



# Calvary MESSENGER

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

Galatians 6:14

## SEPTEMBER 2020

### Meditation

*Sowing the Seed of the Kingdom* ..... 1

### Editorial

*Latent Seeds*..... 2

### The Bottom Line

*Strengthening Our Center*..... 5

A Medical Analysis of the Passion of Jesus Christ (Part 1)..... 9

Marriages..... 14

Cradle Roll..... 14

Obituaries..... 16

Observations..... 19

A Prayer for These Times..... 24

### Mission Awareness

*Getting Along with Fellow Missionaries*..... 25

### A Woman After God's Heart

*A Garden Enclosed (Part 1)*..... 28

### Junior Messages

*My Lost Dog Came Home*..... 32

### Youth Messages

*Blessings in Service*..... 34

Thought Gems ..... back cover

Calvary Messenger

September 2020

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

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.

**Board of Directors***(Calvary Publications, Inc.)*

Matthew Raber, Chairman

Mark Webb, Vice-Chairman

Enos D. Stutzman, Treasurer

Ralph Miller, Secretary

Galen Stutzman

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](http://calvarymessenger.org)

**Editor:** Aaron D. Yoder

5188 W. 825 N., Leesburg, IN 46538

Ph: 574-646-2123; Fax: 800-956-7850

[calvary.messenger.19@gmail.com](mailto:calvary.messenger.19@gmail.com)**Assistant Editor:** Paul L. Miller

7809 S. Herren Rd., Partridge, KS 67566

Ph: 620-567-2286; Fax: 620-615-7352

[plmiller1934@gmail.com](mailto:plmiller1934@gmail.com)**Contributing Editors:**

Simon Schrock, Enos D. Stutzman,

Aaron Lapp, Ronald J. Miller

**Missions Editor:** Floyd Stoltzfus

3750 E. Newport Rd.

Gordonville, PA 17529

**Youth Messages Editor:** Josh Kooistra

2445 Rough &amp; Ready Rd.

New Concord, OH 43762

[cm youtheditor@gmail.com](mailto:cm youtheditor@gmail.com)**Junior Messages Editor:**

Mrs. Mary Ellen Beachy

11095 Pleasant Hill Rd.

Dundee, OH 44624

[maryellenbeachy@icloud.com](mailto:maryellenbeachy@icloud.com)**Women's Editor:**

Mrs. Susan Schlabach

7184 W. Henry Rd., Ripley, OH 45167

[skschlabach@gmail.com](mailto:skschlabach@gmail.com)**Circulation Manager/Treasurer:**

Enos D. Stutzman

7498 Woods West Ave.,

London, OH 43140

Ph: 614-460-9222

[enosmary@gmail.com](mailto:enosmary@gmail.com)

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.



## Sowing the Seed of the Kingdom

Are you sowing the seed of the kingdom, brother,  
In the morning bright and fair?  
Are you sowing the seed of the kingdom, brother,  
In the heat of the noonday's glare?  
For the harvest time is coming on,  
And the reaper's work will soon be done.  
Will your sheaves be many? Will you garner any,  
For the gathering at the harvest home?

Are you sowing the seed of the kingdom, brother,  
In the still and solemn night?  
Are you sowing the seed of the kingdom, brother,  
For a harvest pure and white?  
For the harvest time is coming on,  
And the reaper's work will soon be done.  
Will your sheaves be many? Will you garner any,  
For the gathering at the harvest home?

Are you sowing the seed of the kingdom, brother,  
All along the fertile way?  
Are you sowing the seed of the kingdom, brother,  
You must reap at the last great day!  
For the harvest time is coming on,  
And the reaper's work will soon be done.  
Will your sheaves be many? Will you garner any,  
For the gathering at the harvest home?

Fred A. Fillmore

Public Domain



## Latent Seeds

*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting (Galatians 6:7-8).*

**H**ave you ever been frustrated at the ease with which carnal or sinful thoughts and actions can pop up in your life while the cultivation of spiritual fruit takes diligence, persistence, and great spiritual discipline? A random, white, fluffy seed blowing in the wind was the *seed* for this discourse.

At the beginning of each growing season, farmers invest much energy and finances in planting seeds. According to USDA and Iowa State University Extension and Outreach (with a bit of calculation), approximately 2.7 trillion seeds of corn and 9.6 trillion seeds of soybeans are mechanically planted on approximately 90 million and 77 million acres respectively for a recent year. This acreage is carefully managed to produce maximum results.

Beginning at the same time and continuing into summer, millions

upon millions of seeds are produced and broadcast in natural ways without any intentional effort from mankind.

Some of the most obvious ones are those carried with the wind. Dandelion, cottonwood, and thistle seeds are the more obvious ones with their white and fluffy seed carrier. In more arid areas, or in the western part of the US, tumbleweed spreads seeds as the heads are broken off and blown about in the wind. How do these plantings compare with the managed planting of farm crops?

The dandelion, the bright yellow herald of spring and warmer weather, produces from 150-200 seeds per bloom or *clock*. The Canadian thistle produces 1,500-5,300 seeds per plant (blame this thistle for the *seed* of this article), and a single cottonwood tree can produce up to 25 million seeds that readily catch the slightest breeze from their lofty height. The common ragweed averages 5,000 seeds per

plant, while crabgrass, a summer annual, is capable of producing 150,000 seeds (UMass Extension). All these seem to produce the greatest harvests of seeds when there is little or no interference from mankind.

While we at times may hold over seeds from one year to the next, we store them carefully to maximize viability for future plantings. However, uncultivated seeds need little care to be able to grow in a coming season. In fact, the Canadian thistle seeds can last up to 30 years if they are covered with at least seven inches of soil. Clarence Quick, a forest pathologist of the U.S. Forest Service, said that extensive experiments of seed longevity have found that common weed seeds like ragweed, pigweed, pepper-grass, plantain, and purslane are viable in the soil up to 50 years. Mustard and knot weed seeds will last up to 60 years in the soil.

I suppose by now, some of you would prefer to know less about the production of weed seeds around you. Indeed, one can become paranoid when you see the weed seeds being blown about and dropped into your farmland, garden, or yard. Remember, these are all **latent** seeds. These seeds are usually hidden or undiscovered until circumstances are suitable for their development or manifestation.

Many seeds are planted in the springtime of our lives. Youth at times feel the need to sow their wild oats. But in the summer season of our lives there can be a sprouting of seeds that were lying dormant. As crabgrass seeds wait to sprout until the warmth of summer arrives, so seeds that were produced in that carnal time of our lives, or just because we are the offspring of Adam, can sprout with a vigor and profusion that catches us unawares. *What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death* (Romans 6:21). If we do not take specific actions, these seeds will take over in our lives.

### **Spiritual Cultural Management**

One of the shocking things about weed seeds is the amount of latent seeds in our gardens or lawns. Crabgrass cannot be controlled in one growing season because of the great number of viable seeds that accumulate in the soil from years of infestation. But there are various cultural practices that can both keep seeds from sprouting and keep plants from producing more seeds.

One of the greatest aids in controlling crabgrass is maintaining a healthy and dense turf. A healthy turf will keep light from reaching the soil surface and reduces seed germination. Increasing mowing

height will aid as well. Many summer weeds prosper in hot and dry summer weather. Irrigating the turf will keep the weeds from taking over.

Our spiritual turf needs to be well-managed as well. If we don't provide spiritual food for our spirits, our flesh will take over. Fleshly responses to life seem to thrive on hot and dry spiritual summer weather. When we fail to irrigate our spirits with the Water of Life, our spiritual turf will become short and thin. It will become natural to respond in kind to irritable and angry people. In turn, the spiritual weed seeds will germinate and show vigorous growth, crowding out the work of the Spirit in our lives. *"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit"* (Romans 8:5).

Maybe this is the time for a disclaimer. There is a significant difference between controlling the weeds in our farmland, gardens, or lawns and taking care of sin in our lives. Indeed, we have a tremendous advantage spiritually because of the work of the Spirit and the power of God in our hearts. While there is spiritual cultural management, there is a different Manager in our hearts, and we become a new creation. Romans 8:2-3 say, *"For the law of the Spirit of life in Christ Jesus hath made*

*me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:"* God provides the power to not just control the sin in our lives to a manageable amount, but He gives power and strength for daily victory. With the Spirit of God in our lives we can become alive spiritually and bring forth spiritual fruit. *"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you"* (Romans 8:10-11). What a difference from only trying to control sin in our lives.

May each weed plant and seed pod we see this summer turn our hearts to God! May our spiritual lawn be lush and green with an abundance of vigor and spiritual fruit, showing to the world that there is a better way than the bitterness of the flesh. *"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law"* (Galatians 5:22-23).

-AY 

## Announcement

### Faithful Women Seminar

October 3, 2020

DIAPERS, ATTITUDES, AND ME

*Walking with God* – Lily Bear, Elida, OH

*The Littles* – Sylvia Yoder, Somerset, OH

*Teens and Young Adults* - TBD

*In Community* – Faye Shaum, Orrville, OH

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

This seminar is sponsored and hosted by:

Deeper Life Ministries

5123 Converse Huff Rd

Plain City, OH 43064

[www.dlmohio.org](http://www.dlmohio.org)

## the bottom line

### Strengthening Our Center

*Aaron Lap, Kinzers, PA*

Our math has four basic computations: addition, subtraction, multiplication, and division. All four of these are spoken to in the Bible in regard to personal growth in a spiritual dimension. Our personal lives as believers have much potential for an

increase beyond being average or a failure.

It must be a God-originated creation principle of which I had not thought to include in my latest published book on *Creation Principles*, even though I dealt with sixty-six principles in that book.

I say it must be an unchanging principle to all facets of our lives because I now have realized it as applying to us physically. This week I was sick for twenty-four hours, vomiting against my will 12 times! With that, I learned by a rough experience that I am today, health, strength, vitality, and reserve, what I ate yesterday or in the past several days. I have one core food group, so it took me six days to gradually get back to what I was the week before.

It is altogether likely that what I embraced in my spirit, heart, and mind last week, last month, and last year is a major part of what I am today. More than “likely,” I am prepared to say it is true, Why? Because we have the conscious mind, and underneath, we hold and store impressions and decisions in our subconscious mind. The subconscious mind flavors and colors all that we taste, see, and hear. It returns to us in the form of an attitude or “gut feeling.”

There are times when we should strengthen our center before we give breadth to a lateral expansion. During the Great Depression of the early 1930s, farmers and other businesses without debt could weather the storm, but it was rough beyond our possible imagination. Those who had money borrowed lost their farms and businesses to the lenders unless

the lenders extended grace. Too late, they were side-blinded to the fact that their borrowed money was merely artificial capital that was the controlling center of their enterprise. Without it they could not have started, and down the road, without feeding it (the monthly payments), the show was over. Money borrowed is the temporary center for what we seem to be holding.

It took thirty years for the economy to recover in the 1960s and gradually pick up speed into a mighty gallop. In only fifty years from the 1930s, the United States dipped into a serious recession again, as interest rates shot up to 21 percent, because of runaway inflation in the 1970s. It was the same lesson for those whose large amounts of borrowed money was their center. The value of their assets dropped, but loan amounts did not, and the banks took over. It was then, in the 1980s, when International Harvester went bankrupt because of too much borrowed money. J. I. Case bought them out, to my chagrin (our farm runs on red, not green), where a seemingly minor company took over a major one, to our own sorrow of a farmer’s heart.

By now we must try to make our point. How we run our businesses and buy our homes is important enough. Even more, I am burdened with



doing more to strengthen the center of our individual lives in our homes and churches. There is something missing that indicates a few areas of weakness in our conservative Anabaptist center. We added more prayer meetings, some Anabaptist history meetings, revival meetings, additional parachurch ministries, some special seminars, and mission emphasis weekends. Our schedules are full, along with some church outreach programs, and the ever-present demands for time and money needed for our schools. Could it be that in the roster of our expansion of extensional enlargement, we have overlooked seeing to it that our center is strengthened sufficiently to help us carry the load? There are some areas of our lives where that very thing has already happened to some of us.

The overloads at our numerous counseling centers are blinking with orange caution lights, indicating a missing element or two. Those people in crisis are taking too much time and energy for them to have their problems resolved, and thus move on to make room for those waiting in line. There seem to be overloads at all counseling centers for people to be accepted and interviewed. We can still make repairs as we go; it may be the best we can do. It would neither

be fair nor right to assume that all our churches, marriages, or homes are in conflict as some preachers suggest.

As lay members and children, we have been engaged in Sunday School, Bible school, Bible study, and personal devotions with profit. We have used much of the New Testament, but not all of it. We have enough to be saved without a doubt. In theory, there should be fewer problems. For all practical and spiritual needs, the Bible has the answer. Are some people not asking the right questions? No, not always.

Our center is God, the Eternal One Who made us. By His Being and Spirit, He is everywhere and knows all things past, present, and future.

He sent His Son Jesus Christ to be our Savior from sin and hell. Jesus points out to us by His Word and by His Spirit about what to do now, what to believe about the future, and how to adequately prepare for it.


We know how to be saved and how to say it. The rest of Bible doctrine has a wide latitude among us—some adequate, some deficient. What we know and practice is very commendable. That which is questioned with doubt and cast aside as nonessential is the possible cause for lukewarmness in the church.

I scarcely know when I have all the bases covered. Others can take up

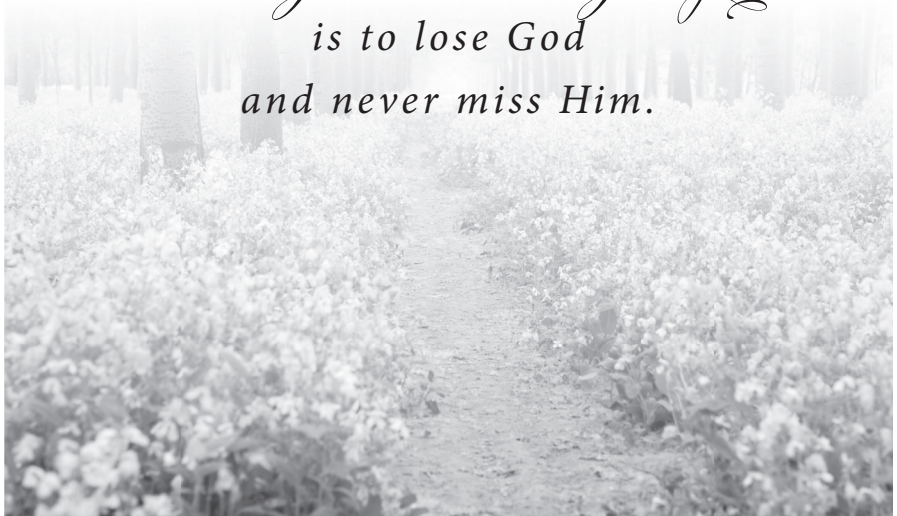
the call to strengthen our center for our homes and churches. Seriously, we do not need to add more school curriculum and homework. Our Christian schools have trended to incremental increases in homework and have thereby usurped some time away from homelife. Overstimulation is a problem in many families—supercharged and too often double-sized.

Some boards and teachers seem to think that if a child does not learn it in school, he is a goner. The incentive for learning could happen rather promptly in the onset of adult years. But overloads in school could be a cause for the disinterest in learning after the years of schooling.

This is a call for pastors to strengthen the basic center of their lives with their own learning and the ways of personal research in the Bible to tap the thrust of the three-dimensional aspects of life. We usually find it easiest to paddle our canoe in circles of what mostly pertains to this present time.

**The Bottom Line** is that God and Christ are our Center; the Word of God is our Document for living and going, authorized and “notarized.” Our center is like an anchor to hold the ship from drifting. It is like a tether string which cave explorers should use to verify how to return. It is the home base for radio transmission, and the GPS in travel. 

*Life's greatest tragedy  
is to lose God  
and never miss Him.*



# A Medical Analysis of the Passion of Jesus Christ (Part 1)

*Curvin Gordon, Duncansville, PA*

**T**he prophet Isaiah foretold that Jesus' visage and body would be marred more than that of any man in history (Isaiah 52:14). As an Emergency Medicine medical provider who is Advanced Trauma Life Support certified and who frequently cares for critically injured trauma patients, my mind goes to these words when caring for patients whose faces and bodies have been bruised and battered by trauma. What did Jesus endure from a medical perspective in His Passion for you and me?

The physical suffering and torment of Jesus began in the Garden of Gethsemane. It was in the Garden that Jesus in an agony (Luke 22:44) entered into prayer in preparation for what was to come. It is significant that this is the only place in the Bible that the word "agony" is used (Strong, 2001). The first evidence of Jesus' physical torment is demonstrated by none other than the physician Luke when he mentioned that Jesus' sweat was as it were great drops of blood

falling to the ground (Luke 22:44). The medical term for this occurrence is hematidrosis, which occurs only in persons who have undergone extreme emotional stress (Edwards, 1986). In this occurrence, the tiny blood capillaries around the base of the sweat glands burst and leak blood into the sweat glands, causing the sweat to be tinged with blood.

The next aspect of Jesus' suffering occurred with His arrest. Mark tells us that the soldiers laid their hands on him and took him (Mark 14:46). John gives more information when he states that the soldiers took Jesus and bound him (John 18:12). Both accounts likely minimized this occurrence. Roman soldiers were taught a very specific method of arrest that was intended to intimidate and cause pain. The method involved grabbing the wrist, twisting the arms behind the back so that the knuckles touched between the shoulder blades and then binding the hands into this painful position (Bishop, 1977).

Jesus was then marched to the

palace (Matt. 26:3) of the High Priest Caiaphas (Matt. 26:57). Jesus was surrounded by sadistic Roman guards as well as sadistic temple guards for this journey. Very likely, the swords and staves (Matt. 26:47) were used to prod and mock the bound prisoner on this journey. By the time Jesus arrived at Caiaphas' palace, He had likely fallen numerous times due to the rough treatment from those whom He had Himself created. The blood tinged-rivulets of sweat on His face were likely caked with dust due to falling without being able to catch Himself with his hands, and his clothes were likely soiled from falling. We can be sure that the knees of Jesus' robe were marked with sacred soil-prints from Gethsemane. Matthew 29:46 states, And he went a little further, and fell on his face, and prayed, saying... No doubt, Jesus' entire robe was soiled from the blood-tinged sweat.

Jesus was marched directly to the palace of the High Priest Caiaphas. Annas, the previous High Priest who was also the father-in-law of Caiaphas, lived in the same palace. Jesus underwent examination by Annas first (John 18:13) in which Annas attempted to force Jesus to bear testimony against Himself

(John 18:19). Annas knew it was a violation of the law to seek testimony from the accused himself, a judge or juror could only seek testimony from witnesses. Jesus responds, Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said (John 18:21), appropriately reminded Annas of the requirements of the law. In response, one of the Roman soldiers struck Jesus with the palm of his hand (John 18:22). Jesus then underwent questioning by Caiaphas (John 18:24). After this questioning Jesus suffered mockery and mistreatment from the palace guards who spit on Him... and [buffeted] Him... and did strike Him with the palms of their hands (Mark 14:65). The palace guards were strong, muscular men and the blows were intended to injure. Jesus' hands were still bound behind His back, and the blows likely caused Him to fall, inflicting more than facial trauma. The promise of Zechariah, [I will] smite the shepherd (Zech. 13:7), was more than figurative.

By this time, Jesus was battered and bruised, dehydrated, and exhausted from a sleepless night. His body was weak due to blood loss. His face was streaked with rivulets of blood,



His hairs matted with bloody sweat from Gethsemane. Likely there was bruising beneath His eyes from the beating, and His face was haggard and pale. The torture of the night had just begun. From the palace of Caiaphas, Jesus was then led before Pilate for His first of two trials before Pilate. The Gospels do not indicate any abuse in this first trial before Pilate. Pilate could find no fault in Jesus and sent Jesus for His third trial before Herod (Luke 23:7). When Jesus would perform no miracle for or even answer the wicked Herod (Luke 23: 8-9), Herod then allowed his guards to mock Jesus, arraying Him in a “gorgeous” (Luke 23:11) robe and then sent Jesus back to Pilate.

In this second trial before Pilate, the forces of evil move actively and quickly. Jesus admits that He truly is the King of the Jews (Matt. 27:11), the crowd demands crucifixion, Pilate’s superstitious wife attempts to intervene, Barabbas is released, and Pilate finally caves to the will of the multitude. Pilate then delivers Jesus to be scourged. It is significant that each of the Gospel writers mention the scourging, but none of the Gospel writers give details of the scourging. Scourging was a brutality too terrible

to write about and to write about the Son of Man being mistreated so cruelly almost reaches sacrilege. History does tell us, however, how the Romans performed scourging. The guards strip Jesus of the clothing on His upper body and bend His body over a pillar about three feet high. His hands are then rudely pulled down on the opposite side of the pillar and secured to iron rings embedded into the pillar. The flagellum, a short piece of wood with leather straps with small pieces of metal and bone embedded in it, is brought. A sturdy soldier takes the flagellum, and standing several feet behind Jesus brings the cruel instrument down upon Jesus’s exposed back with all the strength he could muster (Bishop, 1977). This is done time and time again, first tearing and shredding the skin on the shoulders, upper arms, sides, and back. As the skin is torn, subsequent blows tear deep into the strong, sinewy muscles on Jesus’ back. The bleeding is mere oozing at first, but as the blows go deeper, small arteries are ruptured, causing blood to flow freely. The prophecy of the Psalmist, The plowers plowed upon my back: they made long their furrows (Psalm 129:3) was certainly an apt description. It was through no

act of force that Jesus gave [His] back to the smiters (Isa. 50:6). We cannot imagine this level of abuse and mistreatment in our penal system today, yet it was with His stripes we are healed (Isaiah 53:5).

The cruel scourging is over. However, the sadistic Roman soldiers are not finished with Jesus. The soldier then stripped him (Matt. 27:28), exposing Jesus to the shame of nakedness that came only through the sin of man (Gen. 3:7); Jesus again bears the shame of sin to satisfy the price for sin. The soldiers then put on Him a scarlet robe (Matt. 27:28), mocking Him for His legitimate claim that He was the King of the Jews (Matt. 27:11). The soldiers place the scarlet robe for mockery not knowing that in that scarlet robe was the emblem of the crimson sins Jesus is bearing to the cross so that our robes might be made white in the blood of the Lamb (Rev. 7:9-17). The soldiers then take sharp thorns, plat the thorns into a crown, and put them upon Jesus' head (Matt. 27:29). Again, the soldiers perform this in mockery, never knowing that they are again allowing Jesus to bear the pain and shame of the consequences of the sin of man (Gen. 3:17-18) in being made a curse for us. The

soldiers place a reed in His hand as a mock-scepter (Matt. 27:29) and then use the reed to beat upon the crown of thorns. With this beating, the sharp thorns are lodged deeply into Jesus' scalp. The scalp is one of the most highly innervated and vascularized parts of the body. Very likely, Jesus bleeds heavily from these wounds, the rivulets of blood mingling with the spit and sweat upon His face. The prophet Isaiah suggests that Jesus was mistreated to the extent that His beard was plucked from His face (Isaiah 50:6), thus His face was more disfigured than that of any man in history (Isaiah 52:14).

The soldiers then remove the scarlet robe. By this time, the blood on Jesus' back has dried on the robe, and as the robe is torn from His back, the clots break loose and fresh blood flows again, but more slowly this time. The hair under the thorns is damp, matted, and discolored. The face is so disfigured that individual features are almost indistinguishable. Jesus' robe is bloodstained. Jesus is almost certainly in hypovolemic shock due to blood loss. His heart rate is increased in an attempt to pump His reduced blood volume to His vital organs. His body has undergone restriction of the blood

vessels to his muscles and skin in a natural effort to sustain blood flow to the brain, heart, lungs, and kidneys. His body is flooded with stress catecholamines that leave Him weak and trembling. His body cells are deprived of essential oxygen and substrates necessary for function. His body is in metabolic acidosis; He is trembling, weak, and can barely stand. The soldiers around Him press closer to help Him stand.

*[To be continued in the next issue.]*

*References:*

Bishop, J. "The Day Christ Died." Harper Collins Publishers, New York, N.Y. 1977.

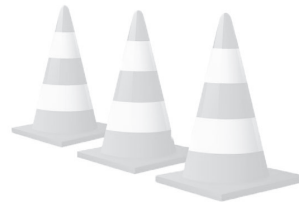
Davis, C.T. "The Crucifixion of Jesus: The Passion of Christ from a Medical Point of View." *Ariz Med* 22: 183-187, 1965.

DePasquale, N.P., and Burch, G.E. "Death by Crucifixion." *Am Heart J* 66(3): 434-435, 1963.

Edwards, W.D., Gabel, W.J., and Hosmer, F.E. "On the Physical Death of Jesus Christ." *JAMA*. 255 (11), pp. 1455-1463, 1986.

Strong, J. "The New Strong's Expanded Exhaustive Concordance of the Bible." Thomas Nelson Publishers, Nashville, TN. 2001.

*[Reprinted from Pilgrim Witness by permission.]* 



OBSTACLES ARE THOSE  
frightening things you see  
*when you take your eyes off the Lord.*

## marriages

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

### Funk-Beiler

Bro. Nicholas, son of Dana and Susan Funk, Chambersburg, PA, and Sis. Lynita, daughter of John and Linda Beiler, Wytheville, VA, on June 12, 2020, at Light of Hope Mennonite Church by John Beiler.

### Miller-Chupp

Bro. Daryl Ray, son of Daryl and Kay Miller, Paynesville, MN, and Sis. Glendora, daughter of Glen and Katherine Chupp, Eden Valley, MN, on July 11, 2020, at Believer's Fellowship Mennonite Church by Mel Beiler.

### Miller-Gingerich

Bro. Justin, son of David and Martha Miller, Kalona, IA, and Sis. Rochelle, daughter of Phil and Ruth Gingerich, Plain City, OH, on June 20, 2020, at United Bethel Church for Canaan Fellowship Church by Robert Beachy.


### Miller-Yoder

Bro. Shane, son of Sam and Marjorie Miller, Hutchinson, KS, and Sis. Kayla, daughter of Freeman and the late Retha Yoder, Arlington, KS, on May 30, 2020, at an outdoor location for Arlington Mennonite Church by Arlen Mast.

### Peachey-Gingerich

Bro. Matthias, son of Ivan and Kay Peachey, Dyke, VA, and Sis. Carmen, daughter of Vernon and Rosalyn Gingerich, Wytheville, VA, on June 29, 2019, at St. Paul's Pentecostal Holiness Church for Light of Hope Mennonite Church by John Beiler.

### Stoltzfus-Miller

Bro. Aaron, son of Mike and Linda Stoltzfus, New Holland, PA, and Sis. Christy, daughter of Lowell and Judy Miller, Nickerson, KS, on June 6, 2020, at an outdoor park area in rural Partridge, KS, for Center Amish Mennonite Church by Dwight Miller. 



## cradle roll

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

**Beachy**, Arlin and Kayla (Wray), Amboy, IN, sixth child, fourth daughter, Amy Joy, June 11, 2020.

**Beachy**, John and Clara (Yoder), Auburn, KY, fourth child, third son, Jordan Mauricio, July 8, 2020.



**Beiler**, Sam and Rachel, Lancaster, PA, fifth child, second daughter, Liliana Hope, June 15, 2020.

**Breon**, Jeremy and Susan (Zeiset), Blair's Mill, PA, ninth child, sixth son, Benjamin Travis, July 17, 2020.

**Byler**, Perry and Lorianne (Albrecht), Donegal, ON, third child, second son, Devin Eric, June 29, 2020.

**Goff**, Keyron and Janelle (Yoder), Scotland Halfmoon, Belize, third child, second son, Davion Jeron, July 2, 2020.

**Hershberger**, Paul and Cynthia (Miller), Partridge, KS, ninth child, eighth daughter, Isabelle Sheree, June 15, 2020.

**Knepp**, Lewis and Kaylene (Miller), Lyons, IN, third child, second daughter, Kirsten Janelle, April 29, 2020.

**Lengacher**, Brent and Juliana (Wittmer), Loogootee, IN, fifth child, third daughter, Maybri Sue, April 15, 2020.

**Mast**, Mark and Lynette (Yoder), Troutville, VA, third child, second daughter, Brielle Jolie, June 30, 2020.

**Miller**, Austin and Marita (Miller), New Concord, OH, second child and daughter, Chloe Jade, June 13, 2020.

**Miller**, Conrad and Jamie (Chapman), Lyons, IN, first child and son, Gatlin Benjamin, March 26, 2020.


**Miller**, Darrell and Hannah (Gingerich), Uniontown, OH, fifth child, second daughter, Kayleigh Keturah, July 10, 2020.

**Overholt**, Travis and Lisa (Yoder), Auburn, KY, sixth child, third son, Travis "Judson," June 19, 2020.

**Petersheim**, Michael and Melissa (Sommers), Salisbury, PA, fifth child, fourth son, Charles Winston, July 12, 2020.

**Schrock**, Ellis and Daniela (Ciocan), Antrim, OH/Suceava, Romania, fourth and fifth children, second and third daughters, Emma Kristine and Kate Elizabeth, June 8, 2020.

**Stoltzfus**, Nate and Miriam (Troyer), Waterville, NY, second child and son, Grant Cristopher, June 29, 2020.

**Wagler**, Brandon and Irene (Knepp), Odon, IN, first child and daughter, Kiarra Renee, May 11, 2020. 



**Beiler**, Naomi S., 92, formerly of Kinzers, PA, passed away at the Lincoln Christian Home of Ephrata, on Wednesday, July 8, 2020. Naomi was born in Gordonville to the late Reuben R. and Emma (Stoltzfus) Beiler.

She was married to Aaron E. Beiler in 1948. They spent over 60 years together until his passing in 2009.

She was a member of Mine Road Amish Mennonite Church. Naomi enjoyed sewing for the church sewing circle and for many mission projects. She also pieced many comforter tops and did crocheting.

Surviving are four sons: Vernon (Liz Fisher) Beiler, Paradise; Arthur (Fannie Beachy) Beiler, Burgettstown; Marlin (Gloria Stutzman) Beiler, Paradise; Naaman (Louise Martin) Beiler, Gulf Breeze, FL; 14 grandchildren, six step-grandchildren, 59 great-grandchildren, 13 step-great-grandchildren, two sisters: Marie, wife of the late Henry Zook, Goshen, IN; Ruth (Dave) Martin, Pine Falls, MB, Canada; and a brother, Paul (Elsie Smoker) Beiler of Ephrata.

She was preceded in death by a daughter, Orpha Joy, a son, Floyd, a brother, Leroy, three great-grandchildren, and one step-great-grandchild.

An outdoor funeral was held at Mine Road Church with Jason Smoker, Marcus Beiler, and Alvin Stoltzfus serving. Interment was in the church cemetery.

**Eichorn**, Gabriel James. Our precious little one, Gabriel James Eichorn, beloved son of Ryan and Janice Eichorn, Odon, IN, went to be with Jesus on Wednesday, April 1, 2020.

Though Gabriel never spent any time on earth, he touched our hearts and lives. Gabriel is survived by his parents, Ryan and Janice (Stoll) Eichorn of Odon; siblings, Emerson, Kylan, and Avery; paternal grandparents, Stephen and Castorina Eichorn of Paraguay, South America, and maternal grandparents, Fred J. and Kathleen Stoll of Montgomery.

A graveside service was held at Mt. Olive Mennonite Church Cemetery.

**Esh**, Jonathan K., 84, of Gap, PA, passed away at his home on Tuesday, July 14, 2020. He was born in Ronks, son of the late Amos and Annie Smoker Esh.

He was the husband of Mary Ann (Stoltzfus) Esh with whom he celebrated 62 years of marriage on April 15 of this year.

He was a member of Mine Road Amish Mennonite Church of Gap. He was self-employed as a painter. He enjoyed trips to the mountains, deer hunting, and dinner with his children and siblings.

Surviving besides his wife are five children: S. Jane (Amos) Fisher of Gordonville; Barbara Ann (Val) Yoder of MN; Wilmer S. (Brenda) Esh of Georgia; Titus Lee (Sue) Esh of Gap;

Keturah Joy (Arlen) King of Florida; 22 grandchildren, 31 great-grandchildren; three siblings: Sarah, wife of the late John A. King of Gordonville; Rachel, wife of the late Reuben Stoltzfus of Talmage; Naomi, wife of Paul Zook of Gap.

He was preceded in death by four siblings: Barbara Beiler, Samuel, Elias, and Annie Esh.

Private services were held at the Mine Road Amish Mennonite Church Cemetery with Floyd King and John Glick serving.

**Graber**, Raymond, 65, Amboy, IN, passed away on May 4, 2020, at his residence. Born September 14, 1954, in Peru, IN, he was the son of Ernest and Emma (Miller) Graber.

On November 27, 1975, in Abbeville, SC, he married Laura Yoder.

Raymond was a member of Bethany Fellowship Church, Kokomo. He was a building contractor and farmer for many years. He was a quiet, strong man who loved the Lord, his family, and enjoyed playing checkers. He fought the good fight. The family is overjoyed that he is experiencing glory with his Heavenly Father.

Survivors include his wife, Laura Graber; children: Lowell (Kendra) Graber, Bonners Ferry, ID; Donnavon (Elana) Graber, Israel; Kenneth (Geneva) Graber, Amboy; Weston (Esther) Amboy; Jeannie (Daryn) Weaver, Meadville, PA; Krissa (Wilber) Hershberger, Peru; Danae Graber, Amboy; and Randall (Althea), Lesvos,

Greece; 26 grandchildren; three brothers and six sisters: Ben (Miriam) Graber, Carolyn (Marvin) Beachy, Carl (Linda) Graber, Kenneth (Rita) Graber, Mary Ellen (Phillip) Knepp, Tillie Lichty, Linda Yoder, Elmina (Keith) Hochstedler, Roseanna Graber; and sister-in-law, Waneda Graber.

He was predeceased by his parents and one brother, Ronald.

A private service was held on May 10, 2020, at McGrawsville Community Church Youth Center, officiated by Darlton Bontrager. Burial was at the Christner Cemetery, Kokomo.

**Miller**, Raymond A., 83, Shipshewana, passed away July 1, 2020, at Parkview LaGrange Hospital from acute respiratory failure. He was born on July 25, 1936, in Hutchinson, KS, to Alvin and Susan (Troyer) Miller.

He was married on October 12, 1961, in Staunton, VA, to Barbara Anna Zook. She preceded him in death.

He is survived by his four children: Kathryn Miller, Elkhart; Melvin (Connie) Miller, Shipshewana; Rebecca (Doug) Potter, Shipshewana; Daniel (Cristine) Miller, Cottage Grove, TN; and 13 grandchildren. He is also survived by four sisters: Clara Miller, Verna (Norman) Yoder, Laura (Norman) Beachy, and Mary (Earl) Yoder; five stepbrothers and stepsisters: Leanna (Dennis) Miller, Simon (Sue) Hershberger, Ivan (Ruby) Hershberger, Steve (Katie) Hershberger, Dennis (Sueann) Hershberger, and James Hershberger. He was preceded in death by

his parents; wife; granddaughter, Jolessa; sister, Ida Miller; brother, Eli Miller; stepbrother, David Hershberger; and stepsister-in-law, Velma Hershberger.

He was a faithful member at Bethel Fellowship, Paris, TN, at the time of his passing. He was a farmer from his childhood. Later he was the owner of Miller's Country Store in Paris, TN, where he made many friends. In retirement he went to live with his daughter, Becki. There he found fulfillment in ministry where he faithfully cut and glued thousands of envelopes for a medical mission in Haiti.

Visitation was held at Rosewood Fellowship, Shipshewana, IN. Additional funeral services were held in Paris, TN. Burial was at New Boston Cemetery, Paris, TN.

**Yoder**, Emma Mae, 88, of Hutchinson, passed away peacefully at her home on April 4, 2020. She was born on December 16, 1931, in Hutchinson, Kansas, to Harry and Barbara (Helmuth) Yoder.

Emma Mae was a member at Cedar Crest Amish Mennonite church.

On September 28, 1958, Emma married Eli J. Yoder in Hutchinson. They shared over 61 years of marriage.

She faithfully served the Lord and her family with her servant heart. Emma also spent many hours piecing quilts and quilting.

She is survived by her husband, Eli J. Yoder of Hutchinson; children: Richard (Susan) Yoder, Hutchinson; Joyce (Jake) King, Arlington; and Emily

(Freeman) Miller of Arrington, VA; 20 grandchildren, 44 great-grandchildren; siblings: Katie I. Hetzler, Melvin H. (Orpha) Yoder, and Harry E. (Treva) Yoder, all of Hutchinson; sisters-in-law, Fannie (Miller) Yoder, Harrisonburg, VA; and Katie (Miller) Yoder of Hutchinson.

Emma was preceded in death by her parents, and brothers, Albert and Lloyd.

A family graveside service was held April 6, 2020, with Lee Nisly and Paul Miller officiating.

**Yoder**, Sammie R., 70, of Goshen, IN, died on June 14, 2020, at Goshen Health Hospital. He was born on October 25, 1949, in Kidron, OH, to Rudy C. and Martha (Mattie) Yoder.

He married Delila Yoder on April 1, 1971, in TN. She died on March 22, 1994. On June 10, 1995, he married Emma Hostetler in Goshen, IN. She survives.

Also surviving are two daughters: Mattie (Henry) Stoltzfus, Robeson, PA; Melinda (John) Burkholder, LaGrange; six sons: Andrew (Ruth) Yoder, LaGrange; Chris (Rachel) Yoder, Manassas, VA; Rudy (Christine) Yoder, Goshen; Enos (Rose) Yoder, Sturgis, MI; Moses (Doris) Yoder, Millersburg; Sammie Jr. (Jennifer) Yoder, Elkhart; four stepdaughters: Leah (Sam) Yoder, Columbia, KY; Dena Hostetler, Middlebury; Lena Hostetler, Goshen; Emma (Brandon) Hobbs, Indianapolis; two stepsons: Enos (Liz) Hostetler, Goshen; Michael Hostetler, Goshen; 28 grandchildren, three great-grandchildren, seven step-grandchildren, two step-great-



grandchildren; two brothers: John and Enos (Carolyn) Yoder, both of Goshen; three sisters-in-law: Ada Yoder, Apple Creek, OH; Mary Yoder, Middlebury; and Mary Yoder, Colon, MI.

He was predeceased by his first wife, parents, daughter, Susan Yoder, and three brothers: Ben, Ray, and Rudy Jr.

Sammie was a member of Fairhaven Mennonite Church. He was a woodworker and for the last 30 years was a taxi driver for the Amish.

Funeral services were at Fairhaven Church on June 18, 2020, conducted by Wilbur Yoder and Phaylon Schrock. Burial was at Thomas Cemetery, Goshen.


**Yutzy**, Jonas J., 96, peacefully passed away June 7, 2020, surrounded by his loving wife and family. He was born to Jacob and Katie (Troyer) Yutzy on September 9, 1923.

He was married to Katie (Whetstone)

Miller on January 9, 1988. They were married for 32 years.

Along with his wife, he is survived by four stepchildren: Linda (Mario) Quevedo, Paraguay, SA; Leanna (Enoch) Eichorn, London; Ida (Laverne) Miller, Hicksville; Roman (Debbie) Miller, Spencerville, IN; 20 grandchildren and 40 great-grandchildren. He is also survived by three sisters: Mary (late Andy) Miller, Fredrickstown; and Sarah and Katie Yutzy, Plain City. Jonas is also survived by nieces and nephews.

He was preceded in death by his parents, three sisters: Edna (Dan) Helmuth, Amanda (Ralph) Kramer, Emma Yutzy; two brothers: Gideon and Eli Yutzy; a stepson, Emanuel Miller, a grandson, Elson Quevedo, and granddaughter-in-law, Ellen (Yoder) Eichorn.

Burial was at Canaan Fellowship Cemetery. 

## observations

**O**ur family visited Answers in Genesis's Creation Museum, near Cincinnati, Ohio in northern Kentucky a couple of times in the years since it opened. There are aspects of those visits that I see as very positive.

In July of 2016 Answers in Genesis opened the Ark Encounter. The center attraction is a replica of the vessel that Noah built in which he,

his family, and animals who entered found refuge from the flood recorded in Genesis. I've not visited the Ark Encounter, but have heard favorable impressions from people who have.

A landslide triggered by heavy rains that fell in 2017 and 2018 caused considerable damage to a road that is used to access the Ark Encounter and the surrounding terrain. In order to remedy the situation, the owners

needed to spend about a million dollars to repair the damage and prevent a repeat of these difficulties in the future. After some debate and difference of opinion, Ark Encounter filed a lawsuit against their insurance company because they refused to pay for the expenses incurred by the flooding. The irony of flood damage on a property calling attention to the Genesis account of the Flood was celebrated and enjoyed by the detractors and critics of the project.

I appreciate the good things that Answers in Genesis does. They reach an audience much wider than most of us ever could. However, this ministry stands as a cautionary example that when we encounter the message of Christianity as presented by a platform such as Answers in Genesis, this will mean that we need to “spit out a few bones.”

On one of our visits, we spotted Ken Ham, the founder of Answers in Genesis, making his way through the crowd. He was shadowed by a small posse of armed guards. The image was a bit jarring to my senses.

Followers of Jesus are instructed to turn the other cheek when we’re wronged. It’s difficult for me to reconcile that concept with the idea of resorting to the courts of law to settle a financial dispute.

As one who understands Scripture

in more than one language, I’m impressed with the consistency of the message and the saving power of God’s message to us in spite of the diversity in its presentation. The enemy is active in a variety of efforts to water down the validity of Scripture. We should be concerned and vigilant about that. However, have you ever heard, or participated in, a discussion regarding the proper meaning of Scripture in a way that disregards the scriptural directive to love both our brother and our enemy? When we defend Scripture, I believe it is possible for us to wind up emphasizing the “words” of Scripture, at the expense of the “message” of Scripture. This is problematic.

When we communicate God’s message in a forthright and clear manner, this benefits the Kingdom. However, can we all agree that the legitimate desire to be clear can sometimes lead to an approach that attacks rather than invites those who disagree? I admit that I feel uncomfortable identifying very closely with some of the message of Answers in Genesis because it feels like a strident and militant defense of truth.

I thank the Lord for the good things that Answers in Genesis does and will continue to do. I hope to visit the Ark Encounter sometime. However, my

acceptance of the Genesis account of the Creation and the Flood do not rest on the Answers in Genesis presentation of those events. So, when I observe actions and attitudes in this organization that are at odds with my understanding of what is proper for a Christ follower, my faith isn't shaken, nor do I feel much need to defend what I shouldn't.

• • • • •

We are living in a truly curious time in which we are bombarded with conflicting messages. For instance, COVID-19 is believed to be worse than anything we've ever seen. Others feel that it is a hoax designed to further some particular agenda. Both major political parties in the USA seem eager to not squander the opportunities that this pandemic offers to further their agendas.

Some people feel that almost any measures are justified to arrest the spread of the virus and keep us all safe. Others see our economy as so important that we shouldn't acquiesce to any measures that cause economic hardship. Each is happy to notice that fear seems to be motivating the response of the other, and they are often right.

Some people conflate American history with all things racist, so we should erase reminders of the past from our society even if that means

rewriting history to achieve that end. Others say that we must remember history in order to avoid its mistakes. Still others don't see a problem with how history happened.

Important people warn us sternly that we must not roll back limitations related to COVID-19 until it's safe to do so. Others remind us that risk is part of human life. In fact, life is so dangerous that hardly anybody makes it out of here alive. Still others on the fringes say that there is no danger. How does the love of Christ shape our lives and activities as we consider these things?

There are calls to defund the police because law enforcement represents systemic racism. But some of the proponents of defunding the police have requested police protection for public demonstrations where they advocate this ideology.

Peaceful protests and demonstrations are viewed as a right of the citizens of the USA. Indeed, many protests have been peaceful. But what grabs the headlines are those situations where those activities are not peaceful. Rioting and looting are not peaceful. Some people seem to find it difficult to understand the difference. I'm at a loss to clarify the difference to someone who doesn't see it.

Authorities encourage us to

avoid large gatherings indoors and outdoors to avoid spreading the virus. While not all agree, this advice seems to represent a consensus among epidemiologists. However, it seems politically inexpedient to call attention to the risk of disease spread in demonstrations and marches and protests that include hundreds and even thousands of people. Media representation of the increase of virus spread has sought to clarify that the spread is not due to the mingling associated with the protests.

Many Americans feel that the government is responsible to give them money when they don't have enough. Others talk about the fact that the money that the government makes appear out of nowhere, is inherently without monetary value. Hence the massive infusion of this cash that has been injected in the economy recently only serves to hasten the inevitable season of reckoning for irresponsible spending.

Civil public discourse on matters where opinions vary is increasingly scarce. People are very quick to label those whose perspective is different than their own as politicizing something that we should all agree on.

In my home state, most elective medical procedures were suspended during the COVID-19 lock down.

People were instructed to stay home to keep everybody safe except for those whose activities were considered as essential services. Abortion services were considered essential and allowed to continue. People who choose abortion are very selective on who deserves the privilege of safety. The unborn are underrepresented in this equation.

God's children who observe the chaos and contradictions outlined in these snippets can respond in a variety of ways.

At times, I've been exasperated that people don't see the contradiction and peril of some of these misguided assumptions. Maybe we get emotionally vested and caught up in some of the injustices, disparities, and "wrong-mindedness" and gravitate toward activism. Some of us might be tempted to grab a bowl of popcorn and observe these events like a riveting theatrical performance.

I think of the words of Mordecai to Esther when the Jews were facing extinction in Esther 4:14, "*For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?*"

God's children in today's fragmented and chaotic society carry a message of cheer, peace, hope, goodwill, benevolence, reconciliation, and heaven-anchored optimism that is desperately needed. Do my interactions bear witness to that reality? Am I living a life that is not conformed to the world's system of thinking or out of a renewed mind? If so, it is likely evident to those whom we rub shoulders with. Let's not squander this opportunity.

• • • • •

All of God's children need to be clear and serious in rejecting racism. We should have no difficulty agreeing with this statement, "black lives matter." We understand that everybody's life matters, regardless how much or little melanin is present in one's epidermis. Inasmuch as black refers to people who are blessed with higher levels of melanin than I am, I heartily agree with the statement that black lives matter. But actually, we're talking about the human dignity and worth

present regardless of the color of skin.

Wherever any of us have participated in promoting actions or attitudes that demonstrate racism, a godly response must include repentance, forsaking the wrong, apology, and inconvenient recompense to those affected wherever applicable. We should never sugarcoat racist jokes, language, attitudes, or actions.

But I do disagree with "Black Lives Matter." The latter is an organization and an ideology. The former is a statement. They are not the same. The organization has come to stand for a lot of things that followers of Christ cannot endorse. Among them are anarchy, violence, rebellion, and destruction. A look at history reminds us that much of the ideology of Black Lives Matter is not new.

People who agree with the "statement" sometimes end up swallowing the ideology of the "organization," because the difference between the two gets fuzzy.

-RJM 

*Christianity is not a cloak to put on—*  
**IT'S A LIFE TO PUT IN.**

# A Prayer for These Times

*Alfredo Mullet, Chilton, TX*

*Dear God, today I pray:*

- For the vulnerable civilians who are living in constant fear of bombings and under threat of imminent death.
- For those who are forced to leave their homeland as refugees, due to internal political upheaval and civil war.
- For all the people in the world who work hard, but whose wages are not enough to lift them out of abject poverty.
- For those who are despised and rejected by the affluent of society because they are of an inferior caste.
- For the girls who are abducted by human traffickers and then pimped out as prostitutes by greedy perverts.
- For the young men who disproportionately land in prison because of their economic status and skin color.
- For the innocent children of illegal immigrants in holding ICE camps on our US/Mexico border.
- For the parents of these children who are refused the privilege of attending to the needs of their offspring.
- For the millions who are headed to eternal destruction because they have never heard the Gospel of Salvation.
- For the Christian believers who are imprisoned, tortured, and killed because of attempting to evangelize the lost.

Oh my God, when I consider my prayers of late,

I am so sorry for how narrow they are in scope.

I wonder, "Is this why within my spirit I mope?"

If so, it is high time for a prayer-style update.

Too much of my praying revolves around me:

what I need to keep me materially prospering,

whatever makes pleasant and secure living,

and everything that keeps my little family happy.

I must ascend to a superior and higher perspective.

Indeed, if these disenfranchised people were mine,

surely, I would fervently implore the Creator Divine

to move Christians to be empathetically perceptive.

I would ardently pray for wars and violence to end,

for injustice and oppression to completely cease,

to experience economic, social, and religious peace.

That You, in mercy, would send someone to attend!

Truly, I must remember that I am one with humanity.

Thus, if I do not want my prayer life to become stale,

then I ought to observe existence from a global scale.

I dare not ignore their struggle just because I am free.





# Getting Along with Fellow Missionaries

*Floyd Stoltzfus, Gordonville, PA*

I picked up an old book, *Facing the Field*, by T. Stanley Soltau. Here are a few interesting excerpts: “Among those who have experience in foreign mission work it is generally conceded that the personnel problems in the mission itself and among the foreign missionaries are often the cause of the greatest concern and are also the most difficult to solve. A successful, well-organized mission is one in which all its members are working together as a team. This will mean that all are pulling together and are conscious of the headship of the Lord Jesus Christ and are seeking in all things to glorify Him.”

During the COVID-19 lockdown, Marilyn and I had more time to watch birds in our backyard where we have several feeders. Mrs. Robin had claimed her territory early on. One day we rejoiced to spy a pair of bluebirds. They were attracted to our homemade plastic feeder with fish worms and enjoyed them. Mrs. Robin was not happy for the intrusion and the space she claimed. Day after day the bluebirds watched for their chance to make a quick dive

from the washline extended above our deck to the deck fence where we had the feeder. Often as soon as the bluebirds were enjoying a few bites, the robin was advancing to remind them who owns that territory. You see, she had built her nest close by. While this scenario was in session between the determined bluebirds and the territorial robin, a greedy blackbird landed on the deck fence and chased them all away. To keep peace among the bird families, the finches occupied the feeder in the afternoon. The gentle doves and colorful cardinals came in the quiet evening hour when they had rest and tranquility to enjoy their supper.

I nailed a bluebird house on the opposite side of our house on a pole far enough away from Mrs. Robin's region. We were thrilled when later that day the bluebirds entered their new house. But another robin soon claimed that plot of lawn to instinctively dig out her earthworms. She built her nest close by. The bluebirds left and later the flighty sparrows occupied the house.

You, your wife, and family are sent

to the mission field. You are given a job description: learn a foreign language; be assistant pastor of an established national church; visit the church members and community; be unit leader of fellow missionaries where you are stationed; pick up the mail; do weekly prison ministry; make frequent hospital visits; do airport runs for visitors; and on and on.

Stage one of missionary cultural adjustment is often fascination. The lacy palm trees and colorful flowers are so exotic. The variety of birds and their sounds give creation an air of heavenly music. The nationals and their customs are intriguing and educational. The fervency in worship of the Christian believers in Jesus Christ is an aroma of sweet smell and a taste of heaven for the new missionaries. Even the fellow workers in the mission team are such an encouragement and inspiration.

Along comes stage two—frustration. This is reaction to reality. Learning a language is frustrating. Door callers interrupt family life. The gasoline engine operating the washing machine does not start. Propane is getting low. The computer and copier are constantly giving trouble. An animal got into the chicken coop. Rain and more rain, high humidity, and fatigue all add to the frustrations. The miles between you and home seem so many. Letters from home are sparser. That fellow

missionary's habits annoy you. Mrs. Miller is often borrowing some kitchen items, cookbooks, or food additives for certain recipes. Let me have my space. This is my territory. Her husband is too forward. Mr. Miller is always meddling into other people's business. He is constantly complaining about the nationals. He needs a muffler on his voice box. At this crucial point, do not react.

God places you in a unit for a purpose with the people He has chosen for you; one year, two years, even ten or longer for the goal of breaking us, chiseling us into His likeness. (God placed you in a family with parents and siblings of different temperaments and personalities for the same purpose. The same can be spoken of God's plan for you in the ministerial team you joined after your ordination, the school board on which you were elected, or some committee on which you were appointed). Missionaries often have strong wills; usually with regiment personalities, rigorously exacting, stringent, goal-oriented, and systematic. Or has the Holy Spirit been so gracious in allowing you to be harnessed with a unit member that is inexpressive, disconnected, nonchalant (without warmth or enthusiasm), or not easily rattled? At least it seems so on the surface. God is often more intent on molding or shaping the missionary than He is

in the methods or policies we use. God first cleanses the counselor, then the client. The Holy Spirit is faithful in searching the heart of the pastor before the parishioners.

Although birds operate by the implanted God-created instinct, it seems these creatures were even somewhat affected by the fall of man. (Of course, among some species this is more acute than others). Paul writes, “For we know that the whole creation groaneth and travaileth in pain together until now” (Romans 8:22). Let us put off the old man’s tendencies like the robin’s territorial, selfish rights, the blackbird’s strong-willed, condescending spirit, or the common sparrow’s messiness and greediness. In exercising godly unit relationships, don’t be a peacock. Oh, so beautiful, but such a proud show-off with a noisy cackle. Don’t be like a skunk that is so quiet-mannered, but with a strong defensive weapon and such a stink. Neither like the porcupine whose quills sink painfully deep and are hard to remove. Don’t be like the cougars, lions, or bears whose nature since the flood is to tear apart. But rather, be like the horse that is broken and trained and cannot wait to get into the harness with a team of horses to pull together. Once there was a pulling contest with two horses at a farmers’ fair. The one horse alone pulled 4,000 pounds. The other horse pulled 4,500 pounds.

When they hitched them together they pulled 12,000 pounds.

Let us move quickly to stage three in cultural adjustments on the mission field. That is fruitfulness—love, joy, peace, and so on. We do not produce the fruit; the Holy Spirit does. We abide in Jesus. We bear the fruit and souls are saved. Jesus had so much to tell His disciples those last hours of His life. John 13-17 is packed with weighty doctrine and practicalities. Jesus is deeply at work in our hearts to “bear fruit” (15: 2); to bring forth “more fruit” (15: 2); to constantly abide in Him to bring “forth much fruit”(15:5,8); and again to go and bring forth fruit that remains (15:16).

When will there be good unit relationships? When self is crucified. If there is contention, pride is somewhere lurking. “Only by pride cometh contention, but with the well advised is wisdom” (Proverbs 13:10). When the fruit of the Spirit is evident, criticism is less threatening, and counsel is more easily received. When there are accomplishments it doesn’t matter who gets the credit. Do more than your share of work listed in the job description.

When there are broken relationships, kindly take the initiative to restore. Be up front, but do not jump to conclusions too quickly until you know the facts. Forgive and heap coals of fire on the other person’s head.



## A Garden Enclosed (Part 1)

Susan Schlabach, Ripley, OH



**A** new chapter dawned on my love for gardening this spring. In the past, marauders had helped themselves to the goods, clearly unwelcome. Day or night, they wandered in at will. This season we erected ample wire fencing all along the perimeter. The result was garden utopia for me! I found that I cared better for its contents. The cultivation, mulching, frequent watering, and staking investment paid off in generous dividends. I exulted over what was happening inside that fence. Because - there - was - a - fence. Because I knew that my efforts would pay off for me and my family, and not for the rabbits, deer, 'coons, hens, and mischievous pup. The bottom line was protection and privacy, and it resulted in productivity and beauty.

Where is this gardening introduction taking us? No other topic for ladies has been requested of me as frequently as the topic of Feminine Modesty. Although I flinch a bit at the title of "older," I bow to the Scriptural mandate of older women teaching younger women. (To the

chagrin of young ladies around me, I still occasionally view myself as one of them.) But I embrace the call. It is a high honor to address a subject so vital, so positive, and complimentary for our gender.

Many of us say we are eager for teaching about modesty. We admire the principle and are impressed by it. But, when the teacher/speaker/minister breaks into real life applications of the principle, we find it harder to be impressed. Mentally we may begin to murmur explanations for our choices. We prefer to keep the principle relative, comparing and reasoning, instead of making concrete and decisive applications.

One of those pastors says it best: *"The term modesty is practically meaningless today because very few church leaders are bold enough to set boundaries. The result? In the final state of things, everyone thinks they are modest because there is no consistent standard to challenge their assumption. When people are free to think without definition, their thinking cannot be challenged. A*

*culture without boundaries is a backslapping society stripped of its capacity to build Kingdom culture.”* (Melvin Lehman)

In this article I’m not giving you a scholarly exposition on the subject. Numerous books and messages by conservative Anabaptists have done that for anyone who is intentional about being a serious disciple of Christ. I’ll talk about the definitions of modesty and what those look like in our lives. What does it mean to look like God? How does modesty show our love for God’s people? I will share parts of my personal journey on the subject, laced with true happenings, as well as literature that helped to shape me. Those could be called fence posts that helped me build the garden fence.

For starters, let’s consider the double meaning of modesty. One definition enhances and enlarges upon the other. Our minds often scurry to the clothing part, but let’s consider the aspect of *humility* first.

There are two kinds of people in this world. The one, upon entering a group of people, without a word announces by his or her bearing: “Here I am!” The other, by his or her demeanor, upon entering, declares, “There you are!”

The “there you are” kind of person is my simplistic first definition of modesty: a presentation of humility and reserve. “*LORD, my heart is not haughty, nor my eyes lofty... Surely I*

*have calmed and quieted my soul.”* Psalm 131. This kind of modesty doesn’t throw subtle hints about her own accomplishments. She’s not trend-setting or the envy of the crowd. She is easily entreated.

When we toured the Anabaptist history cyclorama Behalt in Berlin, OH, our tour guide explained to us that it was the humility connotation of modesty which moved our forefathers to sew hooks and eyes onto their clothes instead of buttons, because only the wealthy and those with societal status could afford buttons at that time. For us today, the humility definition of modesty isn’t defined by brand names.

The second meaning of modesty is to guard against sensuality by physical appearance and clothing choices.

Humility and reserve (def. #1) will in its very nature hold a standard of prudent, non-sensual clothing choices and behavior (def. #2). And being modest in the sense of not displaying our bodily assets (through clothing choices and behavior #1) is humility and reserve (#2) as well. The two connotations are inseparable, each defining the other.

But it’s not only about what NOT to do as in drawing attention to ourselves, but what we ARE to do. We are created in the very image of God. No one can attain higher rank than that! The very glory of God is written on our faces. He breathed His own

breath into us, and when finished He pronounced it good!

You can count on it that Satan envies the light of God on our faces. He always devises a counterfeit, a distraction, in an effort to steal and destroy. His goal is to remove eyes from God's light on our faces to focus elsewhere on our bodies. He hijacks men's eyes, in an effort to steal the glory from God.

A number of years ago at a ladies' seminar, all attendees and staff were carefully instructed upon arrival to be cloaked in expansive sheets, with pillowcases arranged around our heads in such a way that only our faces showed. The ladies at the door helped us with the novel arrangement. What I remember most about that first session is not so much the ample tunics and much cloth. I remember the faces, beautiful faces. I was moved to study the faces because there was no other way to identify the person. There was not that immediate ladies' mental whirl of: slender vs. plump, prints vs. solid, veil vs. cap-style covering, liberal vs. conservative, dressy vs. casual. It was restful and freeing to notice smiles and expressive eyes.

Photographers capture light on their subjects in an effort to enhance, emphasize, and beautify. So is the light of God in our eyes and expression. Many decades ago, a man of God stopped me after church to tell me, "I appreciate your smile."

Not surprisingly, his comment still motivates me 50 years later. Like a picture frame accents the picture it borders, so our clothing accents the glory of God on our faces. A gilded, wide, ornate frame is heavy-handed and distracts from the picture. Does my clothing accent or distract? One minister gives a measurement for distracting flamboyance in this way: after attending a large gathering of modestly dressed individuals, someone queries, "Did you notice so and so?" And everyone assents, "Yes, we saw her. We couldn't help but see her!" *That is immodesty.*

We mirror God and take on His image in everyday kinds of ways. In the book *Feminine Beauty*, Evelyn Miller writes: "*For the woman who follows Christ, this allegiance means she lays aside her desires to be noticed, applauded, and admired. She takes up her cross and gazes toward Him. As she does, she turns the attention of others toward Him as well. This radical commitment to Christ will affect every area of our lives - how we spend our time and money, what we read, how we entertain ourselves and the decisions we make in selecting our clothing. It is a practical expression of His sanctifying work in our lives. Does this mean we all dress alike or in yesterday's fashion? No. Instead, we look to the Word of God to speak to the issues of our clothing instead of allowing the world to mold us into its image.*"

It always breaks my heart to reflect



on the following, but I have, on several occasions, observed a man sweeping his gaze over one of my gender—in the congregation of the righteous. His eyes were not centered on her face. Was it the man’s problem or was it hers?

I quote from a tract by Simon Schrock, “Please, Sisters, An Appeal for Biblical Modesty”: *“I live in an ungodly world. I step into a very immodest world almost on a daily basis. However, I know I am to be a light for Jesus in this ‘adulterous and sinful’ culture. In my mind, I see these immodest persons needing to experience new life in Christ. The real discomfort I experience comes from women who profess to be Christians but do not practice the beauty of holiness in their attire. An immodest woman professing to belong to Christ can be a serious stumbling block to men of any age. Consider this an appeal to women who confess to knowing the Lord, instead of pushing the line on how much you can uncover and still argue that it is modest. Go the second mile in practicing modesty. Give attention to concealing instead of revealing. Take an extra step to meet the Bible call for ‘women to adorn themselves in modest apparel.’”*

As Christian women, our modest presentation is the very least we can do to aid our men’s quest for purity. It

is how we show our love for God and our men. By it, we also show the level of our own spiritual maturity. We hold high respect for men who guard their eyes and who live out the purity of Christ. When we encourage their eyes to rest on our faces, we partner with them in this quest.

Of course, women do not carry the sole burden for purity. I can readily name three cultures where women hold a high level of modest dress, yet the men in those cultures are known for their immorality. However, that reality does not distract us from our own call to carefulness.

Modesty is not about covering our bodies because they’re bad. It’s not about hiding ourselves. Modesty is about revealing our dignity.

*(To be concluded next month)*

Resources:

Feminine Beauty by Evelyn Miller

The Beauty of Modesty by David and Diane Vaughan

“The Beauty of Holiness” message by Val Yoder

“Please, Sisters” tract by Simon Schrock  
Separation and Nonconformity Essays,  
Faith Builders Colloquy, 2013

[https://www.fbep.org/sites/default/files/Separation-and-Nonconformity-Colloquy-Essays\\_0.pdf](https://www.fbep.org/sites/default/files/Separation-and-Nonconformity-Colloquy-Essays_0.pdf)



*A garden inclosed is my sister.*  
Song of Solomon 4:12

## My Lost Dog Came Home

*Sonya Miller, Sugarcreek, OH*

Sonya stood at the window, sadly looking out at their front lawn. She wanted to see their little dog come bounding over the grass. She wanted to go out and pet him, hold him, and have fun together. But where was Nacho? He had just disappeared.

Eight-year-old Sonya was thrilled when her family bought a puppy. He was a Cockalier. He was a cute little puppy with curly locks on his ears. It was decided that his name was Nacho. She didn't exactly remember why they picked the name, but they all liked it.

Nacho was a good family dog but a picky eater! He liked our food better than his dog food. It was nice to give him our table scraps since we didn't have any pig. Nacho grew up eating canned dog food as well as table scraps!

We trained him to fetch our newspaper at the end of our driveway; we loved seeing him bound in with the paper. Dad and the boys installed an underground wire to mark our property. Town was no place for a small dog to run around. Nacho wore

a collar and it would shock him if he crossed the wire. It worked really well most times. On the day he discovered that his collar wasn't working anymore, he gleefully ran free.

One morning we school children walked out our driveway to wait for the school bus at the end of our alley. Suddenly we saw Nacho who had followed us out to the bus! I tried to coax him to go back, but he wouldn't obey! And there I was, out on the alley with our naughty dog and a whole school bus full of children—waiting on me. I hoped they hadn't seen my predicament, and I tried hiding behind a skinny little tree while the rest of my siblings got on the school bus.

I don't remember why my brothers didn't help me, but I had assumed responsibility to make sure our dog returns home safely. The tree I tried to hide behind was about 6 inches in diameter! I took Nacho home. I went in the front door of our house and burst into tears! I was so disheartened and embarrassed that I had to miss the bus.

Mom put Nacho on a leash and drove me to school. Occasionally the battery in his collar would die or a wire would disconnect. Nacho would always discover this, and sometimes he ran away! Mom was often the one who would roam the neighborhood in search of our dog, much to her displeasure.

One day in March, Nacho was not to be found. We concluded that his shocking collar had not been working again. Where could he be? We did our normal route of searching for him, but we couldn't find him.

We called the police station and let them know that our dog was missing. By evening he still had not returned. We expected him to show up the next day or two, in search of food. But no Nacho came. We were very worried. Did someone steal him? Did he simply run away? Did anyone find him? As time went on I gave up hope of ever having our Nacho back again.

One day in April Mom heard a knock at our front door. She opened the door to our neighbor. He was holding a bundle of rags! How strange. Jack lifted the rags and there underneath the rags was a skinny, awful-looking dog! It was our Nacho! He was all skin and bones and so very weak. He could barely lift his head.

Jack went on to explain how he had gone out to his little storage shed to

get a tool and found our dog in his shed. It had been exactly thirty days since Nacho had disappeared. Mom told him we had given up hope of ever seeing him again. Jack remembered that a month earlier he had gone out to his shed to start his tractor. Apparently, Nacho had slipped into the shed on that day. When the door was shut, the small dog was trapped for 30 days.

Jack told us that some things in his shed had been chewed up, and he could see Nacho had licked the windows for moisture from the dew or frost. Jack thought we should take our dog to the vet right away! Mom drove to the vet with our starving, sick, little dog. The vet didn't know if Nacho would recover. He was in such a bad state. After putting him on IV for a few hours and giving him some food, he began to get better.

The vet questioned our story. He said it was next to impossible for a dog to survive without food and a minimal amount of water for 30 days. Nacho made a full recovery and continued to be a good family dog.

Jack came to check up on Nacho occasionally. Nacho was a friendly dog, and whenever he would see Jack, he would lick him and wag his tail.

I was so thankful to have Nacho come back home again! I know God cares, even about children's pets.

Nothing is too small to pray about. 

## Blessings in Service

*Josh Kooistra, New Concord, OH*

*For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another (Galatians 5:13).*

As Paul encourages us in Galatians 5:13, I believe that we should serve one another. I'd like to take a look at one of the avenues we have to serve others both near home and across the globe. According to the 2019 Amish Mennonite Directory<sup>1</sup>, there are numerous organizations, both domestic and foreign, that offer the opportunity for individuals and families to spend time in voluntary service. Most places of service ask the volunteer to commit to a term of service of at least 12-24 months.

I took the opportunity at the ripe age of 20 to volunteer in Central America under the AMA (Amish Mennonite Aid) mission. My time in service was a time of growth for me. Not only did it get me out of my comfort zone, it gave me the opportunity to travel to a new country and spend time volunteering through teaching school, driving church bus, and helping with normal day-to-day tasks that are necessary

for a mission to run smoothly. I learned what it was to be an adult not living under my parents' roof. My reputation was my own; it was mine to ruin or build, and who my family was had no bearing on what people thought of me. All of my decisions reflected 100% on me. My time in service and the experiences I had during that time have had a forever-impact on my life. I will treasure the experiences and friendships I developed during that time for the rest of my life. The most significant result of my time there was the impact it had on my relationship with God. I was stretched both spiritually and emotionally in ways I never dreamed I would be. The emotional strain of teaching coupled with cultural differences and being far from home were all factors that forced me to deepen my walk with God and lean on Him more than I ever had before.

As I contemplated my own experience, I wondered if others had

experiences similar to mine. I took the liberty of putting together a small list of questions and sending them to former VS (voluntary service) workers from the last ten years from my congregation. I also sent a few questions to some current VS workers from my home church and a local place of service to see what they had to say as well. I'll select some answers from various ones and try to create a picture of the impact that spending time in voluntary service can have on you.

**Question 1. How would you describe the impact that spending time in volunteer service has had on you developmentally, socially, and spiritually?**

"It definitely helped me realize how selfish I was once I had to focus on putting someone else's needs before my own every day! It also helped me tremendously in how I view and value honest, open relationships, and accountability... lastly it really helped me develop spiritually in relying on God for strength to handle trying relationships, patience for relating to disgruntled or confused residents, and simply strength to show His love to all those around me." Matthew Miller, former staff (Mountain View Nursing Home)

"It helped me mature and make decisions on my own since my parents and church weren't there. I had to decide where I was going with

my life." Austin Miller, former staff (Penn Valley Christian Retreat)

"It's such a fun experience to live in a place surrounded by other youth where you are all at one place for a common goal! It broadens your world and makes your circle of friends bigger. You learn more about other backgrounds, traditions, and lifestyles. It makes for many good, uplifting discussions, lots of fun and laughter, and tons of good memories. There is nothing quite like the friendships formed from working, laughing, and crying together! It strengthened my spiritual life for a couple reasons—there was a lot of emphasis on spiritual growth, and we had a lot of activities that promoted it. I found myself in difficult and unique situations that I most likely would not have been in had I been at home. I didn't know what to do, I was at the end of my rope, and I had to rely on God and His strength." Jewel (Raber) Miller, former staff (Faith Mission Home)

"I think that stepping out of my comfort zone helped me greatly! Where I was, there was a very small staff, and everyone came from a different background with different upbringing and opinions. It helped me to be okay with living with these people, not always doing things my way, giving up what I want, and being ok with things done differently. Going somewhere out of

your comfort zone makes you even more dependent and closer to God.” Monica (Yoder) Mast, former staff (Penn Valley Christian Retreat)

“Looking back, it has been a few of the best years of my life! It definitely was not all easy...but where in life do we have it that way? A quote I had on a framed art, ‘The will of God will never take you where the grace of God will not protect you.’ That was always a good reminder for me. It was so good for me to leave the “comforts” of home and venture out to a new location; it was definitely stretching and growing! I made lots of wonderful friends; people were coming and going all the time. Also working alongside and living with staff, they became like family! I have many fond memories!” Wanda Miller, former staff (Penn Valley Christian Retreat)

“My time in VS at Choice Books of KS definitely was a time that impacted my life in many valuable ways. Just the fact that I had to move away from my family and, in a sense, blaze my own path really helped me to realize that I have to make big and hard decisions on my own sometimes. It helped me realize that we can’t always depend on the normal comfortable things but that sometimes we just have to stand up and make it happen. It also broadened my social life as well by allowing me to interact with

people who were not brought up in the same setting or culture as I was. Also spending over a year essentially donating my time and energy to God’s work had a way of showing me that life is not all about ourselves but that it’s about God and what He has for us. So through all that I was able to diligently seek Him more.” Derek Raber, former staff (Choice Books of Kansas)

“It definitely brought me out of my shell and has changed my way of relating to people and with God.” Hosanna Raber, former missionary (CAM in Romania)

Question 2 was posed to those in voluntary service right now. **In a few sentences, describe the impact that your term of service and decision to do so have had on you so far.**

“Since moving to Grenada I have learned the importance of placing the Grenadian culture above my American culture. I am living and working closely with these people, and I cannot expect them to do things the way that we would in America. Learning to be flexible has also been huge for me. I’ve learned to be OK with going into a day not knowing what will happen. Seeing interruptions as opportunities is so important when you live in a warm culture.” Melody Lapp, (Olive Branch Mennonite Mission in Grenada)

“So far the impact that my term of service has had on me has been a




good one...along with that, of course, it has brought challenges, but I feel that the challenges are what has made my service here more meaningful. Hopefully it has molded me into a better person. Being here has made me rely on God more fully, and I feel that prayer is bigger to me!!” Jill Wenger, (The Walk Café and Bakery)

“The decision to go into service has made me realize how much I need to trust God in all areas of my life. There are so many hurting people, and while we can’t help them all, we can help those whom God brings us in contact with.” Janelle Eby, (The Walk Café and Bakery)

“I have had to depend on God more than ever before. Some days it feels like things are being required of me that I’m simply not capable of, but in those times God is always there and reminds me to take one day at a time and one hour at a time. Being away from family and submerged into a ‘different family’ is stretching but so rewarding. I have made lifelong friends who feel like family. Becoming part of something so much bigger than my little world that I’ve known my whole life has been life-changing. It’s been the biggest leap out of my comfort zone and has pushed me to do things I said I could never do. I’ve learned so much about how to do relationships and how important healthy relationships are...” Miranda Miller, (Mountain

View Nursing Home)

“Serving at Choice Books has changed my life. Choice Books itself has not changed me as much as getting away from home and having to figure out what I believe. Learning how I’m going to function on my own has been really good for me. I have intentionally used my time here to grow in wisdom, knowledge, and spiritually. It truly has been life-changing for me and I wouldn’t trade it for anything. I’m not saying that serving with Choice Books of Kansas will change your life like it did mine, but if you are intentional with how you spend your time and energy you can grow very much in the time you’re here. If you are not intentional you can easily slide downhill very, very quickly because of the lack of structure here. But at the same time that lack of structure has given me the freedom and time to pursue God in a way that I never could before.” Aaron Lapp, (Choice Books of Kansas)

As we continue to look into voluntary service opportunities and the positive impact that it has both spiritually and socially, I encourage you to consider if it is something God may be calling you to. 

*To be continued...*

10. 2019 Amish Mennonite Directory  
by DeVon Miller published by Abana  
books.

(USPS 767-160)  
Calvary Messenger  
2673 Township Rd. 421  
Sugar creek, OH 44681

Periodicals

## THOUGHT GEMS

You will shrink or expand to the size of your vision.

• • • • •

No one who ever followed Christ ever went astray.

• • • • •

Jesus often spoke of Christianity as a banquet but never as a picnic.

• • • • •

Some learn from experience—others never recover from it.

• • • • •

There is nothing like a little experience to upset theory.

• • • • •

Bad men excuse their faults—good men abandon them.

• • • • •

The greatest of all faults is to be conscious of none.

• • • • •

Faith is the daring of the soul to go farther than it can see.

• • • • •

The feeblest knock of faith opens heaven's door.

• • • • •

Nothing is politically right that is morally wrong.

• • • • •

An apology is a good way to have the last word.

• • • • •

It is easier to forgive an enemy than to forgive a friend.