

"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 consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin..." Heb. 12:3-4

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THE SACRIFICE

George Herbert (1593-1633)

Oh all ye, who passé by, whose eyes and minde
To worldly things are sharp, but to me blinde;
To me, who took eyes that I might you finde:
Was ever grief like mine?

The Princes of my people make a head
Against their Maker: they do wish me dead,
Who cannot wish, except I give them bread:
Was ever grief like mine?

Without me each one who doth now me brave
Had to this day been an Egyptian slave.
They use that power against me which I gave:
Was ever grief like mine?

Mine own Apostle, who the bag did beare,
Though he had all I had, did not forbear
To sell me also, and to put me there:
Was ever grief like mine?

For thirtie pence he did my death devise,
Who at three hundred did the ointment prize,
Not half so sweet as my sweet sacrifice:
Was ever grief like mine?

Therefore my soul melts and my heart's deare treasure
Drops bloud (the onely beads) my words to measure:
O, let this cup passé, if it be Thy pleasure:
Was ever grief like mine?

These drops being temper'd with a sinner's tears,
A balsome are for both the Hemispheres,
Curing all wounds, but mine; all but my fears:
Was ever grief like mine?

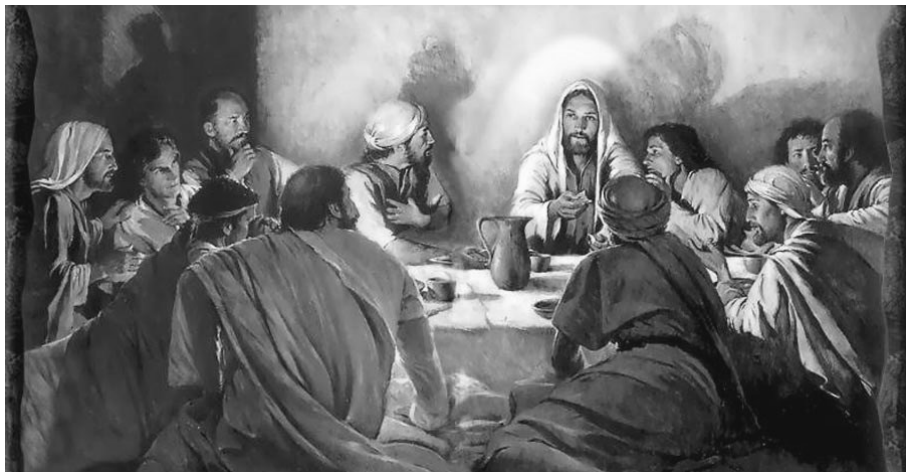
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Sherda Garber

THE TESTIMONY

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EDITORIAL

“HOW CAN I KEEP FROM SINGING?”

*My life flows on in endless song.
Above earth's lamentation
I hear a sweet, though far-off hymn
That hails a new creation.
Through all the tumult and the strife
I hear the music ringing;
It finds an echo in my soul—
How can I keep from singing?*

Sometimes a shadow is cast across the pleasant valley in which we live. What was once a secure and pleasant resting place, becomes a Valley of Shadow. Though we may have dwelt in this place for years, seemingly safe and protected from the tempests of life, unaware of the storms that swirl and churn about distant mountain peaks, eventually a dimness may veil our sun. A shadow may fall across our path. A cloud obscures The Light.

Anything that comes between me and my God casts a shadow, whether mountain, or cloud, or loss, or sorrow. Still behind it all shines the Light of my Lord. We sing praises to God when the sun shines warmly upon us. We must sing praises as well, when shadows fall across our otherwise undisturbed path.

Singing is a vital part of the life of most Christians. Song-worship is an expression of peace and joy, praise and thanksgiving, rising from the very soul and breaking from the lips, even sometimes as an outpouring of praise in the face of sorrow and distress. Martyrs have sung hymns of praise even

while being carried to their death at the stake. Family tradition says that when my Grandmother died at an early age, my Grandfather sang hymns on the way from the meetinghouse to the cemetery. No sorrow can quench the hymn-praise of a child of God—even if that hymn is simply a groan. Sorrows may gather in the eyes and spill over. The sweetest chords are sometimes wet with tears.

Robert Lowry (1826-1899) was a preacher, hymn writer, and composer of music. His most-loved hymns include “*Shall We Gather At The River?*” (Lyrics), “*We’re Marching to Zion*” (Music), “*The Mistakes Of My Life Have Been Many*” (Music), and “*I Need Thee Every Hour*” (Refrain)—all hymns of deep feeling.

In “*How Can I Keep From Singing?*” Lowry speaks of a far-off hymn echoing through shadows and resonating with his own soul, a hymn of comfort sent from God, reflected from a shadow cast by some distant mountain of distress. At the same time, it expresses the inner calm of a Christian’s refuge in Christ. And, though I suffer sorrow and lamentation, Christ liveth in me. The chorus affirms that, come what may, nothing will cause me to cease from singing the praises of my Lord.

*No storm can shake my inmost calm
While to that refuge clinging;
Since Christ is Lord of heaven and earth,
How can I keep from singing?*

Marcus Miller

GENERAL

THE CALL TO PEACE

For almost 500 years the Anabaptist lifestyle and culture has existed in history. It all started with the return to the first century church practice of true belief, peace, and being born again. Thousands gave their life for the cause in those first decades. As time continued man became settled in his social and economic condition. The “church” eventually defended itself with violence and power, which led to the demise of the truth, grace, and God’s Word. This time provided many avenues for the martyr to give his life for the cause. There is another time when the martyr may be called to surrender this human life for eternity. It may be today. If we still believe in His Name, the time has come to live what we have spoken and proclaimed.

As the end times approach should the “church” become quiet, backward, or silent within the current secular society? It took Noah 120 years to build the ark. Did he remain quiet during that time, or did he proclaim the coming doom unless man repented? Jonah took his proclamation to Nineveh with the expectation that they would not hear him. When they walked in sackcloth, God spared them un-

til a later time. Lot was found in Sodom, and due to that city’s sinful lifestyle, and the inability to realize sin, the cities of the plains were destroyed. What do you think those inhabitants thought when Lot left it all? Abraham took Isaac to the Mount to do something unknown to him, and he had no idea how it would end. Because he was faithful, God provided a means for his seed to bless the entire world. Paul on the road to Damascus was called, and when he answered, “What will you have me do?” he changed radically. Peter after the resurrection gathered at the fire and came to the realization of how to walk in truth. As the end times approach, are we called to be silent and protective of our lifestyle and possessions?

Jesus has called us to a radical life of faith and belief in the pure Truth and Word of God. Jesus would never have ended His life on the cross if He had an isolationist and protective attitude. He offended the current ruling class to the core of their values. He enraged them by saying, “The Father and I are One.” He redefined their social patterns of worship, divorce, interaction with women and non-Jews. He terrified them in an economic manner, by telling them to give to the poor with no realization

of repayment, teaching them that the love of money will destroy the heart, and instructing them to become servants of the living God. He said, love your enemies, bless them that curse you, do good and pray for them who despise you. Today, the terror of persecution and the temptation of security have lured us to retreat to the safety of isolated solitude where our radical ideas and lifestyle will threaten no one. But with Jesus, the ruling Jewish class had no option but to accept His call to repentance or take him to death.

This call brought forth by the Son of God, to change the hearts of men was peaceful and not violent. Yet from 312 till 1517 AD, so called believers proclaimed war, murder, and violence to any that did not conform to their standard. The crusades, 1095-1291 brought 3 to 9 million deaths. The Thirty Years War (1618-1648) resulted in close to 8 million dead, Stalin, Mao, Hitler, Pol Pot with almost 80 million deaths, and abortion in the U.S.A. with more than 60 million unborn lives taken. All in the name of power, control, something better, religion, or the atheist/agnostic religious pretense of non-existence after death. Jesus calls us to walk in His ways, His statutes, and His commandments. Follow in My steps and not those of the world. His call to love and peace can hardly be limited to our

personal sphere or private life.

Was the proclamation to share the Gospel limited to the first century church? If so, did man conform to the Law or the Gospel? Where in scripture is it given to assume we can live peacefully without suffering, or trials, or death? We have grown soft, comfortable, and more than willing to cling to our affluence and respectability. Is making peace as costly as making war? Are you prepared to pay the cost of peace, to preach peace, and to live at peace? Our world is rampant with change, and not one of true peace. This change can be considered in three words, Pride, Power, and Passion. If the self-willed desire of man overtakes the individual, then eternity as the place of glorious peace will never be realized. Why are we called, where are we called, and what are we called to do? This challenge to righteous living, through love, joy, peace, suffering, trials, and natural death, are the call to Live for Him. Jesus conquered death and hell. Will you lay down the lure of this life and live His kingdom today on earth? Then someday, reign with Him forever? God is just, the choice is ours. Who will you serve?

Brenton Wise

THE PLAGUE OF PORNOGRAPHY

Continued from the September issue...

Early Ensnarement

Stopping at a store in town, 11-year-old “Robert” asked his father if he could use the restroom. There was no way he or his father could have known that this single action would have a long-lasting impact on his life. In the restroom, Robert spotted an interesting magazine tucked back behind the toilet. This was his first exposure to the dark world of porn. Just a few minutes later Robert left that restroom carrying two things with him: images that had been seared into his memory, and a strange, strong craving for more.

Over the next several years, the only access Robert had to porn was a few clothing catalogs which came in the mail. Pouring over those images of scantily clad models fanned his fantasies and increased his desire for the forbidden. But when he was finally old enough to leave home unsupervised, Robert began stopping at convenience stores and other places that sold pornographic material. This wasn’t a frequent occurrence, but often enough to keep this burning desire for illicit material alive. Robert had been raised in a Christian home and he knew this was wrong. He would try to curb his desires and resolve to do better. But before long he found himself back in a store, consuming

material that made him feel miserable, dirty, and defeated. He had become a slave to pornography.

Finally, at nineteen, Robert committed his life to Christ. Secretly, he hoped this would solve his problem and release him from this continual bondage. He made a public confession of faith, was baptized, and became a member of an Anabaptist church. For a while he felt he had gained victory. But eventually that old temptation returned; he caved, and once again found himself pursuing pornography. Now, having obtained a laptop computer, it was even easier. Frequently Robert would cry out to God for deliverance. But there was silence. Nothing changed.

Years of Bondage

When I spoke with Robert, I asked if he had ever tried reaching out to others for help, or if anyone had ever asked him questions about purity in his personal life.

“I would have been afraid to ask. Occasionally I would hear a comment in a sermon or a teaching session, but I really suspected I was the only one with a problem like this. Pornography just wasn’t mentioned much, and when it came out that someone had been caught I would hear people say, ‘Wow, I can’t believe anyone would be involved in something like that!’ Those comments made me even more reluctant to ask for help.”

Sometimes Robert would imagine someone asking him point blank about porn. He found him-

self both terrified and longing for an encounter like that. He struggled with discouraging thoughts. "Maybe God made me with desires He can't control." Or, "Others seem to find deliverance with strongholds in their life, but maybe that isn't for me." Years went by; God seemed silent.

Challenge and Change

But it was a Bible School, at just the right time, which unexpectedly changed his life. "I had heard about these events, and frankly, I was afraid they might ask uncomfortable questions about my life. On the other hand, I really wanted deliverance. But I was confused and felt a little scared." But Robert went, and his fears were confirmed. The very first day he was put into a small prayer group with other young men. As they drew their chairs into a circle, the older leader told them that they would each pray aloud and Robert could start.

"I had hoped that a few others would pray first. That way I would know just how this thing worked and what to say, but when they told me to start, I knew it was time." Robert had a feeling that God had brought him to this specific place, at this time, to deal with his sin. So Robert poured out his heart. He revealed that he had been struggling with pornography for many years and longed to be free. This group of men gathered around him, praying for him and over him, asking God to deliver

Robert from this Satanic stronghold.

Free at Last!

From that day forward, Robert experienced the deliverance he had desired for years. A couple of these brothers continued walking with him, calling him frequently and meeting with him for prayer. They also taught Robert the importance of filling his mind with Scripture. "I memorized Colossians 3:1-7, and whenever I felt tempted, I would quote that passage until the moment of temptation was past."

Robert was astounded at the power he experienced. "I am still amazed that God had mercy on me and delivered me! It wasn't anything I did. It was simply the grace of God! It is one thing to hear about the power of God, but something entirely different to experience it in your life."

As we concluded our conversation, I asked Robert what he would like to tell other young men who find themselves ensnared by pornography.

"They need to understand that it will take the power of God, so keep crying out to Him. But it will also require humility. It is a shameful thing and you don't want anyone to know. But you have to get to where you want deliverance so badly, you are willing to confess it to anyone. Even that person you would be most embarrassed to tell!"

Years have passed now, and since that day of his deliverance, he has never looked at pornogra-

phy again. That doesn't mean he hasn't been tempted. "I don't think I will ever completely eliminate the temptation. But now it is so different. There are times I am tempted to look at something that, while not porn, could be classified as a gray area. And I choose not to! And I think, 'Wow, I can overcome!' The wonderful reality is, as time goes by the temptations are much less intense!" Today, Robert still marvels and loves to talk about the beauty of God's grace. "God didn't have to do this," he told me. "It's amazing when I look at where I was and where I am today!"

Seeking Freedom

If you are in bondage to pornography, I want to give you hope. Maybe you, like Robert, have been crying out for deliverance and the fight seems futile. I want to assure you that many have found deliverance just like Robert. It hasn't been easy, but here are some common themes that run through their testimonies.

- **Keep crying out to God.** Maybe it seems that God isn't there for you, but rest assured that He wants you to overcome. Jesus gave this wonderful invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."¹ Maybe rest seems like an elusive dream, but many can testify that rest is available.
- **Reach out to others.** God has placed us in church families for a reason. Have enough humility to ask for help. Satan loves darkness, secrets, hidden things. Hidden sin gives him power. Reach out and allow others to lovingly hold you accountable. This might include accountability software, but don't stop there! You will need fellow believers to whom you have given permission to ask hard questions. As Robert told me, "We need to be extremely blunt with each other, and say the awkward words when asking accountability questions." This can be painful. This is also one of the purposes of the church.
- **Deal decisively with access.** In his book *Finally Free*, Heath Lambert says it very succinctly. "The honest truth is that you don't need any electronic device, but you do need to be holy."² Don't be swayed by the popular idea that you can't get along without a cell phone. The reality is that people lived for years without them and you can too if necessary. Phones with online capability can be extremely dangerous, and even those who have never struggled with porn shouldn't have unlimited access at their fingertips. Serious followers of Jesus will make sure they are providing "no provision for the flesh to fulfil the lusts thereof."³

¹ Matt. 11:28

² Heath Lambert, *Finally Free*, Zondervan Publishing, Grand Rapids, MI, 2013, Pg. 69

³ Rom. 13:14

• **Fill your mind with Scripture.**

It is tempting to believe that the answer is simply the elimination of bad things, and porn definitely is a bad thing. But bad habits feed on emptiness, and if you are going to be victorious over pornography, you will need to actively pursue God and His Word.⁴ And as you read, apply the message in daily life. Have a passage ready, like Robert did, so that when you are tempted you are ready to fight back. “All addictions feed on, and are strengthened by, emptiness.”⁵

Serious About Sin

There are enduring consequences to immorality, but there is also hope. If you are currently ensnared by pornography, the path back isn't easy but deliverance is available. Seek assistance within your brotherhood and ask for accountability. Satan loves to whisper that your situation is just different, but we are all made from the same stuff and deal with the same temptations. Our culture is telling us that every selfish desire should be indulged, and also providing the electronic tools to indulge them. Regardless what others think, be willing to take whatever steps are necessary in your pursuit of purity. If Jesus believed that freedom from lust was worth sacrificing a hand or an eye, surely He would be in favor of trash-

ing a digital device in that pursuit. And finally, give close attention to your thought life, secret fantasies, and what you allow your eyes to see. It is essential that you are serious about sin; God certainly is!

Gary Miller

OATHS

Continued from the September issue...

As we step into the 16th century there were protests against the abuses of the Catholics, but things didn't improve for the “heretics”. Following are some examples from that period.

“For many centuries it had been the mark of orthodoxy to swear the oath, and a mark of unorthodoxy to have an aversion to it.”⁶ [In this case ‘orthodoxy’ is equivalent to Christendom.]

“The reformers [Luther, Zwingli, Calvin, etc.] at the first were quite sympathetic toward the position which the earlier ‘heretics’ had taken regarding the oath.”⁷

“In reformed Netherlands...in [possibly] 1574 at a Synod [large council meeting] in Dordrecht, the question was asked, ‘How can the Anabaptists be eliminated or made to go on the right path?’ The answer, ‘Admonish and petition

⁴ Matt. 43-45

⁵ Andy Crouch, The Tech-Wise Family, Baker Publishing Group, Grand Rapids, MI, 2017, pg. 171

⁶ Verduin, Leonard: The Reformers and Their Stepchildren, p244 paragraph 3

⁷ Ibid, p248 paragraph 4

the magistrates not to receive or tolerate any in the land save only those who take the lawful oath.’ A few years later, in 1601, the Edict of Groningen, ...proposed likewise to screen out the Anabaptists by means of the oath. Such use of the oath only made the [‘heretics’] the more sure that oaths were of the devil.”⁸

“The Reformers were not evil-intentioned men; they were simply mistaken men. They honestly thought that society can hang together only if it is bound together by a common religious commitment; [and] the oath was both a symbol of such commitment and a device for securing it.”⁹

From the preceding few examples, we see the conditions that prevailed at that time. Even though the Reformers were sympathetic to the “heretics” view at the onset of the Reformation, they eventually decided that they couldn’t get along without the magistrates and combined forces with them in another marriage of Church and State, only with a different flavor. When this happened the ‘heretics’ now had 3 persecutors, Catholic, Lutheran, and Reformed, and all of them used the oath against ‘heretics’.¹⁰

By now perhaps you can see the beauty of Jesus’ declaration, “Let

your yes be yes, and your no be no, for anything extra is of evil.”

By not taking an active part in the political and legal systems, we avoid much ungodliness. An oath, the very thing that is supposed to extract the truth of a matter, ends up making many liars.

But there may still remain a question about the difference between an oath and a vow. We decline to take oaths, but we accept vows, so what is the difference?

Websters 1848 dictionary defines OATH this way: “A solemn affirmation or declaration, made with an appeal to God for the truth of what is affirmed. The appeal to God in an oath, implies that the person making it, invites God’s vengeance and renounces his favor if the declaration is false. A false oath is called perjury.”

A simple definition from the same source defines a VOW this way: “To make solemn promises.” [Two vows commonly seen among us are: the baptismal vow to God before by-standing witnesses to live faithful till death; and the marriage vow to our spouse to be faithful to them till death.]

Therefore, the difference between the vow and the oath is that the vow states a simple promise while the oath includes a promise and adds extra words, like: “so

⁸ Ibid, p250 paragraph 3

⁹ Ibid, p250 paragraph 4

¹⁰ Ibid, paraphrased summary of thoughts gleaned from p244-252

help me God”, or “so help me God and His Mother”, that add nothing to the promise.

I want to give one Biblical example of an oath that was made by one generation and performed several generations later by their offspring. It seems that this oath was reasonable, and being that it’s recorded in the Old Testament, was appropriate for that age. Joseph was nearing the end of his life, and being confident that God would eventually return the children of Israel to Canaan, wanted to be sure that his bones would have their final resting place in that land. In Gen 50:25, “And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.” Moses honored this request as it is recorded in Exodus 13:19, “And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.”

Following are four accounts of men who made an oath or vow that didn’t turn out so well. Two of these examples seem to show that the vow was honored, even though it put lives at risk. The last two seem to show that the vow was ignored. Some men who declare an oath feel the responsibility to fulfill or honor it even if lives are at

stake while others realize the foolishness of what they have vowed.

Jephthah vowed to God that if He would give him the victory over the Ammonites that he would make a burnt offering of the first thing to emerge from his house when he arrived at his home after the battle. His jubilation from being victorious was short lived when a short while later, arriving at home, his daughter was the first to come out of the house to greet him. You can read about it in Judges 11:29-40. While we don’t know the exact details of the performance of this vow, it appears that it was honored and carried out.

Herod was so pleased with the dancing of the daughter of Herodias, Herod’s wife, that he had promised to provide anything she desired. He regretted having made such a promise when she asked for the head of John the Baptist (Matthew 14:6-12). Even though Herod regretted that he had made the vow, he carried it out and John the Baptist lost his head.

We read of a plot to kill Paul in Acts 23:12-22 when forty men bound themselves under a curse not to eat or drink until Paul was dead. We aren’t told the outcome of this curse, but I suspect it’s likely that they ignored their vow when they learned of Paul’s escape showing that an oath is powerless

to accomplish its goal when the planned victim has escaped their power and their own lives were threatened with starvation if the curse was carried out.

Peter denied three times that he knew Jesus. You can read one account in Matthew 26:69-75. The first time, when the servant girl thought she recognized him, he acted as if he didn't understand saying, "I do not know what you mean. (verse 70)". The second time, when another servant girl recognized him, he said "I do not know the man. (verse 72)" and added an oath the words of which are not recorded. The third time, a bystander, recognizing his accent, accused him of being one of them, to which Peter "began to invoke a curse on himself and to swear, 'I do not know the man.' (verse 74)". The rooster started crowing at this point, and Luke in his gospel says Jesus looked at Peter, and only then did Peter come to his senses and realize what he had done.

Here are some miscellaneous thoughts as we conclude:

Oath taking implies that there is a double standard for telling the truth. Truth may mean one thing if under oath, and something else at other times. Your word should always be the truth.

Starting in England, **Affirmation** has been allowed in the place of an

oath. "Affirmation has always been allowed in the United States and is included in its Constitution."¹¹ Perhaps it's on account of this provision that we don't hear it talked about very much. Most of us have heard instruction to "affirm" rather than "swear" in situations calling for such a statement, without understanding the difficulties experienced by some of our forefathers that put their "lives in jeopardy".

Christendom has used a lot of arguments designed to justify oath taking, but we can avoid falling in that trap by simply accepting Jesus's teaching on this matter. He has given us all the resources we need to live the Christian life so let us use them to the best of our ability.

In summary, remember Jesus' words, "swear not at all...by heaven...by earth...by Jerusalem...or by your head, but let your communication be yea, yea; or nay, nay for whatsoever is more than this cometh of evil."; and James's words, "...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.

In Defense of the Truth,

Philip I. Layman

¹¹ Loosely paraphrased from a Wikipedia article on "oaths", in the Section 'Christian'.

SELF-EXAMINATION AS TAUGHT BY PAUL

From 1st Corinthians 13

All true children of God will desire to know Him and be known of Him. Our love for our Lord will express this desire in obedience to His word (John 14:15,23). The Holy Spirit within us will conform us to the image of His Son (Rom.8:29). The Bible instructs us to “examine ourselves” that we might be worthy to commune with our Lord. Implied in this instruction is that our self-examination would lead us to repentance and correction. We would suggest that Paul’s letter to the Corinthians in the 13 chapter will help us explore our progress in the Spirit’s sanctifying work. Below are paraphrased lessons from the Apostle:

Verse 1— We may have been given the capacity to speak eloquently with “tongues of men and angels”. If so, this gift was given to glorify God. If used for self-promotion or any other purpose, our words may just be unprofitable noise.

Verse 2— We can know the scriptures well. Quote many verses. Understand deep truths of theology. Even have faith that inspires. If so, this gift has been given to glorify God, encourage brethren and witness to the unbeliever. If this gift is used primarily to impress others, it is of little value.

Verse 3— We can and should be liberal in blessing others monetar-

ily and with our time. We can even give our very lives for a cause. If done for the praise of men or reasons other than love for Christ, our fellow man and the furtherance of God’s kingdom, we will receive no eternal profit.

Verses 4 and 5— Charity, or the love of God radiating from the Spirit, is kind to others. It is long suffering with their flaws. It does not envy the gifts and talents of others. It does not esteem self above others. It is not ill-behaved. It does not exalt itself. Is not easily angered. Does not look for the bad in others.

Verse 6— Charity grieves at sin. It has no happiness at the failure of others, even those who may despise us. It rejoices when truth is proclaimed.

Verse 7— Charity shares the burdens of others. It simply believes the word of God, even without complete understanding. Charity finds hope in the promises of God. Endures slights and disrespect without offence.

Verse 8— The love of God, even in a human vessel, will never fail. Human prophecies (predictions) will fail. Human tongues, however noble, will cease. Human knowledge, however wise, may soon vanish.

Verse 9— We have only part of the picture so our understanding is imperfect.

Verse 10— When the Perfect One, the Lord Jesus comes, our limited vision ceases as faith turns to sight.

Verse 11— We are as children in understanding in this life, but our sanctifying Lord wants us to become mature in Him.

Verse 12— We now see through a clouded glass but when we see our Lord face to face, we will know Him even as we know our family and loved ones in this time-world.

Verse 13— Faith, hope and charity will abide in the heart of one born of the Spirit. Charity is the preeminent virtue of these three.

Because love is the very nature of our Lord, by love we are known to be His disciples (John 13:35). If I were to rank you as I see you around the communion table on these indicators of the sanctifying work in the heart, I would rank you very high. I don't know your heart but have a limited view of your walk. Yet, as I self-examine, I may be tempted to walk away. I often see fleshly motivation lurking in the background. I must cry out with King David, "Search me, O God". Try me..." He will! It would be well for this self-examination and sanctification to be a daily exercise. I must confess and repent. "...he is faithful and just to forgive our sins and to cleanse us from all unrighteousness" (1 John 1:9).

Praise God! He will make us worthy!

Stanley Boyd

JESUS MET ME

Eventide had come and I was reflecting on the events of the day. We went to a funeral for a dear brother that was my husband's age. What would it be like to be a widow and be alone without my companion? I couldn't even begin to imagine what that must be like. Truth be told, I didn't even want to think about it! The Lord gently reminded me that I am never alone. He is always with me! What a comforting thought! "Dear Lord, may this new widow, this beloved sister, know You are with her. May she feel Your comforting Presence in the days ahead when she feels so alone."

The song "In The Garden" came to my mind. It is the most requested song by folks in the nursing home. Why is this song so special to folks?

Could it be they are comforted by the thought in the chorus that says He walks and talks with them and tells them they are His own? Could it be that the joys that are shared as they tarry in the garden with Him none other has ever known?

I think it is. I know it is!

When Jesus meets us wherever we are, and walks and talks with us, none other can ever know exactly what our relationship is like, but praise God they can have their own relationship with Him!

This made me think of the many different places Jesus has met me, and walked and talked with me, the times He has assured me that

I am His own, and suddenly — just like that — a new song was born!

God met Adam and Eve and walked with them in the Garden. I've wondered many times how much time passed in the Garden before they transgressed the command of God. It could have been a very long time but the Bible does not say how long it was.

When they sinned, they tried to hide themselves from God. God called to them, "Where art thou?"

Then Adam and Eve, in their desire for knowledge of good and evil, experienced the consequences of sin and the separation they had already experienced became a greater reality for them as God sent them forth out of the Garden, lest they should eat from the Tree of Life and live forever. God placed Cherubim's there with a flaming sword which turned every way to keep the way of the Tree of Life.

At this point everything changed for Adam and Eve. God no longer met them in the Garden.

That must have been horrible!

Knowing they had sinned and being sent forth from the Garden must've been very scary — and they couldn't even talk with God about it!

They surely must have missed God because the Bible says "they called on Him."

Down through the ages men have been calling on God; desiring a way back to fellowship with Him.

God Himself provided a sacrifice; His Son. His Son paid the

debt of sin we owed but could never pay. His Son gave His life and shed His Blood that we can once again experience the sweet fellowship Adam and Eve had with Him in the Garden.

The best part is that God wants a relationship with each one of us and He calls to us continually, "Where are you?!" Have you answered the call of God? Do you know Him? Has He met with you?

I am so thankful He is calling still! I am thankful He is always with me even when I don't acknowledge His Presence. Deep inside I know He is there!

May we acknowledge Him in all our ways...and He shall direct our path (Prov. 3:6).

Here is the song He sent. To listen and learn this song, please send me a message and I will be glad to send the notes to you.

Jesus Met Me

Jesus met me in the garden where I walked with Him alone.

Jesus met me in the city when I was far away from home.

Jesus met me when I called His Name; and when I'm filled with doubt and fear.

Jesus met me deep inside my heart where He is always near.

Jesus met me on the seashore as the waves dashed on the sand.

Jesus met me on the hillside viewing mountaintops so grand.

Jesus met me in the forest 'neath a canopy of trees.

Jesus met me by still waters where we could feel the breeze.

*Jesus met me in Gethsemane
where I struggled deep in prayer.*

*Jesus met me with a song of
praise and kept me often there.*

*Jesus met me everywhere I went
and did not lag behind.*

*Jesus met me 'cause He loves me, I
am His and He is mine.*

Chorus:

*My dear friend do you know that
Jesus loves you, too?*

My dear friend do you know

He is Faithful, Good, and True?

*Today He is knocking and it's time
to do your part!*

*Jesus wants to meet with you, He
wants to live inside your heart!*

*Yes, He wants to meet with
you and be welcome in your heart!*

For the glory and praise of God!

Susan I. Holsinger

MEDITATIONS

When trying to clarify, be sure you don't lay down a cloud of smoke.

What do others see in your house—and in your heart?

Salvation is not by works—nor is it without works.

Some things are so close but so out of reach.

Cling to things that cannot be shaken.

The Lord's harvest is in the seed.

Confront your own feelings.

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.

In a world that is spinning out of control morally and in relation to God and His holy will, it is refreshing to open the Bible and find it pure and stable and true.

Psalm 19 has words that describe what we know about God and His Word and teachings:

Ps. 19:7-9 "The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

"The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes."

"The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether."

Questions:

1. What passages of Scripture do you think best describe the stability that faith in God provides us?

2. What Scriptures offer unwavering hope to us in the midst of today's uncertainty?

3. Are the Scriptures my main source of hope and consolation, or am I tempted to receive my consolation from earthly things?

4. Do His statutes rejoice my heart?

GENERAL ITEMS

BAPTISMS

June 24, 2022; Morning Star, OH
 Levi Brubaker
 June 28, 2022; Morning Star, OH
 Conner Oyler (in Dunlap, TN)
 Aug. 29, 2022; Sugar Grove, OH
 Cameron and Mailee Deaton
 Aug. 31, 2022; Stillwater, OH
 Atley Balsbaugh

NEW MEMBERS RECEIVED

Jan. 30, 2022; Custer Ridge, IN
 Keith and Mary Brumbaugh
 July 31, 2022; Mt. Zion, PA
 Kala Benedict

COMMUNION NOTICES

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
 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
 Apr. 1, 2023 Fair Haven, KS
 Apr. 1, 2023 Salem, OH

HARVEST MEETINGS

Nov. 24, 2022 Pleasant View, OH

Communion scheduled as we please... no epidemic or disease,
 Glad meetings at the waterside, where souls are cleansed by crimson tide,
 Still worshipping in calm and peace, though praying much for saints' release
 Where war and trouble still abound, and many forced from native ground..
 Let's never let our fervor dim, but live committed lives for HIM.

SUBSCRIPTION RENEWAL NOTICE

We are making our call for subscriptions for the year 2023 at this time. The rate continues at \$20 per year. The subscription price for each subscriber should be received by December 1, 2022, from the District Agents. Each District Agent should include an updated list of subscribers, with their current addresses. Individual subscribers' subscription payments should be received by December 1, 2022, as well, if possible, for the 2023 subscription year.

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 SACRIFICE

Continued from page 1...

Yet my Disciples sleep; I cannot gain
One houre of watching; but their
drowsie brain
Comforts not me, and doth my
doctrine stain:
Was ever grief like mine?

Arise, arise, they come. Look how
they runne.
Alas, what haste they make to be
undone!
How with their lanterns do they seek
the sunne!
Was ever grief like mine?

With clubs and staves they seek me,
as a thief,
Who am the way of truth, the true relief;
Most true to those who are my
greatest grief:
Was ever grief like mine?

Judas, dost thou betray me with a kisse?
Canst thou finde hell about my lips,
and misse
Of life just at the gates of life and blisse?
Was ever grief like mine?

See, they lay hold on me, not with the
hands
Of faith, but furie; yet at their commands
I suffer binding, who have loos'd their
bands:
Was ever grief like mine?

All my Disciples flie; fear puts a barre
Betwixt my friends and me: they leave
the starre,
That brought the wise men of the East
from farre.
Was ever grief like mine?

Then from one ruler to another bound
They lead me; urging that it was not
sound
What I taught: Comments would the
text confound.
Was ever grief like mine?

The Priest and rulers all false wit-
nesse seek
'Gainst him who seeks not life, but is
the meek
And readie Paschal Lambe of this
great week:
Was ever grief like mine?

Then they accuse me of great blasphemie,
That I did thrust into the Deitie,
Who never thought that any robberie:
Was ever grief like mine?

Some said that I the Temple to the floore
In three days raz'd, and raised as before:
Why, he that built the world can do
much more:
Was ever grief like mine?

Then they condemne me all, with that
same breath
Which I do give them daily, unto death.
Thus Adam my first breathing rendereth:
Was ever grief like mine?

They binde and leade me to Herod; he
Sends me to Pilate. This makes them
agree;
But yet their friendship is my enmitie:
Was ever grief like mine?

Herod and all his bands do set me light,
Who teach all hands to warre, fingers
to fight,
And onely am the Lord of hosts and
might:
Was ever grief like mine?

Herod in judgment sits, while I do stand;
Examines me with a censorious hand:
I him obey, who all things else command:

Was ever grief like mine?

The Jews accuse me with
despitefulness;
And vying malice with my gentleness,
Pick quarrels with their onely happiness:

Was ever grief like mine?

I answer nothing, but with patience
prove
If stonie hearts will melt with gentle love:
But who does hawk at eagles with a
dove?

Was ever grief like mine?

My silence rather doth augment their crie;
My dove doth back into my bosome flie,
Because the raging waters still are high:

Was ever grief like mine?

Hark how they crie aloud still, Crucifie:
It is not fit he live a day, they crie,
Who cannot live lesse than eternally:

Was ever grief like mine?

Pilate a stranger holdeth off: but they,
Mine own deare people, cry, Away, away,
With noises confused fighting the day:

Was ever grief like mine?

Yet still they shout, and crie, and stop
their eares,

Putting my life among their sinnes
and fears,

And therefore wish my blood on them
and theirs:

Was ever grief like mine?

See how spite cankers things. These
words, aright

Used and wished, are the whole
world's light;

But honey is their gall, brightness
their night:

Was ever grief like mine?

They choose a murderer, and all agree
In him to do themselves a courtesie;
For it was their own cause who killed me:
Was ever grief like mine?

And a seditious murderer he was;
But I the Prince of Peace; peace that
doth passé
All understanding, more than heav'n
doth glasse:

Was ever grief like mine?

Why Cesar is their onely king, not I.
He clave the stonie rock when they
were drie,
But surely not their hearts, as I well trie:
Was ever grief like mine?

Ah, how they scourge me! yet my tenderness

Doubles each lash: and yet their bitterness

Windes up my grief to a
mysteriousnesse:

Was ever grief like mine?

They buffet me and box me as they list,
Who grasp the earth and heaven with
my fist,

And never yet whom I would
punish miss'd:

Was ever grief like mine?

Behold they spit on me in scornfull
wise,

Who by my spittle gave the blinde
man eise.

Leaving his blindness to mine enemies:

Was ever grief like mine?

My face they cover, though it be
divine.

As Moses' face was veiled, so is mine,
Lest on their double-dark souls either
shine:

Was ever grief like mine?

Servants and abjects flout me, they
 are wittie;
 Now prophesie who strikes thee, is
 their dittie;
 So they in me denie themselves all
 pitie:
Was ever grief like mine?

And now I am deliver'd unto death;
 Which each one calls for so with ut-
 most breath,
 That he before me well-nigh
 suffereth:
Was ever grief like mine?

Weep not, deare friends, since I for
 both have wept,
 When all my tears were bloud, and
 while you slept:
 Your tears for your own fortunes
 should be kept:
Was ever grief like mine?

The souldiers leade me to the
 common hall:
 There they deride me, they abuse me
 all;
 Yet for twelve heav'nly legions I could
 call:
Was ever grief like mine?

Then with a scarlet robe they me ar-
 ray,
 Which shews my bloud to be the onely
 way,
 And cordiall left to repair man's decay:
Was ever grief like mine?

Then on my head a crown of thorns I
 wear;
 For these are all the grapes Sion doth
 bear,
 Though I my vine planted and
 watred there:
Was ever grief like mine?

So sits the earth's great curse in
 Adam's fall
 Upon my head; so I remove it all
 From the earth unto my brows, and
 bear the thrall:
Was ever grief like mine?

Then with the reed they gave to me
 before,
 They strike my head, the rock from
 whence all store
 Of heav'nly blessings issue
 evermore:
Was ever grief like mine?

They bow their knees to me, and cry,
 Hail King!
 What ever scoffes or scornfulnesse can
 bring,
 I am the floore, the sink, where they it
 fling:
Was ever grief like mine?

Yet since man's scepters are as frail as
 reeds,
 And thorny all their crowns, bloudie
 their weeds,
 I, who am Truth, turn into truth their
 deeds;
Was ever grief like mine?

The souldiers also spit upon that face
 Which Angels did desire to have the
 grace,
 And Prophets once to see, but found
 no place:
Was ever grief like mine?

Thus trimmed forth they bring me to
 the rout,
 Who Crucifie Him crie with one strong
 shout.
 God holds his peace at man, and man
 cries out:
Was ever grief like mine?

They lead me in once more, and put-
 ting then
 Mine own clothes on, they leade me
 out agen.
 Whom devils flie, thus is he toss'd of
 men:
Was ever grief like mine?

And now wearie of sport, glad to ingrosse
 All spite in one, counting my life their
 losse,
 They carrie me to my most bitter crosse:
Was ever grief like mine?

My crosse I bear my self untill I faint:
Then Simon bears it for me by constraint,
The decreed burden of each mortal saint;
Was ever grief like mine?

O, all ye who passé by, behold and see:
Man stole the fruit; but I must climbe
the tree,—
The tree of life to all, but onely me:
Was ever grief like mine?

Lo, here I hang, charg'd with a world
of sinne,
The greater world o' th' two; for that
came in
By words, but this by sorrow I must win:
Was ever grief like mine?

Such sorrow as if sinfull man could
feel,
Or feel his part, he would not cease to
kneel
Till all were melted, though he were
all steel:
Was ever grief like mine?

But, O my God, my God, why leav'st
thou me,
The sonne in whom thou dost
delight to be?
My God, my God-----
Never was grief like mine.

Shame tears my soul, my bodie many
a wound;
Sharp nails pierce this, but sharper
that confound;
Reproaches, which are free, while I
am bound.
Was ever grief like mine?

Now heal Thyself, Physician; now
come down.
Alas! I did so, when I left my crown
And father's smile for you to feel his frown:
Was ever grief like mine?

In healing not myself there doth consist
All that salvation which ye now resist;
Your safetie in my sicknesse doth subsist:
Was ever grief like mine?

Betwixt two theeves I spend my ut-
most breath,
As he that for some robbérie
suffereth.

Alas! What have I stolen from you?
death:
Was ever grief like mine?

A king my title is, prefix on high;
Yet by my subjects am condemn'd to die
A servile death in servile companie:
Was ever grief like mine?

They gave me vinegar mingled with gall,
But more with malice: yet, when they
did call,
With Manna, Angel's food, I fed them all:
Was ever grief like mine?

They part my garments, and by lot
dispose
My coat, the type of love, which once
cur'd those
Who sought for help, never
malicious foes:
Was ever grief like mine?

Nay, after death their spite shall fur-
ther go;
For they will pierce my side, I full well
know;
That as sinne came, so Sacraments
might flow:
Was ever grief like mine?

But now I die; now all is finished;
My wo, man's weal; and now I bow my
head:
Onely let others say, when I am dead,
Never was grief like mine.

(This poem was first published after
the author's death (1633) in a
collection of sacred poems called
The Temple.)

WHAT CAN I GIVE?

I Chron. 29:14 and Psalm 145:16

What can I give, poor as I am,
What can I give to Thee?
I have nothing, nothing at all
Except what is given to me.

You offer Your hand wide open to me
With gifts, both pleasure and pain.
All that I have comes from above,
All that I have You ordain.

I can offer the gifts You give,
Your open hand I see.
Not from my store, for I have none
But what You give, give I back to thee.

I must trust when He gives from His hand,
Be it even darkness or plight.
I allow Him in His sovereignty
To use as a canvas for light.

He has a purpose, what e'r may come,
His blessings never dim.
May I receive with grateful heart,
And from His hand, give back to Him.

Gloria Wright

OBITUARIES

KING — Ruth Ellen, age 78, of Laura, passed away Friday, July 1, 2022, at Upper Valley Medical Center.

She was born July 2, 1943, in Englewood, Ohio, to her parents, Lawrence W. and Clara E. (Bowman) Denlinger.

She will be missed and remembered by her loving husband over 61 years Larry L. King; sons and daughters-in-law, Jim and Amy King of Troy, Jeff and Betsy King of Covington; grandchildren Logan (Jenna), Graham (Sanna), Morgan, Atley (Trinity); great grandson Lionel.

She was preceded in death by her parents and her siblings Helen Kinzie, Howard Denlinger, and Dean Denlinger.

The family received friends from 4-8 pm Tuesday, July 5 at the Old German Baptist Brethren Church-New Conference, 8340 Delisle-Fourman Road, Arcanum.

Funeral services were held at 10am Wednesday, July 6 at the Church.

Interment followed at Newcomer Cemetery, Arcanum, Ohio.

The Family

BRUBAKER — Sarah Elaine touched the lives of so many during her short 34 years here on earth. On July 24, 2022, Sarah joined Jesus in the heavenly home He had prepared for her, forever leaving behind her wheelchair and walking to Him.

On January 16, 1988, Sarah was born to Clint and Deborah Brubaker. Sarah's entire daily life

was impacted by the effects of Spinal Muscular Atrophy and Scoliosis, yet she didn't complain. She walked with help until age 13, then used an electric wheelchair for the remainder of her life. She accepted Jesus as her Lord and Savior as a young woman, and was baptized into the Old German Baptist Brethren Church on October 12, 2003.

In the summer of 2009, Sarah went through several extensive surgeries, which consisted of two and a half months in the Seattle Children's Hospital in order to slow the effects of scoliosis. Here the doctors placed a halo on Sarah's head and stretched her body to place rods in her back to keep her upper body straight and rigid. This was a time, not welcomed, but needed for her continued quality of life on earth.

Regardless of her limited mobility, Sarah did not let her challenges deter her from living a very full and fruitful life. Sarah lived her faith and put her trust in God. She was determined, through God's help, to keep a positive outlook on life and spent her days serving others. Sarah didn't allow pity to rob her of contentment, instead, she chose to bless others to the best of her ability. Sarah was an encourager. She made friends easily and inspired many by her joyful countenance and ever ready smile. She loved being with family and friends. She enjoyed visiting the beach and took countless trips throughout the U.S., and even into Mexico. We often thought these trips looked out of reach, but Sarah's zeal and planning made

what seemed impossible, possible.

Sarah was never idle with her time. Sarah chose to work a full-time job at Tri-City Orthopedic in order to keep her mind alert and expand her mission field. Prior to this, she spent time doing book-work for various businesses. In her younger years, she helped tutor school aged children, and she spent hours correcting Bible Study course work that ministered to prisoners through Gospel Echoes Ministries.

Anywhere Sarah went, she had multiple nieces or nephews standing on the back of her wheelchair seeking a ride. Countless children snagged a ride with Sarah and recalled the fun of having a free ride wherever they went. Sarah was loved by all and was never a burden. She went where her family went, even traveling the bumpy roads in her electric wheelchair with a smile. Sarah had many aspirations and plans, but as her disabilities continued to deteriorate her muscles, the Lord saw fit to take her home with Him. Sarah loved being with her family, which made her last days even more special. As her life here on earth drew to a close, her family, both young and old, surrounded her bedside and enjoyed the moments together. Sarah no longer has a need for that wheelchair, now she's walking with her Savior, pain-free. "...the LORD gave, and the LORD hath taken away; blessed be the name of the LORD" (Job 1:21). Sarah impacted many and will be missed dearly.

Sarah's life is summed up by 2 Timothy 4:7-8, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which

the Lord, the Righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Sarah loved Jesus and lived with purpose to share that love to everyone. Sarah's heart message to all is, "Jesus is coming soon. Are you ready?"

Sarah is survived by her parents, Clint and Deborah Brubaker; her three siblings, Katie (Dan) Benshoff, Lowell (Natalie) Brubaker, and Levi (Annika) Brubaker; ten nieces and nephews, Keegan, Paxtin, Brylee, Taysen, and Drexlyn Benshoff; Elliot and Cohen Brubaker, and Liam, Alisa and baby girl Brubaker; her grandparents, David & Ruthie Brubaker and Butch and Susan Young, along with many aunts, uncles, and cousins.

Her funeral service was held at the Old German Baptist – New Conference meetinghouse, Pasco, Washington on July 31. The burial service followed at the church cemetery.

The Family

LANDES — Keith Edward, was born October 16, 1942, in Troy, Ohio, to Earl and Mildred (Metzger) Landes. He passed from this life into the presence of the Lord at his home on August 4, 2022 at the age of 79.

Keith grew up in the Clayton, Ohio area and was the youngest of five siblings. He married Ann Sink of Covington, Ohio on January 13, 1962. They enjoyed 60 years of marriage and were blessed with three children Mark, Larry, and Kathy. Realizing the need of a Savior, Keith and Ann accepted Jesus Christ as their per-

sonal Savior and were baptized together on June 10, 1966. They were members of the Salem district of the Old German Baptist Brethren Church — New Conference.

Keith enjoyed studying the Bible and sharing with others. In all aspects of his life, he had a genuine interest and care for people. He thoroughly enjoyed talking to people and making new friends. This led to an interest in genealogy and to an understanding of how people are related. Keith also loved to travel and had fond memories of many interesting trips. He especially treasured family fishing trips to Canada and multiple international trips.

In his younger adult years, Keith was occupied in farming and brick laying during the summer, and in the winter he worked in his father's meat business, Landes Fresh Meats. The meat business grew to become a full time occupation that he enjoyed for the remainder of his life until he was diagnosed with pancreatic cancer. He was anointed on June 5, 2022 from which he received much comfort and peace.

He is survived by his beloved wife Ann (Sink) Landes; his children Mark (Clara) Landes, Larry (Doreen) Landes, and Kathy (David) Crawmer; grandchildren Kyra (Ryan) Fay, Derek Landes, Lauren Landes, Jeremy (Susan) Landes, Jena (Matt) Miller, Benjamin Landes, Brant (Annetta) Landes, Laban Landes, Leanna Landes, Malena Landes, Melany Landes, Alisha Landes, Darin Crawmer, Cody Crawmer, and Darla Crawmer; greatgrandchildren Tatum Fay, Liam Fay, Emorie Fay, Sully Fay, Micah Landes and Chasya Landes; sister Joan

Swearingen and brother Glen (Ruth) Landes; and sister-in-law Judith Coleman.

He was preceded in death by his parents Earl and Mildred Landes; brothers and sisters-in-law Carl and Wilma Landes and Marion and Gail Landes; brother-in-law Dale Swearingen; sister-in-law Marlene Landes; and daughter-in-law Terri Landes.

Family received friends at the Kindred Funeral Home in Englewood.

Funeral Services were held at 10:00 am on Friday August 12, 2022 at the Salem Old German Baptist Brethren Church.

Interment followed the service at Royal Oak Memorial Gardens in Brookville.

Keith will be greatly missed but we rejoice that he is now in the presence of the Heavenly Father. We look forward to joining him someday where we plan to worship the Lord and sing praises around His throne forever.

The Family

ROOT — Mary Jane (Bowman) On September 22, 1936, Mary Jane Bowman came to bless the home of Orville and Margaret (Fall) Bowman of New Carlisle, Ohio. She departed this life August 24, 2022, at the age of 85 years, 11 months. For twelve years Mary Jane enjoyed farm life in Ohio, and then moved to Modesto, California with her family in 1948.

On June 24, 1951, she publicly confessed Jesus Christ as her Savior and was baptized, becoming a faithful lifetime member of the Old German Baptist Brethren Church.

On September 25, 1954, she was married to Benjamin Ernest Root, son of John and Louise (Egli) Root, beginning a journey that lasted nearly 68 years. This union was blessed with five children; Robin Del (wife Marcia), Aaron Dale (wife Janette), Kimberly Lin Bauman (husband Wesley), Joseph Allen (wife Melanie) and Molly Marie Lavy (deceased) (husband Bradley); as well as 20 grandchildren and 65 great grandchildren.

In 1964, Ben and Mary Jane were called to the ministry of the Word in Tuolumne district where they served for nearly 33 years, and in 1992 they were called to the oversight of the new Cascade Valley, Washington congregation. They served in that capacity for four years, which was a mountain-top experience in their lives.

In 1997, Ben and Mary Jane moved from California to their present home near Pasco, Washington, where they have enjoyed hay farming for many years.

They were blessed by the Columbia River New Conference congregation, continuing to serve in the ministry and Mother loving to open their home to many for meals, enjoyable visits, and often reading a favorite story over the years. May the Lord continue to bless this district for His glory.

Mary Jane was preceded in death by her parents; three sisters and one brother-in-law, Sarah Lee and David Switzer, Doris Marie Meador, and Susan Joan Bowman; her daughter, Molly Lavy and grandson Nathan David Lavy. She is survived by her husband, four children and their spouses, one son-in-law, brother-in-law Dallas Meador, sister-in-law Mary Root, and many loving nieces and nephews.

The funeral service was conducted at the Columbia River meeting house on Sunday, August 28 by the home brethren, with burial following at the Columbia River cemetery.

The Family

FISHER — Wayne Earl was born to Earl R. Fisher and Doris F. (Filbrun) Fisher on March 11, 1940, in Modesto, California. On Sunday, August 28, 2022, Dad exchanged his tired, faithful, consecrated, body and was transported into the heavenly realms surrounded by his loving family. Dad was anointed in November 2008, after he was injured in a hunting accident. He patiently endured, as Mother lovingly cared for him.

He enjoyed his childhood, growing up in California, with all his cousins. He graduated in 1958 at Modesto High School. Yielding to the Holy Spirit he was baptized September 21, 1958, at the West Modesto district, in California by Uncle Howard Oyler into the Old German Baptist Brethren church.

Wayne and Carolyn were married in Quinter, Kansas, October 10, 1959, at the home of her parents, Arthur and Annie (Boone) Silvers. This union was blessed with six children. They lived in the Tuolumne, California district and were called to the deacon's office on January 13, 1968. They moved with their family to Camden, Indiana in 1973. Dad was a self-employed carpenter and drywall contractor. He enjoyed all of God's creation, and especially bird watching, fishing, and hunting. He dearly loved being with his family, especially children, grandchildren, and great grandchildren.

He is survived by his loving wife and five children, Lori and Kevin Jacobs, Kevin and Teresa Fisher, Lisa and Denny Kuns, Kendall Fisher, and Kurt and Donetta Fisher. One brother, Keith and Shirley Fisher; sister-in-law Joan and Fred Benedict; brother-in-law, Chris Silvers; stepbrother Tom and Shirley Denlinger; stepsisters Diane and John Brubaker, and Darleen and Philip Layman. Also, grandchildren, Jenny Jacobs, Jordan and Michele Jacobs, Keith and Kallie Jacobs, Janet and Austin Fullmer, Valerie and Nick Root, Travis Fisher, Whitney and Wilson Younge, Darin and Melissa Kuns, Nathan and Rachel Kuns, Jamin and Heidie Kuns, Caleb and Autumn Kuns, Shelbi and Tallis Bowers, Sidney Fisher, Beau Fisher, and Stella Fisher; twenty-eight great grandchildren, and many other family members and friends.

He was preceded in death by a daughter Linda, a grandson Seth Jacobs, and a granddaughter Melanie Kuns; his parents, par-

ents-in-law, and stepmother Doris (Denlinger) Fisher.

Dad's funeral service was held September 1 at the Deer Creek Meeting House. A short family service was held in the church basement. A grandson, Nathan Kuns, conducted this service, followed by the main service upstairs. This service was conducted by James Bauman and Richard Cottrell, using II Corinthians 4:17-18 and 5:1, also II Timothy 4:7. His body was laid to rest at the Musselman Cemetery near his home. Jay Brubaker gave comforting remarks before family and friends filled the grave.

Dad will be greatly missed by his loving family and many friends. However, we know our loss is his heavenly gain. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

The Family

Terms

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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.
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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.

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