well.

All that Peter's family had worked hard for on their farm was shattered and destroyed that Sunday afternoon. Horses, cows and cattle were driven away by the army. There was nothing to do but watch the destruction and cry out to the Lord for help. Thousands upon thousands of soldiers passed over the fields of grain. All was left in trampled ruins.

This took place during the Civil War (1860-1865) in the farm-fertile Shenandoah Valley, the Bread Basket of Virginia. Those who stood for Jesus suffered, for war means death, tears,

ashes, and blood. To be a true Christian meant persecution, ridicule, and death.

John Kline, a Dunkard elder in the valley wrote in his dairy, "I bow my head in prayer, all is dark, except when I look to Him." John had confidence that his people would die rather than take up arms.

Samuel Coffman was preaching in the middle district one Sunday. He was shocked to see two uniformed officers walk in during the service and take a seat. They stayed respectfully seated till he was finished preaching. But when he gave out a song the officers stepped up and motioned the minister out of the way.

They sternly announced to the audience, "All men between the ages of 18 and 35 must report for militia training." The audience sat in stunned silence as the officers walked out of the meeting house.

The congregation wept. This announcement meant that their freedom was gone.

They had four options:

- Serve in the army

· Face court martial and possible death as a deserter.

- Hide
- Flee

All four options were considered. There were young men from Mennonite homes who did serve in the Confederate army. Some of these men remained true to their conviction that killing is wrong. When put on the front line they refused to shoot. Stonewall Jackson said of them, "It is impossible to get them to take correct aim."

The Mennonite, Dunkard and non-Mennonite farms in the Valley were raided by both sides of the army. The ravenous soldiers stole whatever food they could find from trees, gardens and fields. Their houses were ransacked for food and other valuables.

Church services were attended by old women and children. It was too dangerous for the men and youth to attend. The services were solemn as the women wept, occasionally they were held in secret to avoid detection.

It was a terrible time when the dreaded diphtheria epidemic raged through the valley in 1862. The sword cut down the men. This deadly disease cut down the children, but also some adults and soldiers. Diphtheria caused a patient to

seemingly choke to death as their airways became blocked. There was no known cure for the disease in those days. Most people died ten days after contracting the disease. Thus there was more weeping, more deaths in the valley.

The suffering continued and worsened as hard war came. Barns and mills were ordered to be destroyed so the enemy could no longer forage for food. A soldier recounted that he saw 167 barns burning during this time over the hills and valleys.

In 1864 Sheridan was told by Ulysses S. Grant to make the valley a barren waste. Grant stated, "Take all the provisions and stock, leave nothing to enable the enemy to find food."

Conditions in the valley grew worse and worse as farm after farm was raided and burned. Two thousand barns filled with grain were destroyed. Seventy mills were burned. The beautiful farming valley was crushed and devastated. The general said the people must be left with nothing but their eyes to weep with.

When young Lieutenant Meigs was killed in a skirmish, things worsened. Sheridan flew into a rage at the death of his favorite officer. He ordered everything to be burned in

a five-mile radius of the location of Lieutenant Meigs' untimely death. Soldiers went from house to house, to Christian and non-Christian alike and told them to get out before their home was burned.

The countryside went up in flames as his orders to burn barns, mills and now even houses was fulfilled. The heavens were aglow with the light of the raging flames. Sheridan withdrew his order of burning five minutes before the town of Dayton, Virginia, was reached.

Many fled the valley, the scene of intense weeping, suffering, and death.

Six months later, the war was over.

Today, one hundred and sixty years later, the wounds of war and fighting have healed. Memories of the Civil War have faded. The valley is again filled with prosperity, plenty and beautiful fertile farmsteads.

If war would come to our wealthy country once again, would we find ourselves rich in what truly matters? Would we be willing to die rather than to disobey God by taking up arms? Will our present peace and prosperity lull us to sleep, or we will be awake and watchful till Jesus comes again? He is coming!

Resource: Anabaptist Identity Conference CD Millersburg, Ohio, 2018 Andrew Ste. Marie



thinking generation

Anabaptists Talk about Their Work: Veterinarian

Gideon Yutzy interviews Gabriel Jantzi, Wellesley, Ontario

First, why a vet?
I spent years dreaming of being a medical doctor. I certainly didn't want to be a dirty farm vet dealing with animals that wanted to kill the vet. My plan was to pursue

higher education in order to leave our family's dairy farm.

Initially, everything went as planned: high school, a degree in microbiology, the best support system imaginable (my family and friends). Then God

allowed me to have a brain tumor that helped me see not only that my plans could change, but that God could give me a new set of dreams and goals. I had an opportunity to study veterinary medicine. When I started I thought I would end up working in human public health. Now I am a plain old James-Herriot-style farm vet, and I love my work.

With all the drama of James Herriot?

I am an emergency vet in a clinic that deals exclusively with farm animals, mostly cattle and horses. I rarely come to work knowing what cases I will encounter that day. I see patients within a hundred mile radius from the clinic. Today, for example, a veterinary technician (or veterinary nurse) and I spent over an hour dealing with a uterine prolapse in a beef cow. We returned to the clinic and spent half an hour cleaning up. Then I saw a dairy cow that had a twisted stomach. After lunch, I inspected an animal in a slaughter plant as I am also a veterinary inspector in meat plants; I found the animal was not fit for consumption.

I spend an hour or two each day on the phone, consulting with clients regarding management, prevention of problems, or individual sick animals. We are in the middle of calving season, and today I received

several phone calls about sick calves. My job also includes plenty of out-of-hours emergency work, such as horse colic, calves with broken legs, and lambings.

James Herriot is certainly one of my favorite authors even though his Yorkshire farmers become my Old Order farmers and his physically demanding tramp up the dales becomes my sedentary drive to a farm two hours away. And I have no dog to accompany me. As a wannabe 2019 version of James Herriot, I enjoy his books in a special way. I just remind myself that 90 percent of his stories didn't happen quite the way he told them and then I proceed to enjoy them immensely.

What are your biggest challenges?

I find it spiritually and emotionally draining to work with ungodly coworkers. Physically? Well, by definition an emergency vet works with stressed, upset, skittish animals. An angry steer, a nervous horse, a crazy mule, a frightened dog... they've all bested me at one time or the other, and I have scars to prove it.

But there are rewards too?

I really enjoy when the client and I face problems together and work as a team. Sometimes we discuss a management issue, try a few changes, and end up making a significant difference in the well-being (sometimes the survival

rate!) of the client's animals—and the client's livelihood.

Even more rewarding is when I have a long job such as a surgery and the client is standing there and we feel obligated to have a discussion. Our conversation can morph into an hour-long talk about important life issues. Some of the best talks I've had started because we were forced to spend an hour in each other's company.

I also enjoy the many teaching opportunities in local schools (generally Anabaptist) and at teachers' conferences and workshops, e.g., biology, dissections, microscopy, etc.

What are your comments on the pet industry in North America? How should we view animals?

I think the combination of entitled millennials and the mercenary pet industry produces a despicable, upside-down mess. Next question, please!

Seriously though, as stewards of the resources God gave us, I believe Christians will be thoughtful and caring about their animals' welfare, whether pets or farm animals. However, do animals have a personal relationship with God? With due respect to animal-lovers everywhere—I am one of you—should I be spending thousands of dollars on a surgery for my pet in light of the proverbial starving children in

Africa or people without Bibles in Turkey?

Sorry for circling back to this, but do you have any James Herriot-worthy stories?

I remember my colleague and I were working with a wild and annoying group of beef cattle one evening, just before dark. The owners, two wizened elderly brothers who should have passed on the farm to their grandchildren, couldn't handle their cattle. The steers were already going crazy because they sensed strangers nearby. Then they were herded into a race where they had to wait their turn to enter the headgate, single-file between a wall on their right and a sturdy—and fortunately quite high—fence on their left. The ones in the back got impatient and climbed up until there was a whole row of steers double-decker in that race.

That is the one and only time in my life I saw steers literally, and surprisingly gracefully, stand on each other. Two of them broke free from the group and ran across the pasture, pulling down fences as they went. They eventually were corralled the next day. One got loose and broke into the tiny workshop. Apparently the brothers were either hoarders or kleptomaniacs because for a minute all you could hear was the tinkling

and crashing of a gazillion screws and bolts and nails and old light switches and pieces of metal that had accumulated in their shop. Then all went quiet as the steer finally realized nobody was chasing it and it calmed down. “Mommy never told me there would be days like this,” one of the brothers wailed.

You are married and have children. How do you include your family in your work?

The balance between family life and work life is difficult. I try to take my children with me to work, generally one at a time, when it’s suitable. I’ve had my older children assist me with surgeries or hand me supplies when it’s safe to do so. Most farmers have families of their own and are either ambivalent or welcoming of my children.

My wife and I often talk about whether we spend enough time together as a family. It’s something we constantly evaluate and want to stay on top of so our children grow up knowing that people and kingdom work are more important than a successful career.

Why should a Mennonite young person choose this career?

I find being a vet fits in well with a lifestyle that values physical labor and building relationships. I enjoy being part of the community, part of a network to help friends and acquaintances make a living and support their families.

Being a vet can bring a tiny part of the kingdom into a part of the world that excludes God. In university, for example, my classmates and professors found it mindboggling that anybody could claim to study science while believing that God created the world. In the cattle production industry, a man’s value can be based on factors such as being able to drink lots, chewing or smoking, cursing a lot, and telling dirty stories. Raising good cattle is just a side issue. A vet has plenty of opportunities to spread kingdom values.

Writers for Thinking Generation wish above all to generate involvement in God’s Kingdom—especially among today’s generation of thoughtful young Anabaptists. Address correspondence about this article to gabrieljantzi@gmail.com



***He who relates the faults of others to you
will likely relate your faults to others.***

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People are about as happy as they are helpful.

• • • • •

Man talks of the survival of the fittest, while the glory
of the Gospel is that it transforms the unfit.

• • • • •

Let us use everything as if it belonged to God, We are only His stewards.

• • • • •

Genius may be mostly aiming at what others don't see and hitting it.

• • • • •

Consulting fortune cookies leads to a crummy life.

• • • • •

A friend is one who not only commends you,
but also warns you when it is necessary.

• • • • •

Peace is the deliberate adjustment of my life to God.

• • • • •

The way to a balanced personality: Forget your
troubles as readily as you do your blessings.

• • • • •

A pessimist is seasick on the voyage of life.

• • • • •

Plan ahead. It's too late to start thinking about digging a well
when you're already "spitting cotton" from thirst.

• • • • •

It takes no intelligence to complain, so say and do something positive.

• • • • •

He who sings his own praises is seldom asked for an encore.

• • • • •

If you can't *pray* a door open, don't *pry* it open.