

"And the dragon...went to make war with the remnant...which keep the commandments of God, and have...

THE TESTIMONY

...of Jesus Christ." Revelation 12:17

— VERSE OF THE MONTH —

"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! John 19:26-27

Vol. XIII

May 2022

No. 5

MY MOTHER

There is a loved one, far away,
Who taught my heart, first, how to pray;
Who sent me off with blessing rare
My weal and woe to ever share.
She is my Mother.

There is a cherished hope that lies
Beyond the tears that dim her eyes,
That some day soon, I'll find a way
To come back home, always to stay
With Mother.

As life is ebbing fast away,
And she grows weaker day by day,
I long to take her hand in mine,
To kiss her cheek, and, then find
Sweet words to say to Mother.

I can't forget there'll come a day
When they will lay her form away,
And hidden under flowers rare—
'Twill be too late that day to care
For Mother.

I'll take the time and write today—
'Twill cheer her on her lonely way—
I'll assure her that I love her still,
For she loves me, and always will,
My Mother.

J. F. Cuthriell

THE TESTIMONY

CONTENTS

FRONT COVER	1
MY MOTHER.....	1
EDITORIAL	3
REMEMBERING GODLY WOMEN	3
SEASONAL	4
MY MOTHER'S BIBLE.....	4
KING OF KINGS—LORD OF LORDS	5
GENERAL	7
SCRIPTURE AND TRADITION	7
“DO AS I HAVE DONE TO YOU”	13
REMEMBER	15
HIS PERFECT WILL.....	17
BEHOLD THE LORD'S HAND	18
BEHOLD! WHAT MANNER OF MAN IS THIS	19
MEDITATIONS	20
QUESTIONS TO PONDER	20
GENERAL ITEMS	21
POEMS	20, 22
OBITUARIES	23



And when she
could not long-
er hide him,
she took for
him an ark of
bulrushes, and
daubed it with
slime and with
pitch, and put
the child there-
in; and she laid
it in the flags by
the river's
brink.
Ex. 2:3

EDITORIAL

**REMEMBERING
GODLY WOMEN**

The month of May calls our attention to Mother's Day which was designated to honor the sacrifices mothers make for their children. This is expressed in the story of a little boy, who gave his mother an itemized bill. He had written down all the things he did around the house, and listed an amount after each item. Those were things like mowing the grass, making his bed all week, taking out the trash, etc. His mother took the bill, looked at it, and didn't say a word.

The next morning the boy found the bill on his plate with the money he requested, but noticed that his mother had written another list on the back of it. He read down her list of items which included, "For the nine months I carried you; The nights I sat up with you; Doctoring you when you were sick; Praying for you; Tears I've cried for you; Toys, food, and clothes; and All my love for you." And after each item was written, "No Charge." The little boy returned the bill and the money to his mother. When she looked at it, she saw that he had written across his itemized list, "PAID IN FULL."

Just now, our thoughts are carried on beyond mothers, and we want to remember and honor all godly women. We may possess the attributes of a good mother, but that does not necessarily mean we are godly. Godly women are both young and old, single, married, and widowed women. The dictionary meanings of "godly" are, (1)

conforming to the laws and wishes of God; devout; pious, (2) coming from God; divine, (3) having great reverence for God.

We know of many godly women today, and the Bible gives several examples of them. Consider Ruth, who left her own people to join herself with God's people, and gave up her own gods to worship the God of Israel. She was steadfastly minded to follow her mother-in-law, and told her, "...thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried..." Abigail was "a woman of good understanding" who recognized David's position and authority, and made haste to appease his wrath toward her husband. Think of Hannah, who had a sorrowful spirit and "poured out [her] soul before the LORD" as she asked for a son, vowing to "give him unto the LORD all the days of his life." Esther gives us an example of submission and fasting, and was willing to give her life for the lives of her people.

In the New Testament we also find several godly women, such as Elisabeth. Luke 1:6 tells us she was "...righteous before God, walking in all the commandments and ordinances of the Lord blameless." The Virgin Mary was highly favored with God, and submitted to His work in her, for she replied to the angel, "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38). Lydia, of Thyatira, was another godly woman who worshipped God, and was baptized after hearing Paul preach. Her love for the brethren and her hospitality was displayed when she

constrained them to abide in her house.

Many are the characteristics of a godly woman. She is a sincere, devout, and pious Christian. Basically, she is a person after God's own heart, and possesses many of His attributes. These would include love, compassion, forgiveness, servanthood, self-sacrifice, humility, modesty, obedience, good works, etc. In Paul's letter to Timothy, he tells us what a godly woman looks like: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but

to be in silence" (I Tim. 2:9–12). Again, Paul tells Titus more of their attributes: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Tit. 2:3–5).

We are very thankful for the godly women today, and encourage all of us, both men and women, to be godly people.

*And ev'ry virtue we possess,
And ev'ry virtue won,
And ev'ry thought of holiness,
Are His and His alone.*

To God be the glory!

Darryl Filbrun

SEASONAL

MY MOTHER'S BIBLE

I gently reached in, lifting it off the cupboard shelf, and tenderly leafed through the worn pages—memories of her sitting in a chair in the early mornings with her coffee, quietly reading, flooded my



soul. She has been gone now for 43 years, a lifetime, it feels to me. She died when I was a teenager, a tender age for a girl to lose her mother. I didn't understand back then what drew her to read her Bible every morning. Now I know.

It is the only perfect love story. It is an absolutely, riveting book, and if you had a thousand years and read it from cover to cover, over and over again, you would never be able to close and say, "Ahhh, I'm finished." It is a treasure trove of discoveries to be realized every time you open its cover. It is alive and transfers that life to those who turn its pages and soak

in its truths. It is full of hope and fulfilled promises.

It is the true story of unimaginable, unrelenting love from beginning to end. It is written by the Creator of everything, and everyone; God the Father, God the Son, God the Holy Spirit.

The Bible, from its first page to last, points us to Jesus. He became the perfect sacrifice for our sin and God's plan for our salvation.

His life,
His death,
His resurrection.

Would only suffice.

This **ONE MAN** made the impossible, possible.

It holds the answer to the question, *"Is there life after we leave here?"* And I know my mother found assurance within the now fragile pages.

Life after death? Eternal life?

"With men this is impossible; but with God, all things are possible."

Matt. 19:26

—Neva Boone

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Selected by

Carol Boone

KING OF KINGS LORD OF LORDS

Down from the regions of glory He descends! He chose to be a carpenter's son, and He was also Maker, and Monarch, and Savior of all!

A monarch such as a normal king or queen rules a kingdom, country, or empire in a constitutional monarchy. The monarch's power is limited by a constitution. But in an absolute monarchy (like our Jesus) He has unlimited power, as the Bible has shown!

He is Maker, and Monarch, and Savior of all!

For 40 days after His resurrection on Easter Sunday, the Bible says that Jesus travelled and preached with His apostles, preparing them for His departure from earth. Jesus literally ascended into heaven before His disciples at the village of Bethany near Jerusalem. Jesus became King when He ascended to heaven. Before that time, Jesus preached and declared that all should repent, for the kingdom of Heaven is at hand (Matt. 4:17).

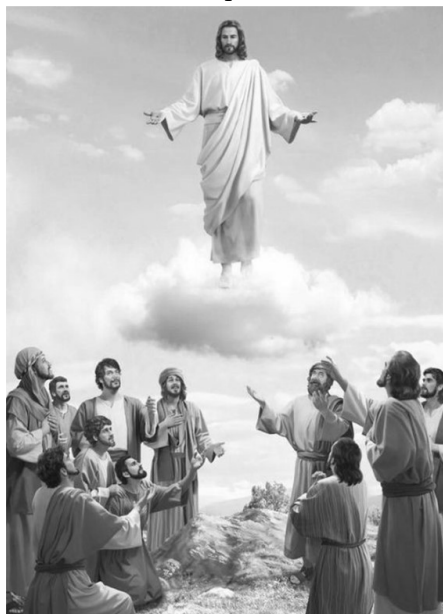
Ascension Day of Jesus Christ always falls on a Thursday, and is on May 26 this year of 2022.

On this day Christians celebrate the ascension of Jesus Christ into Heaven, as recorded in the Bible.

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen" (Mark 16:19–20).

"And he said unto them, These are the words which I spake unto

you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his



name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And

they worshipped him and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen" (Luke 24:44–53).

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:6–11).

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 17:14).

Down from the regions of glory
He will descend! Do you think it
will be on a Thursday?

L.D. Flory

GENERAL

SCRIPTURE
AND TRADITION

Overview: One of the things that has shaped us as a people is a high regard for Scripture. We have also been shaped (for better or for worse, depending on your perspective) by tradition. I believe these two forces are so deeply interwoven that the neglect of one will lead to neglect of the other. That is the central thesis of this article.

A similarly concerned Protestant writer puts it this way:

*Within conservative Protestant circles, particularly in evangelicalism, there is an increasing number of voices expressing concern about how little the direction of the church's future is being informed by the Christian past. If one word could sum up the current theological situation, it would be amnesia. The real problem with amnesia, of course, is that not only does the patient forget his loved ones and friends, but he no longer remembers who he is.*¹

Arguably, if we desire to continue maintaining biblical principles through time, we will need to embrace the idea of tradition. This will include the recognition that the Christian faith was never intended to be primarily a private experience. The Jewish and Christian Scriptures have long been the record of God speaking to a community with the goal of speaking through that community to the

world. That the Scriptures are authoritative we know full well. On *how* the authority of Scripture should function within the context of the church, we have possibly wobbled. The question is, whose interpretation is authoritative? If we dare suggest that the church has the responsibility to interpret Scripture, we would be going against the grain of the Protestant Reformation. If we leave scriptural interpretation entirely up to individuals, who arbitrates the disagreements that are bound to follow? This is not a single-handed observation. Even within Protestant Christianity, there have been multiple voices wrestling with this issue. Kevin Vanhoozer, for example:

*"Here, in a nutshell, is the Protestant dilemma: sola scriptura, coupled with the priesthood of all believers, seems to make each individual the final authority and yet various Protestant individuals, each guided and illumined by the Holy Spirit, disagree with one another."*²

This is a dilemma worth wrestling through, I am not suggesting that it should be easily tossed aside one way or another. It is interesting to note that the plainest New Testament language regarding authority was spoken by Jesus about Himself, prior to His ascension. "All authority in heaven and earth has been given to me. Therefore..."

¹ D.H. Williams, Retrieving the Tradition and Renewing Evangelicalism

² Kevin J. VanHoozer, Biblical Authority After Babel: Retrieving the Solas in the Spirit of Mere Protestant Christianity

Jesus never said anything to His disciples about working on the New Testament. His parting instructions were to make disciples all over the world and to teach those disciples to follow His teachings. Nothing about writing and compiling an authoritative New Testament, and nothing about collectively discerning which books of the Old Testament should be considered authoritative.

This lack of direct authority regarding the canon is kind of surprising, considering how closely He connected Himself with the Jewish Scriptures. He launched His public ministry with a reading of an Old Testament prophecy and a statement that He was the fulfillment of that prophecy. When tempted by the devil, He resisted every temptation with a scriptural parry. When asked challenging questions, He usually replied with a scriptural reference. ("What do the Scriptures say?" "You obviously do not know the Scriptures." "Have you not read this Scripture?") Time and again, Jesus clearly connected Himself with the flow of the Old Testament Scriptures. He revealed Himself as the fulfillment of Old Testament prophecies, and the reality behind Old Testament fore-shadows like David, the Temple, the Sabbath.

Yet He commissioned His disciples with a global witness, and charged them with disciple making, without saying anything about canonizing an authoritative set of Scriptures. This was done in

the context that He would soon be disappearing, and the Holy Spirit would be appearing.

The early church was on its feet before the New Testament was written, and well before the New Testament was finalized.³ When Paul told Timothy that "All scripture is given by inspiration..." or "From a child you have known the scriptures...", he was not referring to both the Old and New Testaments; the New Testament did not yet exist. In this phase of church history, most churches possessed only a few of the available apostolic writings. Remember, this was before the printing press. Books of the Bible had to be carefully hand-copied, at a high cost of time and effort. Also, most people were illiterate. Most Christians' exposure to the Scriptures consisted in what could be heard in churches—the Law and Prophets, the Psalms, and some Apostolic writings. What they lacked in quantity of scriptural exposure may have been well compensated for by quality of exposure, proximity to the life of Christ and an immersion in the concept of discipleship as an imitation of His life.

The apostolic church was building on the foundation of Jesus, drawing on the authority of the Old Testament Scriptures which pointed to Jesus, drawing on oral tradition which communicated eye-witness accounts of Jesus. The apostle Paul described this foundation to the Ephesians: "[You] are built upon the foundation of

³ The Bible was not canonized until the third Council of Carthage in 397 A.D. The various New Testament books were in use well before that, but some were disputed, and those disputes were finally settled in 397, when the 27 books of the present day N.T. were deemed canonical.

the apostles and prophets, Jesus Christ himself being the chief cornerstone. In whom all the building fitly framed together groweth unto an holy temple unto the Lord" (Eph. 2:20–21). So there it is. The whole building, the entire framework of Christian faith, the household of God, living down through time, is built squarely on Jesus.

To begin to realize the number of human connections involved in my connection to the foundation is to begin to appreciate the concept of tradition, which is to begin to realize that the authority of the Bible is not intrinsically at odds with tradition. Both tradition and Scriptures can be misused (by individuals and by communities). Tradition can lead people away from the faith, as can poor interpretations of Scripture. Scripture can connect people to living faith, as can tradition. The two are simply not in opposition. Sound far-fetched? If so, be sure you are not confusing tradition with traditionalism, as defined in the following quote:

*"Tradition is the living faith of the dead, traditionalism is the dead faith of the living. And, I suppose I should add, it is traditionalism that gives tradition such a bad name."*⁴

For a practical example of traditionalism vs. tradition, consider our Lord's Day tradition. Distinct from the Sabbath (which some believers view as eternal and still binding, but that will not be discussed here), the idea of the Lord's

Day began in the New Testament. The significance of the Lord's Day, and how it should be observed, is not given in the New Testament. There is no explicit command to meet on Sunday, and there is no explicit command to adopt a Sabbatarian view of Sunday. The practice of observing Sunday as a day for rest, worship, and fellowship, has been maintained through tradition. What might it look like for this to become a dead tradition, kept in place by traditionalism? It is not hard to imagine a few possibilities. Probably any observance of Sunday that sanctifies selfish interests over God's interests will be suspect. If my life is spent in selfish interests, and Sunday provides the breather I need to keep it up, something might be wrong. If I understand correctly, the spirit of the tradition is that Sunday is meant to energize and orient our lives, so we can better serve the Lord every day.

This is a simple example of what it looks like to maintain godly traditions; it is really not that strange. Those of us who feel uneasy at the thought of tradition may not always be aware how much of our worldview is shaped by tradition. Ironically, even the suspicion of tradition is maintained through tradition. Our inherited Western mindset can cause us to prize originality and individuality, to see the purpose of history as primarily a showcase for the individual achievements of great men and women, whose achievements are understood to be

⁴Jaroslav Pelikan, *The Vindication of Tradition: The 1983 Jefferson Lecture in the Humanities*

an inspiration to the rest of us in our pursuit of success. But with a little humility and honesty, the force of tradition is not so foreign. It is simply the power to maintain a value through time, and collectively navigate the tension between tradition and traditionalism. Perhaps we have maintained the Lord's Day without specifically calling it a tradition, but whatever it is, we have maintained it. Perhaps we should allow this idea of tradition to come awake in our minds and affect our practice in other areas as well. Maybe if we've made snide remarks about "traditional" practices or about brethren who are fond of traditional details, we should stop and think. What is important to maintain, and how are we going to maintain it?

Most of us had our primary introduction to the knowledge of God through our parents. As our parents taught us the Scriptures, they in tandem included a tradition of understanding that helped us understand and "rightly divide" the Word. For example, when we learned the story of David and Goliath, we probably also were taught that killing our enemies is no longer acceptable. When we heard the Sermon on the Mount, we were probably told that Jesus' words on cutting off a hand and plucking out an eye were not literal, but that turning the other cheek could be literal. These instances would be examples of our parents passing on to us, not only the Word of God, but also a seamless incorporation of *traditional understanding* in how the Word of

God is to be interpreted and applied to everyday life. We believe this is normal and right, and that parents should exercise authority in forming their children's moral compass, even though parents are imperfect and incomplete in so many ways. This concept, by the way, is becoming outdated in our society. We still take it for granted, but that view is becoming more and more unpopular. A child's sense of right and wrong is increasingly expected to be formed through reasoning (constructed with vocabulary that is increasingly non-judgmental and inclusive) and self-interest, never from a chain of moral authority. The logic is simple. Those who want to throw off traditional morality must break the chain of traditional authority which helps keep traditional morality alive.

The process in which our parents carefully instilled traditional values through both teaching and example, is very comparable to the master-disciple relationship which both Jesus and the early church used so effectively. This is why Paul could refer to Timothy as his "own son after the common faith." The early church placed strong emphasis on a chain of discipleship and was able to pass on its traditional understanding of Christian conduct through "intensive relationships" between master and disciple. Sadly, this aspect of the Christian life has been greatly minimized in the current day. Those of us who grew up in godly homes probably experienced the closest modern-day example of what it means to be disci-

pled, as our parents drew on previous generations' wisdom and used their parental example and authority to mold godly character in us. As a result, we have churches that largely consist of those who were born to Christian parents—those who come to us from outside the German Baptist culture rarely find the sense of identity, the kind of intensive discipleship, or the lifestyle structure that they may need. What if the practice of authoritative tradition is the biblical answer to this problem? What if

A child's sense of right and wrong is increasingly expected to be formed through reasoning... and self-interest, never from a chain of moral authority.

we would begin to view this practice of authoritative tradition as a scriptural pattern for the household of God?

A predictable response to that train of thought might be, "Fine, as long as the church only maintains biblical traditions, and does not try to take authority over details that are not specified in Scripture." A bit of thought will expose the flaw in that logic. If we are going to describe something as a biblical tradition rather than a biblical commandment, we are already admitting that it is not strictly defined in the Bible. In that sense, specifics of tradition are always extra-biblical. Whether you view any particular instruc-

tion in the New Testament as a commandment to be followed by all Christians in every age or not, can be a result of tradition. For example, you may have no problem reading the apostolic instruction to "greet one another with a kiss" as a clearly biblical commandment. That is most likely because you belong to a faith tradition that recognizes it as such. Furthermore, for every commandment that you accept as unquestionably biblical, the details of obedience will always go further than the Scripture delineates. "Greet one another with a kiss" does not specify a handshake as well, nor does it specify if a lesser greeting is ever acceptable, and when and where. Clearly, this type of practice is only maintained through tradition. If we want to keep this practice, we will need to value it as a tradition. While many Christians interpret that command as specific to a cultural context, I would propose that it fits within the context of a Christian community where covenantal commitment runs significantly deeper than family ties.

Valuing tradition should not cause us to become more isolated, but more interested and aware of history, and how the church thought and practiced in the past. The practice of the kiss, the "kiss of peace" as Tertullian called it, was part of being a Christian from almost the beginning. Quoting Alan Kreider,

"Because they [the early post-Apostolic church] needed constant counter-formation, they needed to

*make the kiss not just a part of baptismal or other special services but a part of the regular life of their congregations, a sine qua non of their worship. Why was this practice so important? Because the kiss of peace (as it came to be called) in an embodied way defined their identity, and because it maintained their life as communities of peace.”*⁵

If you haven’t already walked away in boredom or frustration, you may be thinking, “Fine, so the holy kiss is an ancient tradition. That does nothing to validate any of our other distinctive practices. Nor does it prove that the church has or should have the authority to regulate any details that are not specified in Scripture.”

One such detail that is currently being challenged would be our sisters’ head covering style. In our case, this discussion about head covering tradition cannot be had in a vacuum. Whether or not we *should* have a traditional pattern is not the question. It cannot be the question because, right or wrong, we *do* have a traditional pattern. The fact that there is a growing movement to pretend that no expectation exists only complicates the discussion further.

We probably will not be able to have worthwhile discussion until we can address the two competing cultural forces at play: tradition *and* fashion. Those who long to be free from the force of the traditional pattern must acknowledge the force of fashion, which is always ready to take over if the countervailing force of tradition is re-

moved. Fashion may enjoy a brief stint of experimenting with cute alternatives, but given free rein, fashion would be happy to dispense with the covering altogether. If we believe the head covering is a biblical practice worth preserving, we must be prepared to accept the fact that such a belief amounts to some sort of stance against fashion. We would also be unkind and inconsistent to expect the sisters to bear the sole responsibility for that stance. If the head covering is a biblical practice worth preserving, our lifestyle choices and attire as brethren should support rather than contradict the distinctive implications of what we expect from the sisters. The force of fashion is hard to stem alone. Fashion is driven by a collectivist mindset that is harnessed for personal advantage. Tradition, on the other hand, is motivated by personal sacrifice for a common good. Those who complain at the injustices of traditional requirements ought to first consider the injustices of fashion.

It is not impossible to change traditions, and not always unwise to discontinue traditions. But we will probably be unable to make improvements to any of our traditions if we do not develop a mutual respect for tradition. Or, at the least, develop a respect for each other that curbs any habit of achieving change through deviation from counsel, rather than achieving change through council.

Daniel Hess

⁵ Alan Kreider, *The Patient Ferment of the Early Church*

“DO AS I HAVE DONE TO YOU”

(John 13:15)

On the night of that last supper with His disciples, and before the meal was served, Jesus took His disciples by surprise when He arose, poured water into a bason, and began to wash and to wipe the feet of the twelve who were reclining around the table. This was a very unusual event, both for that close circle and for the social practice of the day—that the Master, Rabbi, Teacher should wash their feet. There was something about this event that seized the attention of the disciples, especially that of Peter, and should seize ours. There may have been others present in the room that evening including women to prepare and serve the meal. Another reference speaks concerning that weekend saying, “...women also, which came with him from Galilee...” But of those present there was not a servant there—or anyone who would consent to act as a servant, to take a bason and to wash the feet of the disciples.

Now, we often hear of certain emblems present that evening. We hear that the bread was emblematic—probably unleavened bread since all leaven should have been purged from the house for Passover. We hear that the cup was emblematic—probably fermented

juice of the grape because this was the month Nisan, and there probably would not have been any fresh-pressed grape juice (new wine) available. The very meal was emblematic, for Jesus likened it to a time, yet future, when He would eat and drink anew with them in the kingdom.

An emblem is a physical representation of something greater, past or future, something that embodies a spiritual reality. We, as human beings, like to have (or need to have) something that we can hold in our hands to remind us or to teach us a spiritual lesson. We need something visible, tangible, physical to carry our minds to something spiritual, otherworldly, sometimes beyond the realm of human grasp even. Bread, wine, food, serve this purpose.

But first of all Jesus washed their feet saying, “Do as I have done to you.” Did He mean that from time to time we need to meet in a Feast of Love occasion including the washing of the feet of one another? And that is all? We think not. The washing of feet that night was one more emblem which He left for us to handle with our hands, to touch, to experience—carrying our minds from a physically experienced emblem to a spiritual reality.

One commentator writes, “Our Lord’s meaning is, that as He had, by this action, given them an example of humility, condescension,

and love; so they should exercise these graces, and perform such kind offices to one another, and to all their fellow Christians.”

While this is true, some hold that performing an act of grace takes the place of washing the feet of a brother or sister, making actual footwashing unnecessary. We do not believe this to be true nor is it consistent with the other emblematic examples of that evening. For those who recognize the importance of an emblem, a symbol, a like figure, a representation, to them the washing of feet is just as essential and meaningful as the eating of an Agape Meal or the breaking of bread, or the sharing of the cup. Or the immersion of baptism representing a burial in Christ. Or the anointing with oil for the bestowing of a blessing. Or the touch of a hand for the healing of the flesh or for the quieting of a troubled soul. Or the kiss of charity as a statement of fraternal love. If we believe in these emblems, then we must believe that the washing of feet has a deeper meaning than simply “going through” the act.

Indeed, the rite of washing feet may be emblematic of many, many more spiritual realities than of the bread, the cup, and the Agape meal. Over the years we have compiled a list of reasons for washing feet among believers. A partial list includes the following: As a teaching of Jesus, As an emblem, Be-

cause we “ought”—or “owe it.”, Cleansing of the flesh, Cleansing of the soul, Community, “Do as I have done to you.”, Equality, Example, Faith, Fellowship, For a pure walk, Happiness, Humility, Jesus’ authority, Kindness, Love, Memorial, Need, Obedience, Relationship, Self-denial, Service, Submission, Symbolism, To be a part of Christ, To do as Christ did, Trust. There are undoubtedly more.

So, speaking in terms of emblems, a loaf is more than bread. A cup is more than wine. A sop is more than supper. It follows, then, that pouring water into a bason is more than washing feet. In terms of an emblem, then, what has He done for us when He said, “Do as I have done to you.” He left the glory of Heaven to walk the dusty roads of Galilee, to teach and preach and heal, to suffer and bleed and die. Then to be raised to Glory, later to return to receive His Church-Bride. As one hymn writer penned, “I gave, I gave my life for thee; What hast thou done for me?” These are the reasons why He said, “For I have given you an example by my life and by my service, to be memorialized by this emblematic washing of feet, that ye should do to one another as I have done to you.”

Marcus Miller

REMEMBER

A few months ago we traveled to a place of business and my hat was placed under my chair. My wife said to me "Don't forget to get your hat when we leave here." Nevertheless as the time came to leave the hat was left behind. The next day a kind man called on the phone and told me he brought my hat to his work site which was about a mile from our house. No problem. The only thing though, the words, "I told you so," were uttered. The tone of voice was not bitter at all, but the words were lovingly spoken. The truth was told. Lesson learned one more time.

The Bible talks about **truth**.

"Remember" is mentioned several times in the Bible. We believe the word goes back even to the beginning of time. Once the transgressions were committed, even Adam and Eve remembered what happened because they hid themselves.

We wonder what the people outside the ark thought about when it began to rain. Do you think they remembered what Noah told them?

Oh, how Joseph's brothers remembered how they treated him! They thought he would avenge himself. Joseph remembered what happened, but God had put him there for a purpose.

What about Rahab and the

scarlet thread? Rahab hid the spies and they promised her they would not destroy her and her family. It was of the utmost importance to her. Her life and the life of others that were involved in this happening were to be remembered. Rahab did not want to be forgotten but remembered. So a ribbon was placed in a spot that could not be missed by the invading army.

Another incident was the prophet Jeremiah in the dungeon. He had no place to sit down to rest. He became so tired of the mud and slime. He pleaded for his removal from the pit and it was finally granted. He was *remembered*. We don't know how long he was in the dungeon but any amount of time would have been too long. Jeremiah remembered that incident very vividly.

Can we today remember some godly men that preached to us in our youthful days? You can all recall names and possibly characteristics of them. Very joyful memories. They all had their own personal way of wanting to point everyone to the One and only One. He has power to remember every person that has or will ever live. He remembers names and deeds, whether good or not good. That is a promise given by God.

Even men and women in the New Testament had trouble remembering what Jesus told them

many times. That He would die and the third day would rise again.

We suggest that all the apostles remembered what happened at Jesus' trial when He was sentenced to death. All ten of them (we believe) fled the scene except the apostle John. They were either hiding or maybe took off for Galilee. Did they see the crucifixion? You decide for yourself. We think not.

We cannot find fault with those people. They did not have the written Word of God at that time. We believe that sometimes we do find fault.

A lot of people today have to think hard to remember what they had for supper last night, but can remember some events that took place many years ago, some good and some bad.

One real impressive event was when the two thieves hung on their own crosses with Jesus being the third. They both railed on Jesus, but at the eleventh hour and fifty ninth minute the one thief asked Jesus to *remember* him. We read those comforting words of the Master when He said, "today thou shalt be with me in paradise."

My friends and readers, don't wait. You will be taking your own soul into your own hands which is dangerous.

Christ died for millions of sinners. We are not to be blamed for being a sinner as we are born into

a sinful nature. We did not have a choice. Christ is our Spiritual Head. His death on the cross is enough to bring Life to all men who will accept Him. Galatians 2: 20 says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The Bible tells us there are two books that will be opened sometime. One of them is called the Book of Remembrance (Mal. 3:16). It is a book written to remember the deeds of man.

The other book is called the Book of Life, which contains names of people that have confessed that Jesus is the Son of God. He brought from heaven a saving Gospel. This book is the one that we must be sure our name is written in. If you don't remember anything about this article just remember that having your name inscribed in the Book of Life, will someday make you very happy.

If there ever was a time when we need Psalm 139 verses 23 and 24 it is for everyone that is alive today. "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."

Marshall and Rosalene
Dutter

HIS PERFECT WILL

No matter how much I try, how can I turn over my own self-will and life to the care of a Being that is not captive of time, space, and matter? In my search for the answer, I became aware of this saying. "Life is complex, and we take only one step at a time." I have seen in the past where I should have died or been injured, and it never happened. Someone was looking after me. If there is a God who controls and intervenes, then the answer is obvious. If there is no God, then what has happened? Is it my own self-will and desire that controls the destiny of mankind? Did Hitler or Stalin achieve their goal of controlling the world? If self-will does work, then why did it fail for them and why are my own desires not always achieved? If survival of the fittest is true, then why are the weak and needy still with us? Our destiny is never revealed until the events controlling it, have passed. So, in respect to the acknowledgement that I don't control the mission of mankind, nor my own destiny, there must be a Being or something that resides in an element not within my own world. A being that has supreme rule yet allows my self-will to be evident even through success or failure. A Being that is so great, so powerful, that no shared comparison is possible. That being is God, who created, who gives life, and has the power over it. The truth of His existence is experienced by His absolute nature of Love. If we love

perfectly, we could live in a perfect world. We don't! He alone controls the number of days I am granted until physical death.

It is only when I have experienced enough emotional and/or physical pain, through failed attempts to fix myself, that I become willing to surrender to God's will. And what is God's will for me and my fellow human beings? Does God truly call all His creation? Is there a Heaven and a Hell? Did He not say that His kingdom can be lived and enjoyed upon this natural earth? But how do I achieve this peace that passes all understanding? It's only through belief in His Son who died for sin and calls every human being to accept. Will you accept His truth and relinquish the selfish desires of pride, power, and passion that are within your heart?

It was His knowledge that brought me to surrender this earthly nature and return it to Him. Knowledge of His will. Knowledge through seeking daily and believing that He is the only One who has the power of life over death. When the calm comes after the storm. When I walk on water and know I didn't do it on my own. When my will is in line with God's will, then true peace and satisfaction will be accomplished. Will you accept His perfect will? You only have today!

Brenton Wise

BEHOLD, THE LORD'S HAND...

(Based on Isaiah 59)

And you slam this door; this wall of iniquity that separates you from God. And your hands drip blood, you're the guilty one. As your lips speak lies, you watch as peace cries, and innocence dies, and worldly-wise, vanity takes the prize. And you run. And the further you go the darker it gets. This cobblestone path crooks here, then there, as you flee from the presence of God. Truth trips, and judgment and justice step back as you fly by, looking for light; but what do you see? Obscurity.

Your garment of web is sheer and rent. Your heart is torn and your strength is spent; you feel in your soul a call to repent; and then... With a clarity born of those who reach the end of themselves, you stop.

Look around you. You are desolate. The darkness is weighted with your sins. Go ahead, roar like a bear. Mourn like a dove. But look. Judgment stands afar off. See truth? She is fallen in the street.

Did you know that even here, the hand of the Lord can reach? Where the hiss of the serpent and the hatch of the cockatrice slay the weak and swallow the wicked... Even here, God's hand can save. But first, you must realize that you cannot save yourself. You must see how broken you really

are. Sometimes you must fail again and again before you are aware; that your love? It's not enough. Your prudence or perfection or patience or presence of mind? They are not enough for you to live godly in Christ Jesus. Your personality is a pain. Your virtues are vices; until the metamorphosis of the Spirit of God transforms you from the worm you are, into the beautiful creature you were intended to be.

We are nothing, without the saving power of Jesus. The moment we move forward on anything by the power of our own measly strength, we are indirectly admitting that we think we can do something worth, something outside of, the grace of God. Do you know what that is? It's absolutely false. And God does not appreciate falsehood.

Instead of focusing on ourselves, and wishing we could be better people; nicer, kinder, less prone to gossip, more patient with our children, somewhat holy; you know, the things we all pray for in the morning? Maybe it's time to put away ourselves. Maybe instead, we need to pray for the faith to believe that whatever happens in the day, God has already faced. Pray for the faith to believe that Jesus really does live in you and that His love is enough. His prudence and perfection and patience and presence of mind are enough to face the day, and end it in victory.

Hear that? That's the whisper of

metal on metal as the Spirit of God dons the breastplate of righteousness to come in defense of the soul He died to save. The helmet of salvation settles down on His head. He is girt with vengeance and clad with zeal as a cloak. "When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him" (Isa. 59:19).

Payton Shellabarger

BEHOLD! WHAT MANNER OF MAN IS THIS?

Matthew, Mark, Luke, and John all give the same account of Jesus walking on the water, but Matthew is a little different from the others.

In Matthew 14 the disciples were crossing the Sea of Galilee and saw Jesus walking on the water. They thought they saw a spirit, and were afraid, but Jesus said, "Be of good cheer; it is I; be not afraid." Peter said, "Lord, if it be thou, bid me come unto thee on the water." Jesus said, "Come."

Peter walked on the water as long as he kept his eyes on Jesus, but when he took his eyes off Jesus he began to sink, "...he cried, saying, Lord save me." When Peter saw the wind boisterous, he was afraid! Jesus caught him and said to him, "O thou of little faith,

wherefore didst thou doubt?" And when they were come into the ship, the wind ceased.

Then they that were in the ship came and worshipped Him, saying, "Of a truth thou art the Son of God."

The lesson I see here is this: We're to keep our eyes on Jesus. The Bible says "boisterous waves" will be on the horizon, "and ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to



pass..." Jesus tells us we are to take heed that no man (or thing) deceive us by stealing our peace! Don't let the boisterous waves take you under!

We were told today to focus on God for our peace, Jesus is our Prince of Peace!

Darlene Killingsworth

CLUTTERED TEMPLES

When thou goest into thy church,
 Let vain or busy thoughts there have no part.
 Bring not thy plow, thy plots, thy pleasures thither.
 Christ purged His Temple, so must thou thy heart.
 All worldly thoughts are but thieves met together
 To cozen thee. Look to thy actions well.
 Thy way of worship will *devotion* tell.

George Herbert

MEDITATIONS

We look for similarities in those we love, for differences in the others.
 Every time we break bread together, remember the Body of Christ.
 You can be “down to earth” and still keep an eye on heaven.
 It is easy to follow Christ if you leave out the Cross.
 Sad to say, pride is usually the last thing to go.
 One’s greatest ability is depend-ability.
 Adam was a gardener.

QUESTIONS TO PONDER

This section offers some questions to think about, or for Sunday afternoon discussions, or to prompt future articles from our readers, etc. Readers are encouraged to offer questions.

As we observe the world in which we live today, we see a great *eroding* of **respect**. **Respect** for others. **Respect** for the elderly. **Respect** for authorities. **Respect** for God.

Questions:

1. Am I noticing this? Or is this just the observation of older ones?
2. What is the definition of **respect**?
3. How is **respect**, or a lack of **respect** shown? Why are we saying we **observe** this?
4. Am I seeing this in my home?

5. Do my children also observe this at school, or in town?
6. How can **respect** be nurtured?
7. How can **respect** be destroyed?
8. Do young people learn **disrespect** from older people? Or is this just one of *the sins of the youth*?
9. Would it be a blessing for me to sit down with my family, and discuss this topic, hoping to strengthen **respect** in my family?
10. If I do this, is it possible that my children may have questions also for me?

GENERAL ITEMS

BAPTISMS

Feb. 20, 2022; Living Epistle, NM
Danyka Miranda

NEW MEMBERS

Mar. 22, 2022; Bethel, OH
Ian and Charlesta Savage

COMMISSIONS

Apr. 6, 2022; Maple Grove, OH
Ian Bowman (with wife, Deidre)
Called to the office of Deacon

COMMUNION NOTICES

May 7, 2022 Shenandoah, VA
May 14, 2022 Shiloh, OH
May 29, 2022 ... Annual Conference, OH
Sept. 3, 2022 Providence, IN
Sept. 10, 2022; Mountain View, ID
Sept. 24, 2022 Pleasant View, OH
Oct. 1, 2022 Covenant Valley, VA
Oct. 8, 2022 Zillah District, WA
Oct. 15, 2022 Maple Grove, OH
Oct. 15, 2022 Western Kansas, KS
Oct. 22, 2022 Stillwater, OH
Oct. 29, 2022 Bethel, OH
Oct. 29, 2022 Caldwell, ID
Nov. 5, 2022 Columbia River, WA
Nov. 12, 2022 Covington, OH

HARVEST MEETINGS

July 3, 2022 Lower Twin, OH
July 24, 2022 Shiloh, OH
Aug. 7, 2022 Maple Grove, OH
Aug. 14, 2022...Covington/Sugar Grove, OH
Aug. 21, 2022 Salem, OH
Aug. 28, 2022 Stillwater, OH
Sept. 25, 2022 Bear Creek, OH
Nov. 24, 2022 Pleasant View, OH

2022 ANNUAL CONFERENCE

Date and Location: The date for Annual Conference is May 28–31 and will be held at **Cedarville University, 251 N. Main St, Cedarville, OH 45314**, Lord willing.

Worship Services: We invite friends, neighbors, and all to join us in glorifying and praising GOD. The first worship service is scheduled to begin at 10:00 A.M. on Saturday, May 28. There will be 1–2 hymns sung prior to each service to quiet and draw the congregation to their seats. We also look forward to holding a communion service for OGBBC—New Conference members on Sunday, May 29 at 4:30 P.M.

Registration Packets: Registration Packets for the conference have been distributed. If you are planning to attend and have not yet received a packet, please contact Eric Meador at (509) 899-4179 or see the www.ogbbc.org website. **These packets are to be filled out and returned to Eric Meador, Secretary, by March 31, 2022.** If after this date you decide to attend, please submit the packet as soon as your plans are known.

Check-in: Lodging committee will open on Friday, May 27, at 1:00 P.M. in the Stevens Student Center. All who plan to stay on campus, whether dorms or RV, need to report to Information Center upon arrival. Additional info can be obtained as you check in.

Awareness: For safety/liability reasons, Cedarville asks that NO ONE bring rip sticks, skateboards, roller blades, bicycles, roller skates, etc. to Conference.

***PLEASE use caution and diligence around the POND.**

Call-in: The call-in number for worship services is **712-432-8773**.

and the Conference ID# is **201262#**. This number is posted on the OGBBC website and in the Registration Packet.

It is our prayer that the Spirit of God would move among His people,

encouraging the saints, mentoring the youth, convicting the unsaved, and that together we might bring praise and glory to God.

On behalf of the 2022 COA,

Eric Meador, Secretary

POEMS

MY TESTIMONY

(Coming to a place by the road where he could park his truck, the author, discouraged, and despairing of life, stopped. But looking up, he saw the church sign. Hearing a message there the next day, he took new courage, and his heart was awakened.)

An humble prayer is breathed.

For bitterness has our heart seized, sins lay at the door!

Are we serving self? Or the Lord?

We are fighting the bitterness war!

No matter how we spin it, by ourselves we can't win it!

What is the matter? Why art thou getting madder?

My friends, I confess—my life was a mess.

Claiming to be God, but then foolishly said, "God, He's dead!"

Here up to my heart comes Pride.

He is closely followed by Lying and Deception.

I allow the characters into my heart. Now all I serve is SELF.

My pain? Why won't it ease?

What am I missing?

Wishing, wanting, waiting for DEATH!

Bitterness is now a tree,

Lying has grown up, too, as well with Deception and Pride.

An empty field with a tree, grass and weeds.

Deception, well, he was good at making me think what is—But yet is not.

Another load to Virginia. A tired, old truck.

A depressed driver not sure which way to go!

Heading south he goes—Who knows?

His life is spiraling out of control faster and faster—

Into a different disaster,

He is but a slave to sin. The world, his master.

Then, beneath the light of the full moon

Yet, not a moment too soon—

A voice I heard, yet I was alone—"Look up!"

"Look up!" the voice cried.

My head heavy, my hard heart was softening, a flame awakening—

Obedience I practiced. The sign I read—

Sunday, a lesson was taught. This changed my thought!

The Battle of Shiloh—a miracle is wrought!

This lying, deceitful, proud sinner is caught!

Alexander Mohler

OBITUARIES

METZGER — Thomas “Wayne,” 71, of Pendleton, Indiana, passed away November 30, 2021 at Community Hospital in Anderson, Indiana, following a brief illness. He was born on November 20, 1950, in Noblesville, Indiana, to Lester and Hester (Sides) Metzger.

He graduated from Lapel High School in 1968 and worked as a courier for many different companies.

Wayne was a faithful member of St. George Orthodox Church in Fishers, Indiana. He enjoyed spending time with family and friends, frequently discussing topics of the Christian faith.

He is survived by siblings, Bob (Susan) Metzger of Lapel, Indiana, Gerald (Kathy) Metzger of Noblesville, Indiana, Marilyn (Eldon) Garber of Pendleton, Indiana, Margaret (Roger) Garber of Chambersburg, Pennsylvania, Patricia (Jesse) Riffey of Hillsboro, Wisconsin, John Metzger of Indianapolis, Indiana, and Bill (Beth) Metzger of Lapel, Indiana. He is also survived by many nieces, nephews, and cousins.

Wayne was preceded in death by his parents and a sister, Marillis Brann Richardson.

Funeral services were held on December 4, 2021, at Hersberger-Bozel Funeral Home in Lapel, Indiana, with V. Rev. Fr. Anthony G. Yazge officiating, followed by burial in Pleasant Valley Cemetery in Pendleton.

The Family

METZGER — John David, 55 of Indianapolis, Indiana passed away January 1, 2022, at Community Hospital North in Indianapolis following a brief illness. He was born November 19, 1966 in Anderson, Indiana, to Lester and Hester (Sides) Metzger.

He graduated from Lapel High School in 1985 and worked at Eli Lilly in Indianapolis in medical manufacturing of insulin for the last 20 years.

John was a member of College Park Church in Carmel, Indiana. He treasured spending time with his family and friends, and enjoyed traveling to visit those who lived out of state, always willing to take along older family members. He loved attending a small group Bible study and was an avid sports fan.

He is survived by siblings, Bob (Susan) Metzger of Lapel, Indiana, Gerald (Kathy) Metzger of Noblesville, Indiana, Marilyn (Eldon) Garber of Pendleton, Indiana, Margaret (Roger) Garber of Chambersburg, Pennsylvania, Patricia (Jesse) Riffey of Hillsboro, Wisconsin, and Bill (Beth) Metzger of Lapel, Indiana. He is also survived by many nieces, nephews, and cousins.

John was preceded in death by his parents, a sister, Marillis Brann Richardson and a brother, Wayne Metzger.

Funeral services were held at Crossroads Community Church in Fishers, Indiana, on January 17, 2022, with Rev. Don Bartemus officiating followed by burial in Pleasant Valley Cemetery in Pendleton.

The Family

EICHMAN — Betty Lou, of Gar-nett, Kansas, daughter of David R. and Frances (Eikenberry) Metzger, was born January 16, 1939, near Pratt, Kansas, and died at the home of her youngest son on January 13, 2022, three days before her eighty-third birthday. Mom grew up on a Kansas wheat farm and would often speak of riding the tractor with her father and how she enjoyed helping him till the soil. In Mom's younger years, her family spent their winters in Whittier, California, and she made special friends in her teenage years when her family wintered in Florida.

Feeling the need for Jesus in her life, she was baptized in 1953 by Elder Alva Turner and was a member of Old German Baptist Brethren—New Conference. She met a young man, Delphus Eichman, fell in love, and they were married on September 15, 1956, by Alpha Davison. They shared the joys of this union for 63 years and were blessed with six children, 17 grandchildren, and 38 great-grandchildren.

Mom took a job which she thoroughly enjoyed at a local hospital as a Certified Nurse Assistant. She would leave for work at bedtime and come home in the morning to attend to her family before the school bus arrived.

She taught herself to sew and clothed her family, crocheted afghans and took orders for sewing projects, such as nearly 100 hand-made Cabbage Patch dolls, still finding time to garden and preserve food for the winter.

Left to mourn her passing are her children, Dondi (Rachel) Eichman, Delwyn Eichman, Rhonda (Merlin)

Kessler, son-in-law, Galen Jamison, Sharla (Danny) Hankins, and Darren (Sherilyn) Eichman; grandchildren, Bronte' Eichman, Kami (Marcus) Wray, Alecia (Levi) Fenner, Shelly (Paul) Arnold, Clayton (Micha) Kessler, Dannon (Derek) Craig, Bethany (Justin) Sink, Dathan (Jamie) Jamison, Rachelle (Trevor) Holsinger, Landon (Tonya) Jamison, Betsy (Daniel) Schaurer, Warren Boseker, Cory Boseker, Stacy (Luke) Beltz, Douglas (Morgan) Eichman, Colton (Heather) Eichman, Grady Eichman; 38 great-grandchildren; one sister, Joan Wagoner; two brothers-in-law, Larry (Rochelle) Eichman, LaVerne (Alma) Eichman; sister-in-law, Kathy Eichman; and many nieces and nephews.

She was preceded in death by her parents; her husband; daughter, Brenda Jamison; grandson, Jordan Eichman; her only brother, David J. Metzger and his wife Gladys; parents-in-law, Chester and Emma Eichman; stepmother-in-law, Ruth Eichman; three brothers-in-law, Chester Wagoner, Ira Eichman, and Leslie Eichman; and nephew, Gerald Eichman.

Being a caretaker for many years, Mom understood what it meant to be dependent on others. As her health began to decline, she retained her desire to attend worship services and social functions, so it fell on others to transport and assist her. Knowing it involved time and effort, we will be forever grateful to those who helped her in her home and to her church family in the Kidron Valley district, for the many ways they loved and cared for her when we were not there to do so.

Funeral services were held January 17, 2022, at the Cedar Creek Meeting house, conducted by Ezra Miller and Joe Markley. Mom was laid to rest in the Bethel Cemetery, followed with comforting words from her nephew, Kendall Eichman.

The Family

EICHMAN — John LaVerne Ralph, son of Chester and Emma (Brubaker) Eichman was born on June 14, 1939, in Garnett, Kansas. He passed away at the Waynesboro Hospital, Waynesboro, Pennsylvania, on February 1, 2022, at the age of 82 years, 7 months and 18 days.

As a child, LaVerne lived in Missouri and Quinter, Kansas, before his parents settled around Westphalia, Kansas, operating a saw mill.

In response to the call of our Savior, he was received into the church by water baptism on September, 29, 1957. He was a member of the Old German Baptist Church.

On July 10, 1960, he was united in marriage with Alma Beckner of Garnett, Kansas. After their marriage they lived in Halstead, Kansas, where LaVerne was serving his C.O. time. They moved back to Cedar Creek, Kansas, after he completed his C.O. service. In 1970 they moved to Oregon and were members at the Dallas congregation. In 1973 they moved back to Cedar Creek, Kansas. LaVerne operated thrift shops in Kansas for many years. In 1993 he and his wife moved to Marion, Pennsylvania, to be closer to their children. He continued to operate thrift shops in Pennsylvania.

Left to mourn his passing are his loving wife and four children: one son, Rodney and three daughters; Jaunita Eichman, Lynette Edgecomb and husband Steve, and Sharilyn Hess and husband Peter; 8 grandchildren and their families: Megan Sitz; Alayna and Ryan Hawbaker and their children, Joel, Hans, Jude, Lucy and Chet; Nate and Neena (Longenecker) Hess and their children, Arlee and Enya; Kirsti and Amos Bauman and their children, Celina and Janie; Grant and Katrina (Garber) Hess and their son, Afton; Erny and Daniel Kegerreis; Adlai and Clara (Brubaker) Hess; and Ian Hess; and a brother, Larry and wife Rochelle; and sister-in-law, Kathy Eichman.

Preceding him in death were his parents and stepmother, Ruth (Brubaker) Eichman; a son, Gerald; three brothers, Delphus, Ira, and Leslie; a sister, Janelle; his parents-in-law, Floyd and Martha Beckner; and a sister in-law, Betty Eichman.

A funeral service was held at the Marsh Run Old German Baptist meeting place on February 7, followed with burial in the Brown's Mill Cemetery near Kauffman Station, Pennsylvania.

The Family

MILLER — Donald Wilson

Looking forward to the time when my earthly career will end. I desire to make note of the important things in my life. A confession of my faith in Jesus Christ as my Savior is number one. I also desire to bear witness to the fact that throughout my life, in which were the usual joys and sor-

rows, I have been wonderfully sustained by my faith in God through Jesus Christ. I pray you will have the same faith also.

—Donald

Donald Wilson Miller, 87, of rural Westphalia, Kansas, passed away February 3, 2022, at the St. Luke's Hospice House in Kansas City, Missouri.

He was born September 2, 1934, in Reeder Township, Anderson County, Kansas, the son of Marvin O. and Martha Viola (Cherry) Miller.

He was married to a wonderful Christian, Shirley A. Wilson on December 19, 1954. They became the parents of three children, Martha Joann, Mark Wilson, and Myra Ann. He was preceded in death by his wife of 63 years, daughter Martha Joann, and son, Mark Wilson.

Surviving is daughter, Myra Ann (Kirk) Eby of Troy, Ohio; two grandsons, Justin (Chelsea) Miller and Lance (Andrea) Miller; a great-granddaughter, Abigail; a sister, Helen Garber; many nephews and nieces; other relatives, and friends.

The Family

SHUCK — Warren Lloyd, 88, of rural Baldwin City, Kansas, passed away at his home on Saturday, February 5, 2022.

Warren was born on September 14, 1933, at Lawrence Memorial Hospital, Lawrence, Kansas, to parents Lloyd and Lillian (Brohammer) Shuck.

He married Elsie Shively at the Elmer Shively home in rural Rossville, Indiana, on July 18, 1954, at 2 P.M. Besides the blessings of offspring the couple enjoyed nearly 67

years together working together at whatever task needed to be done.

At a young age he was baptized into the Old German Baptist Church at the Willow Springs District. He served his conscientious objector (C.O.) work at the Larned State Hospital, Larned, Kansas, from March 1953 to March 1955. In 1960, he and Elsie were elected to the office of deacon, in which position they provided years of faithful service.

Dad lived on a farm his entire life starting with his parents' dairy farm. Over the years he was employed off the farm while still farming parttime. After 32 years of driving a rural delivery feed truck for the Baldwin Feed and Grain Company, he retired in 1997. After retirement he became even busier with farming and various truck driving ventures. Besides his love for farming Dad loved to attend farm auctions and tell stories—several of his grandchildren have their favorites.

Survivors include children, Mary (Mike) Tye, Margaret (Fred) Clark, Mark (Kathy) Shuck, and Marcia (Galen) Peters, 13 grandchildren, 8 grandchildren-in-law, and 16 great-grandchildren. He was preceded in death by his wife of 66 years, Elsie, in April of 2021.

Over the past few years the family was blessed with the gracious, kind and generous services provided by family and friends for both Mom and Dad.

Funeral services were held February 13 in a tent at the Pleasant Hill Cemetery with the home brethren

officiating, assisted by Elder Lester Flory and Miles Shuck. Burial followed at the same location.

The Family

KELLEY — Idamae Elizabeth (Flory), daughter of Harvey and Mary (Bowser) Flory was born in Montgomery County, Ohio, on April 30, 1934. She peacefully passed away on March 3, 2022, at the age of 87 years, 10 months, and 3 days. She accepted the Lord at the age of 17 and was baptized, becoming a member of the Old German Baptist Brethren Church.

On December 7, 1952, she was married to Eugene Kelley. They were blessed with over 52 years of married life together until his passing on July 27, 2005. On April 7, 1956, they were called to the deacon's office in which she faithfully supported him. She was a kind and loving mother and together they

provided us a secure and happy home.

She will be missed and remembered by her daughters, Myrna and Ferrell Nachatelo, Beth and Timothy Witmer, and Kurt and Anne Wolf; daughter in-law, Irene Kelley; 20 grandchildren; 30 great-grandchildren; two sisters, Mary Ellen Pansing and Martha and Roger Kuntz; nephews, nieces, and friends.

She was preceded in death by her husband; her parents; her parents-in-law, Grover and Mary (Wade) Kelley; her son, Phillip; a sister, Lois Simmons Brubaker; and a great-grandson, Theodore Miller.

Funeral services were held March 8, 2022, at the Palestine meeting house. Text was from John 14 and I Corinthians 15 with hymns 483, 4, 217. Burial service was at the adjoining cemetery with hymn 403. Hymns 484, 494, 498, 451, 455, 461, 9 were also used.

The Family

Terms

Subscriptions should be made through the congregational contact or through *The Testimony* office. Subscription price is \$20.00 per year. New subscriptions should be paid (prorated) through the remainder of the current year. All renewals begin at the first of the calendar year. Newly married and those unable to pay for a subscription may receive a free subscription through the agent of their local congregation.

Contributors

Authors of essays, devotionals, poems, etc. are asked to review the Statement of Purpose on the back page of this periodical. Articles should

be based on Scripture. References are appreciated. Shorter focused articles are more desirable than articles that move from one topic to another. Selected material will be considered. Original writings are preferred. It is recommended that writers submit themselves to the Spirit, which reveals the will of God to the Church in every age, according to the varied needs and circumstances.

Written articles should be legible. Typed material is preferred and should be double-spaced. Electronic transmission or CD will be accepted. The author's name and address must be included on all material. An attempt will be made to contact the author of articles that are not accepted.

Old German Baptist Brethren
Church—New Conference

THE TESTIMONY

353 Billman Rd.
New Paris, OH 45347-9102

The Testimony is a Christian publication intended for those who desire nourishment in their spiritual walk, and for writers who wish to express witness to the Truth of the Gospel as experienced in their own lives. It holds the Holy Scriptures to be its only Creed. Its purpose is to bear witness to the Truth of God's Word as it is applied in the daily life of committed Christians. It supports the anabaptist and pietist foundations of the Brethren of Schwarzenau, Germany (1708) including the biblical principle of the community of believers bound by a confession of faith in the Lord Jesus confirmed by adult immersion baptism (Mark 16:16). It strives to promote a life of true living piety among all who confess Jesus as their Lord. It seeks to restore and

maintain a fellowship of true primitive Christianity through the communication of all good things.

Send all communication to:

The Testimony
353 Billman Rd.
New Paris, OH 45347-9102
Phone: (937) 604-9464
thetestimony@emypeople.net

The Testimony Committee

Roger Rapp
Lowell Miller, Editor
Dean Kinsley
Gary Peters
Larry Bower

Associate Editors

Marcus Miller
Darryl Filbrun