

"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

*"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel,
and with the trump of God: and the dead in Christ shall rise first..." 1 Thess. 4:16*

Vol. XIII

September 2022

No. 9

THE APPEARING OF THE LORD

"...not to me only, but unto all them also that love his appearing." (II Tim 4:8)

His feet are at the portal, He is even at the door,
And we long for His appearing while enduring struggles sore.
With our longing eyes turned upward and with hands raised up in prayer,
We rejoice while thoughts of Heaven give relief to daily care.

We see prophecies unfolding, as the world grows "worse and worse"
And the sins of unbelievers add "defiance" to earth's curse.
And man (wondrously created!) has now turned against his God,
Worshipping himself and others, and the earth where he has trod.

But the saints stand looking upward! In strong faith they gaze above
Longing for His soon appearing! The Redeemer that they love!
He has said He will be coming! In the clouds He will appear!
And then every eye shall see Him! Yes, His coming is so near!

He will take us all to meet Him! At His Throne we'll gather 'round.
Are you listening for the trumpet? Longing for the welcome sound?
Have you loosed your hold on "earth-things"? Do your eyes have "upward gaze"?
Are the things of earth now dimming? Do "His thoughts" fill all your days?

He is coming! He is coming! He is even at the door!
Let not things of earth distract you! Long for Heaven more and more!
Do the task that lies before you, but let "Heaven" calm your fears,
Those who "long for His appearing" will "rise up" when He appears!

Lowell Miller

THE TESTIMONY

CONTENTS

FRONT COVER	1
THE APPEARING OF THE LORD.....	1
EDITORIAL	3
JESUS AND THE WOMAN AT THE WELL	3
GENERAL	4
THE PLAGUE OF PORNOGRAPHY.....	4
OATHS	6
A TESTIMONY TO THE GREATNESS OF OUR GOD ...	10
“THEY ARE CITIZENS OF HEAVEN”.....	13
A JUST MEASURE.....	15
COMMEMORATING JESUS	18
ALL GLORY TO GOD	19
I’VE BEEN THINKING	19
MEDITATIONS	20
QUESTIONS TO PONDER	20
GENERAL ITEMS	21
POEMS	22
OBITUARIES	25



“...whosoever
drinketh of the
water that I shall
give him shall
never thirst...”

John 4:14

EDITORIAL

**JESUS AND THE WOMAN
AT THE WELL**

Many times, I have appreciated the conversation of Jesus and the woman at the well and have been amazed at the truths He shared with her. Jesus and His disciples had been at Jerusalem and decided to return to Galilee. We don't know if they talked about the route they would take, but it sounds like Jesus determined they must needs go through Samaria. The Jews sometimes crossed east over the Jordan River and traveled north past Samaria and then crossed back into Galilee to avoid going through Samaria. I imagine Jesus foresaw the meeting with the woman and the blessing of many people of Sychar believing on Him.

About noon when they got to Jacob's well, Jesus sat down to rest and the disciples went into the city to buy something to eat. A woman of Samaria came to draw water and Jesus started the conversation by asking her for a drink. She was surprised that He, being a Jew, would ask her, a Samaritan, for a drink, for the Jews had no dealings with the Samaritans. They could apparently deal with natural things like food, but socially they were enemies.

Jews had lived in the area of Samaria for many years, but because Israel sinned God allowed the Samaritans to be overthrown

by Assyria in 721 BC. The Assyrians depopulated their cities and repopulated the area with many of their own people (II Kings 17). They became a mixed people with mixed religions, and enemies of the Jews. In 409 BC they built a temple on Mt. Gerizim which was later destroyed (130 BC), but they retained it as their place of worship.

I wonder how much Jewish blood this woman might have had in her. She referred to "our father Jacob" and "our fathers worshipped in this mountain." Though it seems she had lived an immoral life and was now living in sin, Jesus came and offered her the gift of life, the Gospel, eternal life, and living water; a well of spiritual truth empowered by the Holy Ghost.

Jesus also called her to her present relationship with God. He told her enough about her life that she perceived Him to be a prophet. She then asked Him a question a prophet could answer. Where should we worship? His answer reflected the near future for them and the present for us. We would not worship at a chosen geographic spot. The provisions of salvation were coming through the Jews, through Jesus Christ. All who believed and accepted this plan would have a new spiritual relationship with God and worship Him from the heart in spirit and in truth.

I marvel at her next statement,

"I know that Messiah cometh, which is called Christ: when he cometh, he will tell us all things." She was looking for the Messiah and she found Him! Though it appears she lived a loose life, she had listened to her fathers when they talked about spiritual things and hid them in her heart to bear fruit when Jesus visited

her. Jesus saw that potential in her life. She believed, and He used her to help others believe also. May we also hide the Word of God in our hearts and be available for His use. We don't even know her name. She was simply "a woman of Samaria."

Roger Rapp

GENERAL

THE PLAGUE OF PORNOGRAPHY

God created man with an intrinsic physical desire toward women. Yet every natural desire which God intended for good can be twisted into something devastating, ugly, and wrong. Today, pornography is being used by Satan, and has become a major industry. While porn existed long before the digital age, electronic technology has given it additional power and made it much more accessible.

Technology is simply designed to help men achieve their goals. So we must begin by admitting that our own evil desires, not technology, are to blame. Pornography is still powerless against the man who is being led by the Spirit of God and who only desires what God desires. But we aren't Home yet. We are involved in a daily spiritual battle with our natural desires, and none of us are so constantly in tune with God that we are immune from Satan's attack. Consequently, I believe it is foolish for any man to believe he doesn't need accountability, or that he can

carry unfiltered internet around in his pocket. We are simply not that strong! So how big of a deal is porn in our culture; and more specifically, in our churches?

Startling Statistics

Maybe you have become weary of surveys on this topic. Perhaps multiple studies and statistics claiming that pornography is more prevalent than we thought have become tiring. But it is essential that we are honest about the danger. Recently I was communicating with an individual who has worked extensively with youth who have struggled with porn. In the middle of the discussion he said, "Several of us who have worked with Anabaptist youth have compared notes, and we estimate that around 60% of our young men have struggled, or are currently struggling, with pornography." Just one more statistic, but I hung up the phone and felt sickened. Is that really possible? Knowing what we do about its devastating effect on young men's lives, even 10% should be horrifying! Why is pornography so widespread?

Ease of Access

Before the internet, young men couldn't obtain pornography without facing a store clerk. There was a certain shame involved. It isn't difficult to understand that ease of access creates greater temptation, even on a laptop or desktop computer. But cell phones brought the temptation exponentially closer. With mobile technology, porn is a constant enticement, readily available and nestled in your pocket. Church or family guidelines alone, regardless how well crafted, are not sufficient protection. Any young man can go into the local Walmart, and by exchanging the equivalent of an hour or two of labor, walk out with a phone and everything he needs to indulge. Ease of access is one of the reasons porn is much more of a problem in our day.

"I'm Not Hurting Anyone!"

One of the arguments is that a little porn doesn't really hurt anyone. "After all, I'm not actually physically committing fornication or adultery, so what is the big deal?" But Jesus was crystal clear that sexual immorality is possible without a physical act. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."¹ I can't think how Jesus could have been any clearer. Pornography is sin, and we should never try to make excuses or allowances for it.

Let's look closer at some ways

viewing pornography will impact your life.

It will change how you view women. Watching porn lowers your value of women. It will train you to see women as sexual merchandise, rather than individuals loved by God and created in His image. It trains men to be consumers, not lovers; to treat sex as a commodity, rather than the act of becoming one in a God-honoring relationship. Porn subtly teaches (or tempts) men to manipulate women to satisfy the deviant hunger it creates, ignoring the principle of sacrificial love.

It will destroy your capacity to enjoy real relationships. When we regard an individual as a commodity, it decreases our ability for healthy relationship. God designed us to hold mutual respect in our relationships, but porn destroys this ability. It gives you a false illusion of being in control, an unhealthy focus on domination, and causes you to see people as something to be used for your own selfish pleasure.

It will ensnare you into further addiction. Porn doesn't ultimately satisfy; it simply causes you to want more. Naturally produced chemicals are released when viewing pornography, causing your body to experience pleasure. Later, your body will naturally "remember" and crave even more, with the longings increasing in intensity. Everyday pleasures lose their luster, and the viewer will need to expand his illicit tastes

¹ Matt. 5:28.

and seek out harder pornography to get the same gratification. Continue feeding this, and your body, like a raging fire, will remain perpetually unsatisfied.

It will develop desires which marriage can't fulfil. Many young men who become addicted to pornography assume that marriage will cure their problem. But this is an illusion. Porn develops burning desires and deep hungers that marriage to the same wife for many years can never fulfil. It trains you to desire variety and will make marriage fidelity, which God designed for your satisfaction, seem boring and monotonous.

It will separate you from the power of God. We are living in a remarkable time of great deception. And if there was ever a time we need wisdom, power, and the presence of Almighty God within, it is now. We need His Spirit to direct our lives and to help us avoid the pitfalls Satan places all around us. But allowing sin to dwell within us will affect our relationship with God. Psalm 66 says it like this: "If I regard iniquity in my heart, the Lord will not hear me."² Any time we say yes to pornography, we are saying no to God. He cannot dwell in a vessel that is polluted by sin!

Pornography is destroying millions of young men's lives in our day. Trying to pretend that everything is fine while secretly indulging in porn behind closed doors is a recipe for disaster. The book of

Proverbs warns about the consequences of immorality, asking a rhetorical question: "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?"³ Yet in our current environment, it is so easy to become ensnared.

Continued next month with a true story of ensnarement, and final victory...

Gary Miller

OATHS

If I were in a courtroom as a witness, I might be asked to raise my right hand and swear an oath something like this: "I promise to tell the truth and nothing but the truth, so help me God." That is an oath—a statement that makes a promise and invites God to listen. You may have also seen politicians sworn into office by placing their hand on a Bible and saying the oath of office phrase by phrase as he is prompted by the one conducting the ceremony. That too is an oath. With those two examples to illustrate a present-day oath, let's look at the Anabaptist position on non-swearing.

When we applied for baptism, we agreed to uphold three primary principles: non-resistance, non-swearing, and non-conformity. I'd like to elaborate on non-swear-

² Ps. 66:18.

³ Prov. 6:27, 28.

ing beginning with a little historical background.

First, we want to define what we mean by the word “swear.” It is often equated with profanity in our current English usage, but it was used by Jesus in a different sense. He used it in the sense of “to declare,” and when used in conjunction with “oath,” means to “declare an oath.” Matthew and Mark, in the Gospels bearing their names, said that “Peter began to curse and swear, saying I know not the man” it could be read as “[he] began to curse and [declare] saying, I know not the man” (Matt. 26:74 and Mk. 14:71). Secondly, we want to look at the biblical narrative to see what our Lord had to say about swearing oaths.

While there is a difference between cursing and swearing, I found during this study that many of the oaths that have been used at various times in history use some awful language that is as bad or worse than the profanity associated with cursing.

For a basis of our non-swearing position, here are three New Testament references:

Matt. 5:33-37 “Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not

make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.”

Hebrews 6:16 “For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.” This verse is in the middle of an explanation of God’s promise to Abraham and it is here that we find the meaning and purpose of the oath. Men, in their business dealings, believe that an oath answers all questions about a man’s integrity and honesty and puts an end to strife. However, the reality is that it makes liars of many since they have no intention to honor the oath.

James 5:12 “But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.” James repeats, in similar words, what he had heard Jesus teaching during His earthly ministry. It is clear that both Jesus and James taught that a simple “yes” or “no” is adequate. All other embellishments are unnecessary. In fact, Jesus says they come of evil, and James says they cause their users to fall into condemnation.

Two facts stand out from what we have already examined: oaths are intended to settle a matter (as in “...the end of all strife,” Heb. 6:16); and Jesus and James both say a simple “yes” or “no” is adequate to do the same thing.

In the process of this examination, we will be looking primarily

at Church history where we can see the abuse of oaths in ways that affected our ancestors and influence us yet today. Here are several quotes from Leonard Verduin the author of *The Reformers and Their Stepchildren*. (Following, I use italics to designate a quotation. And bracketed words have been supplied for clarification.)

*In western society the oath is primarily a device intended to secure veracity (truth); it is a device whereby men think to get, "the truth, the whole truth, and nothing but the truth!"*¹

The World Powers from the earliest times have used the oath to insure fidelity to their rule and authority. It was no less so in days of the Roman Empire, the time in which Jesus walked the earth and the Church was born. The oath is pre-Christian...and in common use. In ancient Rome the oath served especially to procure fidelity [faithfulness] to the Emperor. Back of it lay the assumption that ruler and subject recognize and bow to one and the same Object [god], in the presence of which the ruler and the ruled alike place themselves as the covenant with each other. In this society the oath is the exact opposite of "render to Caesar the things that are Caesar's and to God the things that are God's." ...Their God was not the same Object that informed the emperor. They were

*perfectly willing and ready to promise fidelity to the emperor, but not to the emperor's god.*²

Two things get my attention in the above quote: 1) that Christians from the start were up against a formidable foe who wanted to insure an obedient and cooperative population, but yet were forbidden by Jesus their master to enter into a Roman agreement to worship the Roman gods; and 2) that this foe wanted a kingdom that included everyone, believer and unbeliever alike—not a competing Kingdom of God made only of believers. The Christian's (later called "heretics") understanding was that there are two kingdoms: one of God to be embraced, and one of the devil to be avoided. So, we find Christians from the start refusing to take the oath. In fact, Verduin writes, "Refusing the oath has been a part of Christianity from the start. This refusal to swear an oath was the consequence of the basic conviction of an 'heretic'."³

You may be thinking, "What does he mean by the word 'heretic'? I thought heretics were people who deviated from biblical truth!" So, let's look at that word and two others that need clarification, since they will likely appear again.

"Heretic" means someone who dissents from the established or prevailing view, whether religious, secular, or scientific. But as it is

¹Verduin, Leonard: *The Reformers and Their Stepchildren*; p. 244, para. 4.

²Ibid, p. 245, para. 1 and 2 partial.

³Ibid, p. 244, para. 3.

used in our context, it came to be the name given to those who resisted the Constantinian Change. The name “heretic” was a common term applied to all who dissented from the State Church, Catholic at first, and expanding to Lutheran and Reformed at the time of the reformation. “Heretics” were persecuted by all the State Churches. They were also called “schismatics” since they understood Scripture differently than the State Churches who weren’t happy about having their beliefs challenged. The Anabaptists are “heretics” and initially were students of the Reformers. But they didn’t think the Reformers were making adequate reforms and wanted a true reformation that returned to the views and practices of the apostolic Church. They parted ways with the Reformers and began what is now known as the Radical Reformation. Other “heretics” throughout history were the Waldensians, Donatists, and others. I am enclosing the word “heretic” in quotation marks when I use it from Christendom’s point of view and without quotation marks when using it from the biblical point of view.

“Christendom” is defined as “the fallen Church,” the one that joined the State in the years following 313 A.D. when Emperor Constantine declared an end to persecution of Christians and supposedly became a Christian himself. His form of Christianity was very little different from idolatry. Sometimes this marriage of Church and State

is called the “Constantinian Change.” It resulted in the medieval period sometimes called the “Dark Ages” when the Catholic Church and its Holy Roman Empire prevailed. As Christianity became legal, believers and unbelievers alike entered the Church. The result is known as Christendom.

“Reformer” is a reference to the leaders of the Protestant Reformation, men like Martin Luther, Huldreich Zwingli, John Calvin and others.

Let’s go back in history to illustrate why the “heretics” disliked the oath.

In the Roman period around 245 A.D. when Christianity was outlawed and Christians were persecuted, we find these examples.

“It will be recalled that, in the days of [Emperor] Decius (249–251 A.D.), men had been required to sign an affidavit [oath in written form] attesting to loyalty to the imperial religion. This also was a net in which the Christians were caught, it being planned that way.”⁴

Jesus had made major changes compared to the Old Testament understanding of things. Paul explained that the old Mosaic Law was being replaced by a higher law. The believers that were taught by Jesus and His apostles realized that the Old Testament had been superseded by the New. That included the swearing of oaths when Jesus taught, “swear not at all,” and refusal of oath tak-

⁴Ibid, p. 245, para. 4.

ing has long been a feature of the Christian.⁵

In the Medieval Period, following the Constantinian Change, things had not improved. Then, instead of heathen emperors, it was the Catholic Church and their Inquisitors who imposed the oath. Following are some examples.

“[In] medieval times...standard procedure among the inquisitors [was] to try their victims by confronting them with an oath; if they refused to swear, this was *prima facie* [obvious] proof of addiction to ‘heresy’...such policies only made the ‘heretics’ the more convinced that the oath was demonic, invented by the devil in an effort to get the faithful into trouble.”⁶

“At Toulouse [pronounced “Tuh-looz’], France in 1229, it was ordered as follows, ‘In order that...heretics may be the more readily exterminated and the Roman [Catholic] faith the more speedily planted in the land, we decree that you shall...make all males above 14 and all females above 12 to abjure [reject or renounce] all heresy and besides promise with an oath that they will defend the Catholic Church and persecute the heretics. All those who after such abjuration [rejection] shall be found to have apostatized...shall be punished as apostates deserve.’”⁷

“In the early years of the thirteenth century the same policies were employed in the Nether-

lands. In order to locate and then liquidate the “heretics” in those parts, the following oath was extracted from the populace [in a fill-in-the-blank form]:

‘I, (*first and last name*), swear an oath by God Almighty, to my lord, bishop, (*first and last name*), without dissimulation [faking or lying], that henceforth I will go no more to people that call themselves re-baptizers, anabaptists, other sects, etc., and that I will have no fellowship with them nor their leaders, teachers, etc., as long as they remain heretics. Moreover, I forswear [renounce] all manner of unbelief that is contrary to the open faith taught and maintained everywhere in the Holy Roman church and Christendom, so help me God and his Mother.”⁸

To be continued...

Philip I. Layman

A TESTIMONY TO THE GREATNESS OF OUR GOD

A number of my acquaintances have been recently diagnosed with cancer. Many don’t know (or forgot) some important details of my cancer journey. I write this, not to bring attention to myself, but to bring honor and glory to our God. I

⁵Ibid, p. 246, para. 2 partially paraphrased.

⁶Ibid, p. 246, para. 3 partial.

⁷Ibid, p. 247, para. 1.

⁸Ibid, p. 247, para. 5.

also write to encourage those who are going through this valley as well as the families that are caring for them.

In the fall of 1999, I was diagnosed with Hodgkin's Lymphoma. I was 23 years old. This type of cancer is found mostly in men over 60. I had been married for about three years and we had a 1-year-old son. We were living the dream, or so I thought. Knowing what I know now, I had been experiencing symptoms for most of a year, but since we didn't know what to look for, I passed them off as nothing.

What finally led to a diagnosis was a lump in my neck—a lymph node that they biopsied. The findings led to more testing, and I was given the diagnosis of stage 4, on the bone, but not in the marrow. I was run through a gantlet of testing to decide if I was physically well enough to go through chemotherapy. Heart stress test, blood work, lung function, surgery to put in a port for the chemo, etc., you get the picture.

Our town was small enough that the hospital's infusion department was outdated, and we assumed we would be going a little over an hour away for treatments. To our surprise and joy, the doctor that was helping us decide what next, and assigning us to an oncology doctor informed us that one of the top oncology centers had just opened a satellite office in our town.

We met with the Dr. Adkins and he presented us with options. He assured us that if you had to have

cancer, mine was the one to have—easily treatable and curable. He told us of a very new treatment, Stanford V, that had just gotten approval and was working quite nicely. We agreed and he decided on a regimen of treatments every Monday afternoon for 12 weeks. He told us our ability to have more children was most likely over. If the cancer hadn't destroyed the ability, the chemo most certainly would.

Over the next weeks I received treatments and did blood draws weekly for them to keep track of my white blood cells. Twice the white cells were too low, and treatments were postponed a week while Laura administered steroid shots at home. My body was weakening, and the drugs were taking their toll on me. I was hungry almost all the time, puffy and bald from the chemo and steroids, and didn't feel good most days.

Laura was a selfless caregiver. She made sure I was getting enough to eat even though at times she went without. She administered shots and metered out the 15 prescriptions I was on. She juggled appointments and stretched the finances further than seemed possible. When it seemed like we were as deep as we could go without suffocating, the collection agencies started calling about the ever-mounting medical bills that we could not keep up with. They threatened to foreclose on our house and were an ever-constant bother to what seemed like a full enough plate.

Fast-forward to the end of the treatments. We are waiting in the exam room and Dr. Atkins comes in with his chart and announces that I am CANCER FREE!! He went on to say that he only was hoping to be able to give us a 5-year remission, and never expected to see the day when I was cancer free.

Looking back on this journey, we see the hand of God through the whole thing. The new remote cancer center that opened a few weeks before I needed it, closed about a year later. There was not enough business in our little town. The new treatment that had just been approved, very shortly after I was done with it, was pulled from use, and can only be found in history books. It was killing patients; remember most of those with my kind of cancer were old.

God has been so good to us. He is faithful! He brought about a complete healing! When the medical field said, maybe five years of fighting till the cancer took my life, God said, "Not today, Cancer!" I have been almost 22 years cancer free. I had an aunt that came to us and asked for our biggest regular bill. She paid our house mortgage for a year. The church and community paid up all the bills that the insurance didn't cover.

God has given us two more children. What I haven't told you until now is this: Our marriage was far from being what God intended. It was struggling. I was one of the most selfish people I have ever

met. I was more of a dictator than a godly leader to my young family. I was raised in a Christian home and had been a born again, baptized believer since I was 16, but my life did not honor God or bring much value to the ones around me. Laura and I were not a team.

I believe God allowed cancer into my life to teach me some things that I was too stubborn or stupid to get any other way. He taught Laura and me to unite and fight as a unit and put ourselves aside and become a team, a force to be reckoned with. He taught me that things are things, and they are not what is important in life. He taught me when times are tough and you have nothing else but Him, He is all you need. He became real to us. He brought us closer to Himself and made us realize that we are important to Him.

He showed me the importance of having good friends, church, and community to help when things are rough. He taught me how to be aware of the stuff others are going through, and to be available to help. He taught me how to give without any hesitation or reserve. He taught me life is precious and tomorrow is not promised. He taught me how to live life from a perspective that today may be my last. Be sure you are right with God!!

He taught me to love. Love those around us. Love the hurting. Love the less fortunate. He taught me the importance of telling my loved ones I care. Send a note or a

text. He taught me the importance and power of prayer. Prayer on an individual level and prayer corporately. I have tried to always remember and live life from the perspective of these lessons, but I am human, and I fail. At times the Lord needs to gently remind me.

Again, I say all this to bring honor and glory to our God and to encourage those who find themselves somewhere in our story. “Behold, the LORD’S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear” (Isa. 59:1).

I am sure I do not fully know all the lessons God intended for me, or why He chose to give me another chance. This I do know, I am determined to honor and glorify His name. I am determined to be available for His work and His callings. I will be faithful with the things that He has placed into my care. They are His and I will use them for Him. I readily acknowledge not all cancer stories end like mine. I would never give cancer to someone to see them die, but if I knew that through their cancer diagnosis, they would learn what I have learned, come out healed physically and strengthened spiritually I would give cancer to everyone.

Selected from *The Pilgrim*
(used by permission)

Joe Cover

“THEY ARE CITIZENS OF HEAVEN”

*A Second Century Testimony
of the Early Christians*

The Manners of the Christians

The Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life.

They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but

they are citizens of heaven. They obey the prescribed laws, and at the same time surpass the laws by their lives.

They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonored, and yet in their very dishonor are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless; they are insulted, and repay the insult with honor; they do good, yet are punished as evildoers. When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.

The Relation of Christians to the World

To sum up all in one word—what the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world. The invisible soul is guarded by the visible body, and Christians are known indeed to be in the world, but their godliness remains invisible.

The flesh hates the soul, and wars against it, though itself suf-

fering no injury, because it is prevented from enjoying pleasures; the world also hates the Christians, though in nowise injured, because they abjure pleasures. The soul loves the flesh that hates it, and [loves also] the members; Christians likewise love those that hate them.

The soul is imprisoned in the body, yet preserves that very body; and Christians are confined in the world as in a prison, and yet they are the preservers of the world. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible [bodies], looking for an incorruptible dwelling in the heavens. The soul, when but ill-provided with food and drink, becomes better; in like manner, the Christians, though subjected day by day to punishment, increase the more in number. God has assigned them this illustrious position, which it were unlawful for them to forsake.

—*This is an excerpt from the 2nd century apologetic writing entitled “The Epistle Of Mathetes to Diognetus.” While the letter is not Scripture per se, it still offers a timely reminder that many of the issues confronting the Church in our day are nothing new, and it also offers a reminder of our ongoing need to walk as sojourners and ambassadors for the King of all kings!*

Christian Filbrun

A JUST MEASURE

"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt."

—Lev. 19:35–36

"Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have..."

—Deut. 25:13–15

As outlined in the Law of God and recorded by Moses, God required total honesty of His people in their dealings. They were to be honest in all their business both with their own people and with strangers. They were not to cheat, deceive, or swindle anyone. They were to use an honest measure and a true weight. They were to have no transactions which would be to their own advantage to the hurt of others.

In those days a primitive balance scale was used to measure items for buying or for selling. This instrument had a balance beam from which hung a pan on each end. A standard weight such as an ephah, was placed in the one pan and the item for exchange was placed in the opposite pan. If the two pans were equally balanced, the item of exchange was equal in weight to the ephah, which was a little over $\frac{1}{2}$ bushel or 20 dry quarts by today's measure. In those days a liquid measure was

called a hin and was equal to about 8 quarts, although this may have varied over the centuries. God's people were to use "just balances, just weights, a just ephah, and a just hin." They were not to use "diverse" standards—a small measure for selling and a large measure for buying.

At times it was (and is) tempting to alter the ephah or to change the hin, in order to deceive. In order to make the measures standard and honest, at the time the books of Leviticus and Deuteronomy were written, nearly 1,500 years B. C., the "steelyard" had been invented to prevent merchants from altering the ephah. Instead of the balance with two pans, the steelyard had a fixed weight on one side of the beam with a pan or a hook on the other side so that the standard weight could not be altered as easily. Above all, the measure was to be honest and just. God did not tolerate an unrighteous or an unjust balance.

But God Himself uses a higher and more liberal standard of measure than man does.

In Ezekiel 40:3–5 we read that the prophet saw what looked to be a city. We think it may have represented a type of Heaven. And he saw that "there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate." We believe this "man" was an angel from the Lord

Now we find that this angel did not use the "standard" measuring

reed established by men in that day. Ezekiel says here and later, "...and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building..." As opposed to the standard cubit, the measuring stick used by the angel of God was a cubit plus a handbreadth in length. It was longer than the standard by about three inches. That description was a little puzzling at first, so we studied further.

We looked at other versions of the Bible as we sometimes do but were not satisfied. Our forefathers used Martin Luther's German Bible, and sometimes we like to see what they read and how they understood. In this case the German says, "(the measuring rod in the man's hand) was six cubits long; every cubit was a handbreadth longer than the average cubit..." A cubit plus a handbreadth! God uses a higher standard from man! God measures with a ruler that is longer than ours!

In Amos 8:4-6 the prophet describes how dishonest people dealt in that day. "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?"

The Jews were to neither buy nor sell on any holy day, on the new moon or on the Sabbath. But Amos said they looked forward to the ending of those holy days so they could resume their trading and they could get back to merchandizing—dishonest merchandizing. After the holy days were passed, they bartered dishonestly "making the ephah small, and the shekel great"—giving less product and charging more money, taking unfair advantage of the poor. And the wheat which they sold would be mostly chaff. They would measure out the corn and wheat in a small measuring vessel, and they would shortchange when they measured out the money. And they even deceived by using a false balance. God had told them not to do so in Leviticus but they were doing that very thing in the time of Amos. They thought they would be okay if they waited until after the holy days, the new moons, and the Sabbaths. But Amos rebuked them for such hypocrisy!

Men measure with a measuring stick about eighteen inches long—the length of the standard cubit in those days. But God increases His cubit by 15%. God's cubit was about twenty-one inches long.

In our area there are brethren who sell produce at the Farmers' Market. Whenever I buy sweet corn at their booth every dozen has thirteen ears! They make the ephah large, the cubit long, and the hin overflowing. This is a good witness. Going the extra mile and giving the extra measure does not go unnoticed to people in the community.

In Malachi 3:10 God says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God not only gives more, but more than we deserve, and even more than we can receive!

In Leviticus 26:4–5 we read, "Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely." God's crops are so abundant that you won't be done threshing grain before it is time for the grape harvest. And you won't be finished caring for the grape-harvest until it will already be time to sow grain again!

Going back to the prophet, Amos warned the people of their idolatry and impending punishment. But he said if they would repent of their sinfulness the Lord would bless them. In Amos 9:13 we read, "Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed." A man will be out in the field plowing for this year's planting, but he will catch up to the reapers because the reapers will have fallen so far behind in last year's bountiful harvest. And the

keepers of the vineyard who are still treading out the grapes, will get in the way of the men trying to sow next year's grain crop! God gives with a liberal hand. More than we can even handle.

In Luke 6:38 Jesus instructs, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Hold out your vessel to the Lord—your open hands, your gallon jug, your bushel basket, even your pick-up truck, your semi-trailer—for God is able to fill them all with His abundance. Think of that when you do business with others, or give into the church treasury, or tip the waitress, or see a man begging at the off-ramp!

So far, we have spoken only of natural blessings. Think of His heavenly mercies—mercies that He has given, that He gives, and that He has promised to give even on into eternity. Think of His grace. Think of His peace. Think of the wonderful gift of His Son Jesus Christ who shed His very lifeblood for the unworthy. Think of a life with Him without end—sitting at His feet and praising Him throughout eternity!

God supplies grace, peace, and mercy in good measure, pressed down, shaken together, running over. May we, His children, do likewise!

Marcus Miller

COMMEMORATING JESUS

The bread—is broken, the wine is taken. “This do in remembrance of me,” saith the Lord. “My blood is shed as meager mortals confess their sins. I am killed by hate, buried with rejection. “Was not this to be my death? Yet, in the tomb three days I dwelt, where sorrow and death loom. Then to wondering souls I appear.” The Lord? He AROSE with a flash of light!

The cup—We read that the wine is the image of our Lord’s blood. He shed it for our sins. Our dear Lord is in the Slough of Despond. But yet HE arose! He pulls us out of that Murky Pond!

Followers alike shout, “HE is alive! He is alive!”

I dry my weeping eyes.

Alexander P Mohler



ALL GLORY TO GOD

Yesterday my Scripture reading was Leviticus 26:13 “I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go up-right.” It came to me that sixty-nine years ago I was baptized and covenanted with God in Christ Jesus to live faithful until death, and how appropriate the above Scripture was to my early life and all those that have done so in faith believing!

But, that's not all; today my Scripture reading was Numbers 6:24–26:

“The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace.”

I am constantly amazed, but why should I be, how the Lord can reach down and lift us up along the way, from earthly thoughts to glorious ones! May we all keep on keeping on till Jesus comes!

AliceMae Haney

I'VE BEEN THINKING

We were to an aunt's funeral recently; someone who has “fought a good fight and finished her course.” In the sermon it was told that the grandmother, when she had a special message, would call and say, “I've been thinking.”

We believe now she is in a place called Paradise, waiting. I would like to believe she has left behind many “I've been thinking”(s).

If she could call and tell us “I've been thinking,” would she tell us, “If you knew the Father on earth, He is actually the very same in Heaven as on earth! And He does listen to our prayers! Can we hear His Voice? It is not far away!”

Would she tell us to keep on? Oh, yes, she would! Heaven is surely worth it all!

Prepare to keep on for a little longer. Watch and pray. Keep your candles lit, and your lanterns filled! Yes, she would tell us she loved us, but not nearly as much as God loves us!

May we be ready!

Written with love and prayers,

Vicki Witmer

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” Phil. 4:6–8

A WORTHY QUOTE

Our Lord has many weak children in His family,
Many dull pupils in His school,
Many raw soldiers in His army,
And many lame sheep in His flock.

Yet He bears with them all and casts none away.

Happy is that Christian who has learned to do likewise
with his brethren.

J.C. Ryle

MEDITATIONS

Ask not, "When did man begin?" Instead, "Where is man going?"

Without Christ do your best, and hope for the best.

Washing feet is not works—it is a blessing.

Submission is not the same as surrender.

Accept personal responsibility.

Don't keep a list of wrongs.

Look up, not around.

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.

There were many people who Jesus spoke of or came in contact with in His earthly ministry.

- A. Those whom He healed.
- B. Those whom He commended.
- C. Those whom He warned.
- D. Those whom He condemned.

Have I found myself in that number? What lessons can I draw from these dear ones who came in contact with Jesus? And who am I the most like?

- 1. The blind man who was healed?
- 2. The publican in the temple?
- 3. The pharisee who commended himself?
- 4. Lazarus who was raised from the dead?
- 5. The thieves who had come to their extremity?
- 6. The woman who just touched the hem of His garment?
- 7. Peter, who followed afar off?
- 8. Has He come in contact with me?

GENERAL ITEMS

BAPTISMS

June 26, 2022; Shenandoah, VA

Wyatt Mohler, Milo Knaus
(in Georgia)

July 14, 2022; Covington, OH

Ivan Flory

July 18, 2022; Modesto, CA

Wesley Fultz

July 24, 2022; Lower Twin

Milo Oyler (at Dunlap, TN)

Aug. 14, 2022; West Modesto, CA

Brooke Wise

Oct. 29, 2022..... Caldwell, ID

Nov. 5, 2022..... Columbia River, WA

Nov. 5, 2022..... Kidron Valley, KS

Nov. 12, 2022.....Covington, OH

Nov. 12, 2022..... Shenandoah, VA

Feb. 25, 2023 West Modesto, CA

Mar. 4, 2023 West Manchester, IN

HARVEST MEETINGS

Sept. 25, 2022 Bear Creek, OH

Nov. 24, 2022..... Pleasant View, OH

COMMISSIONS

July 26, 2022; Morning Star, OH

Roland Brubaker (with wife, Marla)
Called to the office of Deacon

COMMUNION NOTICES

Sept. 3, 2022Providence, IN

Sept. 10, 2022 Mountain View. ID and
Mission Valley, MT together in ID

Sept. 24, 2022.....Pleasant View, OH

Oct. 1, 2022.....Covenant Valley, VA

Oct. 8, 2022.....Zillah District, WA

Oct. 15, 2022..... Clearwater, IN and
Scottville, MI together in IN

Oct. 15, 2022 Maple Grove, OH

Oct. 15, 2022 Western Kansas, KS

Oct. 22, 2022.....Stillwater, OH

Oct. 29, 2022 Bethel, OH

ANNUAL CONFERENCE SCHEDULE INFORMATION

The Central States Region (Kansas, NM) will be hosting our 2023 Annual Conference at the Indiana Wesleyan University, Marion, Indiana, on June 2–6, 2023.

The Ohio Region will be hosting our 2024 Annual Conference at the Cedarville University, Cedarville, Ohio, on May 24–28, 2024

MAY THE LORD'S NAME BE GLORIFIED IN EVERYTHING WE DO

In behalf of the Scheduling Committee,

Curtis Flora, Secretary

Testimony Email Delivery Option

We are presently building an email mailing list for all who would like to receive *The Testimony* by email in addition to print. This is available at no charge for all whose households are subscribed to *The Testimony* and are receiving a hard copy.

If you would like to receive this publication by email also, please send your request to the following email address: thetestimony@emypeople.net. The Testimony Committee

POEMS

THE SOLES OF HIS FEET*Exodus 24:10-11*

As I perceive the azure skies
I cannot help but wonder.
Am I perceiving God Himself?
Note Him in the blue grandeur?

Moses and elders upon the mount
They ate the offering of peace.
They saw the God of Israel,
They beheld the soles of His feet.

They saw His wondrous presence,
In the very heavens in clearness.
In the act of solemn worship
He was YAHWEH and nothing less.

His creation shouts His presence,
E'en the sky brings praise.
No visible form of the creator
Yet His presence meets our gaze.

How it must have thrilled!
How their hearts did beat!
To perceive the God of heaven,
To see the soles of His feet.

Gloria Wright

LEAD ME ON

Traveling to the better land,
O'er the desert's scorching sand,
Father! Let me grasp Thy hand,
Lead me on!

When at Marah, parched with heat,
In the sparkling fountain greet,
Make the bitter water sweet;
Lead me on!

When the wilderness is drear,
Show me Elim's palm grove near,
And her wells, as crystal clear;
Lead me on!

Through the water, through the fire,
Never let me fall or tire,
Every step brings Canaan nigher;
Lead me on!

Bid me stand on Nebo's height,
Gaze upon the land of light,
Then transported with the sight,
Lead me on!

When I stand on Jordan's brink,
Never let me fear or shrink;
Hold me, Father, lest I sink;
Lead me on!

When the victory is won,
And eternal life begun,
Up to Glory lead me on!
Lead me on! Lead me on!

NEARER HOME

One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer home today
Than I ever have been before;

Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the crystal sea;

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer gaining the crown!

But lying darkly between,
Winding down through the night,
Is the silent, unknown stream,
That leads at last to the light.

Closer and closer my steps
Come to the dread abysm;
Closer Death to my lips
Presses the awful chrism.

Oh, if my mortal feet
Have almost gained the brink;
If it be I am nearer home
Even today than I think;

Father, perfect my trust;
Let my spirit feel in death,
That her feet are firmly set
On the rock of a living faith!

WATCHMAN, TELL US OF THE NIGHT

Watchmen, tell us of the night,
What its signs of promise are!
Traveler, o'er yon mountain's height
See that glory-beaming star!
Watchman, does it's beauteous ray
Aught of joy or hope foretell?
Traveler, yes; it brings the day,
Promised day of Israel.

Watchmen, tell us of the night;
Higher yet that star ascends!
Traveler, blessedness and light,
Peace and truth, its course portends.
Watchman, will its beams alone
Gild the spot that gave them birth?
Traveler, ages are its own;
See, it bursts o'er all the earth.

Watchman, tell us of the night,
For the morning seems to dawn!
Traveler, darkness takes its flight,
Doubt and terror are withdrawn.
Watchman, let thy wanderings cease;
Hail thee to thy quiet home;
Traveler, lo, the Prince of peace,
Lo, the Son of God is come!

John Bowring

RIVER OF LIFE

"Please, may I hold your hand, dear Lord?
There's a river of life that I must ford.
The way is hard and the road is steep.
I'll need some help through the waters deep."

I took God's hand and on we went,
But I slipped and fell 'ere the day was spent.
We tried again but it didn't work.
I lost my grasp and was often hurt.

Once more I called on the Lord for help.
I had failed in my tries to save myself.
"Dear Lord," I cried, "You understand.
This time *you* better hold *my* hand."

Elayne Tedder

HE CARETH

I Peter 5:7

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart, and whiten the hair?
Around His throne are eternal calms,
And glad, strong music of happy psalms,
And bliss unruffled by any strife,
How can He care for my little life?

Yet I want Him to care for me
While I live in this world where the sorrow be;
When the lights are down from the path I take;
When strength is feeble, and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
When my heart cries out for a God who cares.
When shadows hang o'er me the whole day long,
And my spirit is bowed 'neath shame and wrong;
When I am not good, and the deepening shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through;
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, the wonderful story of deathless love!
Each child is dear to that heart above;
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden for He is strong,
He stills the sigh, and awakens the song;
The burdens that bow me down He bears,
And loves and pities because He cares.

Oh, all that are sad, take heart again!
You are not alone in your hour of pain;
The Father stoops from His throne above
To soothe and comfort us with His love.
He leaves us not when the storm beats high,
And we have safety, for He is nigh.
Can it be trouble when He doth share?
Oh, rest in peace, for your Lord does care!

Author Unknown

OBITUARIES

LAWRENCE — Duane John, was born December 23, 1940, in Gustine, California, to Philbert and Dorothy Lawrence. He passed away at his home in Modesto, on April 11, 2022, at the age of 81 years, surrounded by his loving family.

Duane was the oldest of four children. He grew up working alongside his family on their dairy farm. Duane graduated from Gustine High School in 1959. Soon after, he joined the National Guard and served for six years. Around 1968, he moved to Modesto and pursued a career as a sheet metal worker, specializing in HVAC repair. He had a very strong work ethic and was known to be very precise. He found a lot of satisfaction in doing his best for his customers. In later years, he enjoyed researching and repairing power windmills and hit and miss engines. He looked forward each year to attending the Tulare Farm Show with friends.

On June 2, 1973, he married the love of his life, Tina Overdevest. This union was blessed with three daughters. The girls have fond memories of family trips to a friend's cabin in Strawberry, California, with stops at Pinecrest Lake each summer. Duane liked to take Sunday drives in the country and often stopped to visit relatives or scenic spots along the way. He loved his family very much and enjoyed being with his grandchildren and great-grandchildren.

Most recently the greatest desire of his heart was accomplished. Duane and Tina had the privilege of being baptized together in the Lord. This was of great importance to him, and he received great peace from it.

Duane is survived by his wife of 48 years, daughters, Laura (Phillip) Balsbaugh, Michelle (Craig) Flory, and Vanessa (Brendan) Kinzie; 12 grandchildren and seven great-grandchildren. Also surviving, are his two brothers, Philbert Jr. (Nancy) and Edwin (Carla); a sister, Diane Bettencourt; sisters-in-law, Mary Jane St. John and Gail Lawrence; a brother-in-law, Robert (Pam) Overdevest.

He was preceded in death by his parents.

The family

LAYMAN — Lowell Eugene, oldest son of Elder Ezra and Dorothy (Boone) Layman, was born on May 25, 1938. He peacefully departed this life on April 23, 2022.

He was baptized into the Old German Baptist Brethren Church on August 25, 1957, at Oak Hill on November 14, 1959. He was united in marriage with Miriam Rutrough. They enjoyed 62 years of marriage. Dad served his C.O. time at the Blanchard Valley Hospital in Findley, Ohio, from May 1960–1962. He and his companion were elected to the office of deacon

on June 10, 1972, in the Oak Hill district. He enjoyed serving others in this office as long as his health permitted.

Surviving are his companion; five children, Allen and Dena, Nedra and Richard Jamison, Donna and Donnie Beckner, Carla and Neil Jamison, and Galen and Karen; 14 grandchildren, Ashley and Calvin Jones, Randall and Beth Layman, Richard Lee and Christina Jamison, Riley Layman, Brooke and Jonny Jenkins, Brady and Morgan Jamison, April and Clint Landes, Destiny Layman, Garrison and Sammie Jamison, Dillon Beckner, Gracie Jamison, and Dee, Kip and Lana Layman; nine great-grandchildren; sisters, Lois and Marvin Bowman, and Betty and Curtis Selby; brothers, Wayne and Wyleneia, David and Judy, Owen and Dorothy, and Daniel and Teresa; brothers-in-law, Kenneth and Virginia Rutrough, and Darrell and Sharon Rutrough; and many nieces and nephews.

He was preceded in death by his parents; his wife's parents, Jesse and Adren (Wells) Rutrough; brother-in-law, Lotis Rutrough; great-grandson, Eli Landes.

Dad was anointed on March 16, 2022, from which he received much comfort and peace. He patiently endured his illness as he was tenderly cared for by his family and Good Samaritan Hospice. He left us an example of submission to the Lord's will in our lives.

Funeral services were held in the Oak Hill meetinghouse on

Wednesday, April, 2022, by the home brethren. Psalm 23 was read in the opening and the text was taken from Romans 8:18-39. He was laid to rest in the Oak Hill church cemetery with closing remarks made by grandson Randall Layman. We are trusting our loss is his eternal gain.

The family

LANDES — Dennis Duane of New Carlisle, Ohio, passed away peacefully Thursday, June 30, 2022, at the age of 99 years, 9 months, and 9 days.

He was born September 21, 1922, in Clayton, Ohio, son of Daniel and Rachel (Garber) Landes. He was married to Ruth Anna Frantz on October 31, 1943. They were blessed with over 71 years together until her passing in January 2015.

They were baptized into the Old German Baptist Brethren church on November 15, 1947, into the Maple Grove District. They were called to the ministry there on August 7, 1948; then ordained to the eldership on April 2, 1960. They lovingly shepherded the Maple Grove District for 30 years, and remained faithful to their Saviour Jesus Christ.

Dad served on the Vindicator Committee for 34 years, which he enjoyed very much.

Dennis left National Cash Register in 1943 to work for Orville Bowman on his farm in New Car-

lisle. In 1948 he and Kenneth Bowman founded Bowman and Landes Turkey Farm.

Growing up and working side by side with the Bowman family was a great blessing for the Landes siblings, which continues with the next generations serving the community.

In addition to his parents, he was preceded in death by infant son Larry Landes, siblings Alva Landes, Lela Shoup, Bernice Boone, and Delma Swearingen.

He is survived by his children, Stanley and Judy Landes, Rhonda and Carl Garber, Dale and Mary Landes, Brenda and Randy Shoup, Jane and Kent Filbrun, and Stephen and Amy Landes; twenty grandchildren; forty-two great-grandchildren; and one great-great-grandchild. Also brother-in-law, Don Handelman; and sisters-in-law, Pauline Landes and Betsy Boone.

A funeral service was held in the Maple Grove meeting house on July 6, 2022. Brother Joe Montgomery opened with thoughts on the life of a servant. There is no greater legacy we can leave than to be a servant of God. Brother Kendall Nicodemus followed with thoughts on our lives being compared to the Jordan River, which was a favorite of Dad's. Brother Lloyd Bayer offered comments on awaiting the resurrection at the grave. Burial was at the Maple Grove cemetery, with a fellowship meal following at the meeting house.

*"One by one the seats are emptying,
In the earthly courts of love.
One by one the seats are filling
In the heavenly courts above."*

Dad will be greatly missed. But we are looking forward to that glad reunion day.

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
Phil King
Tim Deaton

Associate Editors

Marcus Miller
Darryl Filbrun