

"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 —

*"Enter into his gates with thanksgiving, and into his courts with praise:
be thankful unto him, and bless his name." Psalm 100:4*

Vol. XIII

November 2022

No. 11

"THANKSGIVING"

Jim Thomas

Thanksgiving's more than just a day we celebrate each year;
The Watcher who is watching us would have it made quite clear.

Thanksgiving is a way of life within this troubled world;
It's not about parades and such or flags that we've unfurled.

It is about a Holy God Himself come down to man;
To teach, instruct in righteousness, that it's about His plan.
His blood was shed for everyone that enters into life;
His words are written in His Book that men arise from strife.

The only peace this world will know is when they bow to Him;
When we indeed surrender all our hope is never dim.
The knowledge that we have of Him is wisdom for us all;
So take and eat, for it is sweet that we need never fall.

There is a tempter still around; deception here is great.
Christ could return at any time; there is no time to wait.
The Holy Spirit's knock upon the door that is your heart;
A knock of Love, from God above to set each one apart.

To separate the sheep from goats, the wheat here from the tares;
A time to place our trust in God, not in this world of snares.
Before you go to sleep tonight, please thank Him for His grace
That He extends to make amends that we might see His face.

Selected by
Ron and Caroline Holsinger

THE TESTIMONY

CONTENTS

FRONT COVER	1
"THANKSGIVING"	1
EDITORIAL	3
LIKE THE GREAT MOUNTAINS	3
SEASONAL	4
A STRENGTH TO THE NEEDY IN DISTRESS	4
GENERAL	6
FIVE TEMPTATIONS OF THE AGE	6
THE TWO COUSINS	12
GIVE ME THIS MOUNTAIN	17
THE ROAD HOME	21
MEDITATIONS	22
QUESTIONS TO PONDER	22
GENERAL ITEMS	23
POEMS	24
OBITUARIES	26



EDITORIAL

LIKE THE GREAT MOUNTAINS

The first four verses of Psalm 36 describe the heart of an evil, ignorant man, the sum of which is that he does not abhor evil. He has no fear of God, he praises himself, he is false and deceitful, and he deliberately forgets to do good. Instead of teaching himself to be wise in any way, he rather lays upon his bed and uses his imagination to manufacture foolish mischief. He is described as a hateful person whose way is not good.

Then, like the difference between day and night, verse five erupts with a towering crescendo: "Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast. How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."

The Bible states in John 1:18 that no man hath seen God at any time. So how can we describe Him? Psalm 36 uses the features of God's own creation to describe Him. His righteousness is like the great mountains. There is something compelling about a mountain peak that disappears in the clouds. It is grand, it demands our attention. It reminds the observer that there are not only things bigger than himself but immensely bigger things.

God has provided earth with plenty of mountains. Beautiful, and grand, they stand like unmov-

able, peaceful sentinels; guardians which are firm and stable. They sit like silent fortresses, never changing, yet possessing a personality that beckons us to look up and behold their greatness, becoming spellbound by the awesome power that placed them there. Their stunning whitecapped peaks leave us standing in reverent awe. Psalm 36 says that God's righteousness is like that. Something beautiful, grand, firm as eternity, impossible to comprehend, yet silently compelling us to look up again and again and in so doing LOVE the ONE who has created all things and by whom all things consist. He, whose name is HOLY, is author of both mountains and righteousness.

People travel to and fro from all over the world to enjoy the splendor and grandeur of Denali in Alaska, Grand Teton in Wyoming, Mt. Blanc in France, Mt. Kilimanjaro in Africa, Mt. Logan in Canada, the Matterhorn in Switzerland, Mt. Rainier in the U.S., Mt. Fuji in Japan, the South American Andes, and the highest of all, Mt. Everest in Nepal. In every nation, people, and tongue, God has created these beautiful landmarks to silently invite all mankind to look up and behold Him whose righteousness is like the great mountains. God's greatest act of righteousness was providing lost mankind with a Savior, His Son Jesus Christ. We praise Him for this by reciting, "Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds." Amen.

Phillip King

SEASONAL

**A STRENGTH TO THE
NEEDY IN DISTRESS**

*For thou hast been a strength to the poor, a
strength to the needy in his distress, a refuge
from the storm, a shadow from the heat,
when the blast of the terrible ones
is as a storm against the wall.
Isaiah 25:4*

Most of us most of the time do not feel much distress. All of us have in the past, do now, or will in the future feel distress at one time or another. It is one of those things that flesh is heir to. In the Psalms alone we read sixteen times of the needy. Jesus had a heart for the distress of the needy and His heart is the heart of God.

Thinking right now, we suspect that most of the readers are not in any great distress. Most of us in this time in which we live, in the nation where we are blessed, and in our present circumstances have very little real distress. Yes, there are some who struggle as children and as adolescents with the stresses of growing up, trying to find who we are and where we fit in. There are young married couples raising children and providing for the needs of each other and the little ones. There are middle-aged couples with the strains of later life. And there are the aged who sometimes wonder, “Where from here?” and what of declining years and health. On top of all that, there may be the continual impact of distressing news of current events.

In short, all of us have needs and all of us have stresses—and

sometimes dis-stresses. “Stress” is simply tension or pressure. Stress is not always bad. Sometimes it is even beneficial. But the prophet Isaiah says in 25:4, “For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.” Sometimes storms beat upon our lives. Sometimes the heat is on, as we say. Sometimes we feel the blast of painful conditions. Sometimes, as Isaiah said, our back is against the wall. We have all been there at one time or another. That is where dis-stress comes in.

Distress is “extreme anxiety, sorrow, and pain.” Distress is different from stress. Only when we permit stress to disturb our peace does stress become distressing. We may grow through pressure and tension. Many of life’s great lessons are learned through pain. It is often through the stress of pain that we grow. That is where we realize what our needs are. And that is when God gives “strength to the needy in their distress.”

We usually think of need as lack of food, lack of shelter, lack of something. There are many needy, starving people on earth—some even just a short distance from wherever we live. There are many houseless and homeless people. There are people even now over the earth seeking refuge from hunger, poverty, economic collapse, political upheaval, religious

oppression, and war—streaming across national borders, seeking relief from distress. Most of us have never been hungry. Most of us have not been destitute, not persecuted for the name of Jesus. But we cannot hide our face from the needy in distress. There was a man once living near our village who said he would not eat dessert as long as there were hungry children in the world. He said that as long as he could reach in his pocket and find a dollar, he held the life of a starving child in his hand. Sobering thoughts. What are our responsibilities?

In Acts 15 certain questions were distressing the Asian churches. In response to this distress, Paul, Barnabas, and certain other men went up to Jerusalem unto the apostles and elders there, about this distressing question. Some call this Jerusalem Council “the first Annual Conference.” Accepting that as true, it might be reasonable to say, therefore, that the record of that Council comprised the “minutes” of the first Annual Conference. At any rate the apostles and elders at Jerusalem sent a report of the meeting back with Paul and Barnabas to be read in the Asian churches.

In Galatians 2:9–10, Paul recounts what I believe to be this same event but he records a statement not included in the “minutes” of the Jerusalem Council. He writes, “And when James, Cephas, and John, who [were considered to be] pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we

should go unto the heathen [Gentiles], and they unto the circumcision [Jews]. Only they would that we should remember the poor; the same which I also was forward to do.”

Whether these two incidents are the same or not I leave to the reader to consider. In any case, the instruction of the apostles and elders was this: that we remember the poor. Considering this to be one of the first conferences of the Church, and these the minutes of that conference, I sometimes wonder if we today, as later-day Christians, as New Conference German Baptists, are living up to the responsibilities laid upon the church by the earliest leaders.

We live in a blessed time, a blessed nation, a blessed fellowship. The times are stressful. Many across the earth are truly in distress. Yet for all of that, it is to us also a time of Thanksgiving. In our giving of thanks, it is a time that we should remember the poor. Paul said he was “forward” to obey the admonition of James, Peter, and John. To be “forward” is to labor with diligence. And not only with diligence but the implication is to labor with speed as well. If we praise God for His many blessings, and if we pass those blessings on to others, they in turn will praise God. Thus, God shall receive a double blessing.

As long as I have a dollar in my pocket, I hold in my hand a meal for a hungry child.

Marcus Miller

GENERAL

**FIVE TEMPTATIONS OF
THE AGE***Luke B. Bucher**“God has given us but a short time
here upon earth, and yet our entire
eternity depends upon how we use this
short time.”*

The 39th chapter of Genesis portrays for us a picture of the age in which we live! It also brings to our attention what the Lord can and will enable persons to do in resisting temptation, if we are completely surrendered to the will of God. Joseph said, “How then can I do this great wickedness, and sin against God?” (Gen. 39:9b).

You may recall the events that took place prior to Genesis 39 in the life of young Joseph. He had been cruelly treated by his own brothers and sold to a company of Ishmaelites, who in turn took him down to Egypt where he was bought by Potiphar, a high-ranking officer of King Pharaoh. But the Lord was with Joseph and made him prosper. He made Potiphar’s house prosperous because of Joseph. Before very long, Joseph, a stranger in the land, was put in complete charge over the house of Potiphar.

Sometime later, Potiphar’s wife cast a lustful eye upon Joseph and asked him to commit adultery with her. She tried to entice him day by day. Remember that Joseph was a young man in a far off country, away from home and pa-

rental guidance. He could have reasoned, “I’m away from home now, I’m on my own, I can do as I please, and no one will ever know about it.” But Joseph belonged to the Lord. He had dedicated his life to the will of God, and conducted himself accordingly. Thus Joseph said to Mrs. Potiphar, “Thou art his wife, how then can I do this great wickedness, and sin against God?” Notice the two parts in Joseph’s answer to Mrs. Potiphar. First, he said that it would be very wicked. There is nothing incidental or meaningless about immorality: it is a great wickedness. Secondly, he said that it would be a sin against God. Impurity has two evils, and Joseph revealed them. It is a wickedness against society and a sin against God.

Mrs. Potiphar wasn’t satisfied with Joseph’s answer. She didn’t give up, but continued to beg and coax. (The devil is not easily discouraged; he does not readily give up!) She proceeded to set a trap for him (Gen. 39:11–12). But Joseph was on the Lord’s side; he was fully aware of the power of temptation. He “...fled and got him out!” How wise he was! I encourage each of us to do likewise. II Timothy 2:22 says it like this: “Flee also youthful lusts.”

A businessman was making his sales by calling from door to door. On one particular day he came to a house and at the yard gate he saw a sign, “Beware of Dog.” He had seen such signs before and

had encountered other dogs without incident, so he proceeded through the gate and down the walk. As he approached the house, he noticed a dog lying on the porch. He watched it a bit cautiously, but it was lying there and made no move. He thought that everything would be alright. But just as he proceeded up the steps, the dog moved! The salesman didn't wait to see what would happen; he simply turned and ran and cleared the yard fence without even opening the gate!

Now that is what we ought to do when tempted to sin. We shouldn't wait for a second look to see how inviting it might be or how dangerous it is going to be, but we should flee youthful lusts. Young people, and older folks too, have many temptations to face in our age. We want to look at five of them and see what God's Word has to say concerning each one.

1. SELF-INDULGENCE

Self-indulgence means to be complacent toward, to give way to, or to practice a forbidden or questionable act without restraint. The world's motive for living is to satisfy self with little or no regard for the welfare of others. The world says, "Enjoy yourself, get a thrill, have fun, and use no restraints."

The area of self-indulgence that we want to think about primarily is in the realm of sexual morality. The Scriptures do not give anyone the liberty to practice impurity in action or in thought without reaping the consequences. Charles Hostetter once related the follow-

ing experience: It was shocking news to learn that the man was dead. The officials called it suicide. The man was in his early thirties, a practicing medical doctor. He had ability and the potential for a successful career, but it ended in a suicide. With great vigor he had defended the viewpoint that sexual relations for unmarried people is not wrong. He maintained, since God made us the way we are, it is a natural desire of the flesh, so we have every right to go ahead and gratify that desire just as we satisfy a physical appetite for food. He contended that if both parties were agreed, if they were smart enough to avoid pregnancy, and if they were mature enough to take the obligations that would follow, it would be perfectly alright to go ahead. He smiled at my defense of purity and chastity and said that my interpretation of God's Word was simply out of date and old-fashioned. But his potentially successful career ended within a few years in a horrible nightmare—just another illustration showing us that "God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

The prevalent moral philosophy among high school, college, and university students today is expressed in the following statement by the president of a student body organization in one of our influential colleges: he said, "Last summer I met this girl, and it wasn't long before we were having an affair. I see nothing wrong with this before marriage as long as we're mature enough to accept the re-

sponsibilities, and it's done in love, and no one gets hurt." But you know, he was wrong on all three points. Those who engage in premarital sex aren't mature, it's not love, and someone IS getting hurt. One cannot violate the laws of God without leaving scars on the soul (I Pet. 2:11).

Ecclesiastes 11:9 says, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." That sounds good, doesn't it? That sounds like we can do as we please. But notice what the last half of that verse says: "But know thou, that for all these things God will bring thee into judgment." Go ahead and have your fun; but remember, whatsoever a man soweth, that shall he also reap. "So then every one of us shall give account of himself to God" (Rom. 14:12).

2. PLEASURE-SEEKING

Pleasure-seeking means the attempt to gratify the senses. Worldly pleasures tend to produce agreeable sensations, frivolous enjoyment, what the human (carnal) will desires and prefers, and that which is pleasing to the physical nature. But Colossians 3:2 says, "Set your affection on things above, not on things on the earth." And I John 2:15 says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Yet many people in our pleasure-soaked age seemingly cannot learn that worldly pleas-

ures do not bring lasting satisfaction.

We do need to have joyful periods of refreshing relaxation, but our main concern in this second area of temptation is that we be careful not to give pleasure-seeking first place in our lives and that we don't seek pleasure in questionable ways that are detrimental to our spiritual growth. The following guidelines can be used to help us determine which pleasures may be harmful:

(1) Can I, as a Christian, engage in this pleasure and still be on the Lord's side?

(2) Is this pleasure consistent with the principles of purity demanded in the Christian life?

(3) Is the activity in question a fruit of the Spirit or a work of the flesh?

(4) Does it draw me nearer to my Lord, or does it separate me farther from His fellowship?

(5) Does it help me bring others to Christ, or does it serve as a hindrance (as a stumbling block) in my witness and testimony to others?

The fact is evident that multitudes do not consider their ways. Many can be found seeking pleasure and satisfaction in following after worldly amusements. The word "muse" means to think, to study, to ponder, to meditate upon, to be deeply in thought. But when you put an "a" in front of the word "muse," and the four letters "ment" after it, then you have the word "amusement" which means "to be entertained."

Do the pleasures and entertainments of this world really give sat-

isfaction? One magazine says that for months the radio had been emitting the clearly voiced answer in the nasal tones of a young man with his twanging guitar, "I can't get no satisfaction!" But, beware! A false satisfaction, it seems, does come from a gratification of the senses—cigarettes, alcoholic drinks, luxurious living, etc. But what does this kind of satisfaction produce? The fruit of it is evidenced in our jam-packed juvenile reformatories, in our overflowing divorce courts, and in the decaying structures of authority—the home, the classroom, the community, and the church. These are fruits of the satisfaction gained from the pleasures that the world has to offer.

The world also offers gratification through the theaters (whether they be indoor or outdoor), and television shows bring the same thing right into the living room. How many who have television brought it into the home after a season of prayer? Movie shows and television, dancing and pool-rooms, carnivals and games of chance, places frequented by ungodly people; these are pleasures sponsored by the world and should not be sought after by the Christian. They have no place in the life of a child of God. Christian people do need recreation and good times of fellowship, but the church's goal is to seek and to win souls for Christ. Therefore our activities need to be on a plane higher than those just named.

3. LOVE OF DISPLAY

Love of display means to unfold or to spread out, to exhibit, to expose to view so as to attract attention. In other words, this would include anything which we want to show off. What is it in your life that you want others to see? In a Christian's life, it will be a radiant testimony for Jesus, in order that those with whom he comes in contact will know by his speech, conduct, and appearance that he belongs to Jesus. The hymn writer so aptly says it like this:

*Let the beauty of Jesus be seen in me,
All His wonderful passion and purity,
O Thou Spirit Divine, all my nature refine,
Till the beauty of Jesus be seen in me.*

One of the strongest ways in which Satan tempts people today (in love of display) is in their personal appearance. An elderly Quaker woman having a beautiful complexion was asked what kind of cosmetics she used. In reply she offered this prescription: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for my hands, charity; for my figure, uprightness; for my heart, love. This prescription can be filled without expense, and the supply will increase with continued use." I agree heartily with what the lady so wisely stated.

God does not want our lips and our nails to be of a different color; or hair, of a different shade; or our bodies, bedecked with jewelry and beads. Isaiah the prophet foresaw the day when self would be displayed, "For thou shalt no more be

called tender and delicate. Take the millstones, and grind meal; uncover thy locks, make bare the leg, uncover the thigh..." (Isa. 47:1b–2). Isaiah here says, "Uncover thy locks." This can be interpreted to mean the unveiling of the head and the cutting of the hair. This is one area of "love of display" that we have upon us today. Why do Christian people spend undue time fixing and fashioning the hair, except it be for the simple reason to attract the attention of others to themselves. Pride in the heart is the main reason why people want to be like the world. The Bible states very simply that Christian women shall have long, veiled hair. (I Cor. 11:5–10). Those who are following the scriptural teaching in a simple, obedient way, are to be commended.

Isaiah also prophesied, "making bare the leg, and uncovering the thigh." The wearing of short skirts and other immodest clothes is a clear fulfillment of the prophecy. Many are making fashion their god. Their time, money, and thoughts are given to dress. They worship at the shrine of public opinion. What the crowd does, what the people think—this is what governs their attitudes and their actions. People (men and women) are more concerned with being accepted by society than they are about what the Lord says in passages such as I Timothy 2:9 and I Peter 3:4.

In the eyes of God, dress is important. If what you are wearing is what the world suggests, and if what you are wearing calls atten-

tion to yourself, then you are not attracting people to the One whom you are appointed to represent. Concerning the matter of dress, people should be able to see a difference between you and the worldly crowd. Christians should be neatly attired. Christians should be displaying the Christ-like character traits like those expressed by the elderly Quaker woman. However, if necklines are cut too low, if dresses are too tight, skirts are too short, if materials are sheer or bright colored, if boy's trousers are too tight, we are displaying self (calling attention to the physical body), and we may be the cause of a lustful thought in the mind of someone else.

4. PRODIGALITY

Prodigality means to be extravagant in spending, or to be wasteful in any area of life. I Timothy 6:9–10 says, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Western nations have never before known a time when money flowed so freely and people had such ready access to it. We're encouraged to buy. "If you have no money, open a charge account and you won't need to start paying on it until a year from now. Go ahead and buy, whether you have the

money or not.” That’s prodigality!

Many people seem to think they can do anything they please, so long as they’ll be able to pay for it sometime. Even Christians are being caught in this trap. The present abundance of money and buying power has caused many in our day to lack appreciation of true values:

Money can buy a bed, but not sleep;

Money can buy books, but not brains;

Money can buy food, but not an appetite;

It can buy finery, but not beauty;

It can buy a house, but not a home;

It can buy medicine, but not health;

Money can buy luxuries, but not culture;

Money can buy amusements, but not happiness.

Another area manifesting prodigality is in the area of our use of time. Are you using your time wisely and to the best of your ability? There are twenty-four hours in each day. Taylor said, “God has given to man a very short time here upon earth.” When people live to be ninety-six years of age, we think that seems long. But they say it’s short; they can’t understand where the time got to. God has given to us a short time here upon earth, and yet our entire eternity depends upon how we use this short time.

We are called to be stewards of time and money. In the day of Judgment, we will have to give an

account as to how we have used our time, our money, our influence, our talents, and our reputation. We are also stewards of the plan of salvation to share it with others and to spread the Good News. What kind of a challenge have we been to others? Let us use the time that we have to God’s honor and glory.

5. REVELRY

The last temptation we want to mention is revelry. Revelry means carousing; disorderly and noisy festivity; having a good time in a carnal way. This temptation is classified in the Bible under the works of the flesh in Galatians 5:21. Revelry can be divided into two categories: (1) Reveling or so-called entertainment for personal enjoyment. (2) Reveling for revolt or rebellion against authority.

The last part of I Peter 3:4 says that we should be adorned with “a meek and quiet spirit, which is in the sight of God of great price.” The noisy, disorderly nature of many activities is not becoming to a Christian.

When a young man equips his automobile with a loud muffler and squeals his tires and grinds gears, he lets a bad testimony. And what about loud, noisy, boisterous talking and jesting? This does not exemplify the meek and quiet spirit. We need also to be careful of our conduct in the worship service. Some unsaved person might be observing us. If we distract his attention in any way, thus causing

the Spirit to be quenched, we will be held responsible.

The other area of reveling, that of revolt or rebellion against authority, is best illustrated to us in the incidents that take place when employees strike, and students refuse to accept instruction, and when people march against government actions.

There is a kind of rebellion though that does have meaning and purpose. It's the greatest revolution in history, the most far reaching; I'd encourage you to join it now. The revolt against hypocrisy and injustice, against hate and force as a way of life; a revolt against evil in our own lives and in the lives of others as well. This is a revolt that could heal our lands and restore our nations. This is what man needs in order that he might have a pure heart, clean hands, a clear conscience, and a commanding purpose. This revolt is joined by giving your heart and life to Jesus Christ. Take your orders from Him, and He will give you the power of the Holy Spirit. Satan's motive for tempting you is nothing more than an effort to spoil your life, to damn your soul, and to ruin your future. Turn to Christ for salvation and deliverance. You will find that "greater is he that is in you, than he that is in the world" (I John 4:4).

Selected from

Bible Helps #191 by

The Editor

*Used by permission of Bible Helps,
PO Box 391, Hanover PA 17331.*

THE TWO COUSINS

Many years ago, there were two boys born, and their mothers were first cousins, so that would make their sons second cousins. We want to talk about these two boys and some things that happened in their lifetime. We also want to admit that our imagination comes to play at times.

It had been four hundred years since God had spoken to His people by the prophets, but "...hath in these last days spoken unto us by his Son."

These mothers both had unusual pregnancies. The two mothers were very close friends but not close in age—one was fairly old while the other was very young. Perhaps the two boys' fathers were near the same age. Both fathers were devout believers in God. That means they believed in a creator and talked to God in prayer.

Zachariah and Elizabeth had no children, and they were older.

Zachariah was on the right side of the alter of incense when an angel appeared. The angel told him they would have a son and they were to name him John. Zachariah questioned Gabriel the angel. Gabriel told Zachariah, "Because you did not believe my words you will be dumb and not able to speak." Luke 1 tells about how everyone thought they should

name their son Zachariah. But finally Zachariah asked for a tablet and wrote that his son's name would be John. Now Zachariah's tongue was loosed and he could speak again.

The conception of these two boys was very miraculous. Mary, the younger of the women, went to visit Elizabeth before their sons, John and Jesus, were born. After their births, King Herod the Great heard of Jesus' miraculous birth and decided to kill all the children two years and under in Bethlehem. Joseph and Mary were warned then to flee to Egypt, and they may have told Zachariah and Elizabeth of the danger, knowing their sons, John and Jesus, must leave to survive the wrath of Herod. After King Herod's death an angel of the Lord appeared to Joseph in a dream. The angel told Joseph it was safe to return back to Israel because Herod was dead. They dwelt in a city called Nazareth. The prophets said Jesus shall be called a Nazarene.

And it came to pass just like Isaiah said it would. "Prepare ye the way of the LORD, make His paths straight." Who else could that be but John the Baptist?

Zachariah and Elizabeth were not rich, and so when they fled from the wrath of Herod they may have gone to a country in the desert for a while until they

had word that Herod was no longer king. This country was sparsely inhabited, and the people there were known as Essenes. They would be considered living wherever they could find shelter and food. Zachariah and Elizabeth and John may have been inhabitants of that country for perhaps two years and may have become a part of this group. The inhabitants of this country may have felt like a great prophet was being groomed for a marvelous change.

John could have been four or perhaps five years old when they went back to their home country, but it would have made an impression on young John.

It was not many years until Zachariah gave his life up to God, leaving a widow and her young son.

John could have been near the age of twelve when he and his mother returned back to the hills of Judea. Soon Elizabeth passed away. She was buried near the place where an angel visited her, telling her she would bear a son in her later years. This would have left John an orphan. John must have lived with his Essene friends and eventually may have become one of them. He liked the communal life in the desert.

John decided to return back to the desert and grew to manhood

there. We believe he told these beloved people about God and helped them in many ways. These people loved John very much.

Manhood in those days was about thirty years of age. He probably developed a booming voice and might even sang songs of praise to God while in the desert. He probably sang very melodiously. Again, these people would have loved that. It was not hard to tell when he spoke.

It seems like John could feel the warmth of God in the hot sand. Feel Him near with the warm breeze and see Him in the evening sunsets and morning dawns.

Matthew 3:4 tells about the clothing of camel skin and belt that John wore and also his diet of locust and wild honey. We wonder how you would eat locust. Boiled, roasted, fried, raw? A little flour or cornmeal may add flavor. Here he was a Jew and was wearing clothes made from an unclean animal.

For now, we will leave John, and turn our minds to the birth and life of Jesus. Jesus means Savior. An angel Gabriel came to Mary to tell her she would have a son, and the Holy Ghost shall come upon her. Mary was espoused to Joseph.

Caesar Augustus, the Roman Emperor, decreed a tax should be taken. Everyone was to return to their ancestral home to be registered.

Joseph was to go to Bethlehem in Judea to be registered so they made the journey. Mary was heavy with child. While they were there, the time came for her baby to be born. This story has been told hundreds of thousands of times for a very good reason, because nothing like this has ever happened before and will never happen again. The Creator of all human flesh will save us only through Jesus, the Holy One of Israel. This story never grows old.

Because of jealousy Herod made a decree that all the children under two years of age should be killed so that his throne would not be taken from him. When this happened there was much weeping in Ramah by mothers and fathers. Lots of kings were named Herod and they were cruel men. Like father like son. So the people were fearful of the Herods.

We don't know how much Jesus and John interacted with each other, but we feel that they knew something was to change in the future. Especially when Jesus was twelve years of age and was found in the temple asking and answering questions with the learned men of the day.

Well, back to John the baptizer.

After a number of years in the desert John was about thirty when he returned back to Judea and started his ministry. At first not many people heard him

preach. But a few people did and they returned back to their families and friends and told them what they heard out in the wilderness. They wanted a change from all the rituals that were required of them by the corrupt religious leaders. And so the crowds came to hear John. It wasn't long until many people of different professions were confessing their sins and were baptized. Probably farmers, merchants, builders, and others, they were all looking for a way to make things right with God and their fellowman.

John started his ministry in the wilderness of Judea as a hermit, saying, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Many confessed their sins and were baptized. And so it was that the common folks heard John.

We don't believe John ever thought of marriage or family. He had one goal in mind and that was to preach Repentance.

One day men from the religious sect heard about a man out in the wilderness preaching and they wanted to see what was going on. So they made the journey and heard John preaching. John saw them coming and he could read their minds. He called them vipers and so the feeling of animosity grew. In Matthew 3:7 we read, "Oh generation of vipers, who hath warned you to flee from the wrath

to come?" John called the religious leaders "deadly sons of serpents." The Pharisees were the law keepers, and the Sadducee's were the wealthy rulers. Over time these two groups became more corrupt. John and Jesus tried to make them aware that they were wicked and call them to also repent, but no, they would not. What about today? That message holds true today just like it did during John's day. "Repent, every one of you for the Kingdom of God is at hand." Not all Pharisees and Sadducee were corrupt.

We think John knew Jesus was among the crowd of people. One day he said that there is one among you, "...whose shoe latches I'm not worthy to unloose..." but did not point Jesus out. The Bible says that the next day John said that Jesus was the One that taketh away the sin of the world.

We about always think of the time that Jesus asked John to baptize Him. "Well," John said to Him, "I need to be baptized of thee. And comest thou to me?" Jesus said to John, "Let us fulfill all righteousness." And so John suffered Him. In our minds that means that he agreed to humbly do it.

Do you suppose John knew that Jesus was present in the creation? Same question about the Holy Spirit? We really don't think so.

John did not experience the discouragement that all the apostles

felt when Jesus was condemned and put to death.

John baptized Jesus in the Jordan River, as the Son of God, the Messiah and Savior of the world. God gave His blessing to this event by the Spirit landing upon Jesus in the shape of a dove. God also said some of the most blessed words, saying, "This is my beloved Son, in whom I am well pleased." This might have surprised John, and it was a very glorious thing! Probably several people on the banks of the Jordan river heard the voice, but others thought it thundered. No cloud was in the sky. And so the greatest prophet's ministry began.

John had disciples just like Jesus did. Sometime later, Herod and Herodias, his wife that Herod took from his brother Phillip, were having a banquet. They heard how John condemned the act of adultery and it made Herod angry. This made Herodias full of wrath and indignation. She demanded that Herod cast John into prison. And so it came to pass.

Jesus was in Galilee preaching and healing all manner of people of their diseases. Many were blind, some deaf, some lame, and having uncured diseases. The city was called Nain. As Jesus was healing, He probably knew that He was about to get a visit from some of John's followers. John wanted to know if Jesus was the Messiah or

should they look for another. Jesus answered that question with the words that people of all kinds of disease were being healed. Then He added these words, "Blessed is he that is not offended in me." He knew what was happening to His cousin and that made Him sad.

And so it was as John languished in prison that even the jailer and soldiers that guarded the prison did not want to see John persecuted. Maybe John thought Jesus would somehow free him from prison. One statement John made was that Jesus was to increase but he must decrease. He told his followers to seek Jesus and follow Him. It did not take long for John to decrease. For the wicked Herodias made a request at the banquet. As her daughter danced sensually before king Herod and it pleased the king so much that he told this girl that she could have anything she wanted. Her mother told her daughter Salome to ask for John's head on a charger. This deed was carried out. Oh, how the prison guards hated to do this evil deed. One of the guards may have told the other guard, "We must do this evil deed or else we will be put to death by not obeying the king's command."

John was nearly thirty-two years of age. Sad day. John's disciples came and took John's remains and buried him.

We think that John had no idea how his cousin Jesus would be soon put to death by a mob. Probably within a year.

Now what did Jesus say about His cousin John? Matthew 11:11 says, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: not withstanding he that is least in the kingdom of heaven is greater than he." That is hard to explain.

"What went ye out into the wilderness to see? A reed shaken with the wind? (Matt, 11:7) "A prophet? Yea, I say unto you, and more than a prophet" (Matt. 11:9).

Jesus asked the people in the temple, "The baptism of John, was it from heaven, or of men?" (Luke 20:4) They would not answer the question which proved they were hypocrites. They knew the answer but refused to answer it.

Was it of heaven? If so, then we recommend that all men be baptized.

John's message was to repent. Jesus' message was to believe.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great

salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him..." (Heb. 2:1-3).

Praise the Lord for His Wonderful Plan of Salvation!

Marshall and Rosalene
Dutter

GIVE ME THIS MOUNTAIN

Time to go get chicken feed. We always buy from Kurt. Kurt is one of my favorite soldiers. Years ago as a young married man he was delivering feed by truck from the family mill. As he crossed the railroad tracks in a small town, either by mistake or because the truck stalled, he was hit by the train. Of course, it changed things forever. After a long and difficult recovery he is today confined to a wheelchair. I've only known him a few years so I don't know how he worked but I'm sure he did and in his retirement years sells feed.

When I pull in the drive his trained dog barks and stands in place. Kurt comes wheeling down the ramp of his modest and well kept home to the barn, always with a smiling greeting. Today is a good day for Kurt because I can understand his every word. Some days I can hardly understand an-

anything he says, perhaps because he's tired. I've never met his one and only lovely wife or children and now grandchildren. He rings my sale on his computer largely one handed and makes change slowly. If he's having a good day we exchange neighborly news. Today I can't lift with one arm so I tell him "Don't watch when I load." He watches as I drag the 50-pound bags across the barn and wrestle them in the back seat just like he does everything—one-handed. We both laugh. He always answers when I ask how he's doing, "I can't complain, it wouldn't do us any good," and we agree. "We've put in a request to go sky diving in the Lord's Millennial reign." He wants full body use, and I don't want to break anything. We're looking forward to it.

The Old Testament man, Caleb, was an unusual man. I wish I could have known him. I can't imagine the life he lived for 40 years. Everyone he knew died until one day it was just Caleb, and Joshua, and the next generation. So close to the Promised Land, so sure it could be taken he could taste those large grapes, and everyone chickened out, forcing him to wander 40 years and listen to them complain. Would you ever say, "I told you so"? It must surely have gnawed at him until one time he overcame it. Because he did, he would take a mountain.

There are times in life when we know that a thing can be done and somebody says it can't, persuading everyone against you. You can't do anything about it and it is frustrating. It is not a matter of ability or strength. It is that all men have not faith and worse yet they don't want it. They just hinder the rest of us and you will grind your teeth knowing it is the devil's hour. There's nothing like it to harden resolve. When they begin to complain you begin to steel yourself. The longer they complain the firmer your faith grows. At first when the few stand they look foolish but as the walk progresses, so does the determination. It goes from "if" to "when." The vision moves from the next plodding step to the horizon. The longing gleam becomes a steely glint. Any scoffer is silenced with a withering look. After a while when people are unsure you catch them sneaking a look your way, kind of unsettling but there's no going back. Ever been there? That's where Caleb, as well as Joshua, was. It's no surprise that it made a leader out of Joshua, for he was already under a calling of God and tutelage of Moses. But Caleb was just there, an old man among the young.

We'd like to think that he gradually, and maybe grudgingly, gained the respect of the next generation. He doubtless was a man of good physical strength and knew how to wage a battle. His faith was with-



out question; his silence was apparent in the midst of grumbling. He stoically stood solidly behind Moses and Joshua in any situation. The closer to entering the Promise Land the less anyone would have tried to dissuade him.

Lately a boss of mine has been calling to “just check in.” You can sense in his voice concern that his volunteers will do like so many in the nation, quit their jobs. Honestly, I can’t say any of us aren’t discouraged and some of us down right tempted to quit sometimes, including the boss himself.

Somehow it just doesn’t feel right.

There is a group of men trained to never quit. At first they are pitted against themselves with their stamina being tested. Then they

are tried among the group to see who is the best leader. Finally the teams are tried against each other to see who can excel further. Either you are in first place or you do the course until you get there. Throughout this training they are both tempted and driven to ring a bell, get a warm shower, hot meal, an easier position, and roughly half will. By the end of the week those remaining are in pretty poor physical shape and the only way to stop them is to order them on medical leave. Even then they are given a chance to rejoin the next class when able because they simply will not be satisfied if they can’t become a Navy Seal. The saying is “never quit.” Those who go through it a second time are

tough, tough soldiers who know it ultimately isn't what you can do. It is how can you do it in spite of what happens.

How did Caleb do that? He must have had a tremendous faith in God's promise of the land to Israel and that He would help them gain it. Giants did not dissuade Caleb. Forty years in the desert didn't faze him. We often think that two thirds of his life was spent preparing for one third. At 40 he visited the land and at 80 he entered. Caleb received his mountain at 85. We know that he outlived Joshua who lived to be 110 years.

Another day we pass by Kurt's house and see him out in the yard with his wife and a couple of the grandchildren. They are playing a game of frisbee and having a good time.

We often wondered why adversity makes one person thrive and one not. We used to think it was vision, but now I think it is a choice. Either you learn to love a challenge or you don't. Either you never quit or you ring the bell. Either you tough it out for 40 years and enjoy the hike or you forget the mountain.

There is another thing we've noticed. People who never quit inspire others to take a challenge. The children of Israel asked God who should go up against the Canaanites first. God, ever wise, sent

the most expected to succeed and inspire the rest, the tribe of Judah, Caleb's tribe. After all, they had already taken Jerusalem. They challenged the tribe of Simeon to go with them and agreed to do the same for them. Kirathsepher must have been easy for a young man to take or else exceptionally difficult for an old man because Caleb said, "He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife" (Judges 1:12). That would tell you if a son-in-law was a good fit in the family. His half-brother, Othniel was able to take it and received Achsah. She was quite a catch and as much a challenge as her father. "And it came to pass, when she came to him [Othniel], that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wilt thou? And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water" (Judges 1:14-15).

Somehow, we see his eyes get a little misty as he thinks back to the day he finally entered the Promised Land. Back to that moment when he stood before Joshua and said, "And now, behold the LORD hath kept me alive, as he said...therefore give me this mountain...And Joshua blessed him and gave unto Caleb the son of Jephunneh Hebron for an inher-

itance...because that he wholly followed the LORD God of Israel" (Josh. 14:6–14). We see the corners of his mouth quiver and spread into a smile. "And Caleb gave her the upper springs and the nether springs." Little wonder Othniel, the successor of Joshua, became the first Judge in Israel.

Whatever God brings, don't be afraid to embrace the challenge. It is all about the journey and inspiring others to do the same.

Don't quit.

Rachel Brubaker

THE ROAD HOME

The road home has great ups and downs, and the path sometimes has sharp curves. Yes, we need to pay great attention to our Road Map, the Bible. It shows us the way that leads home.

The road home has many dangers, and we see that there are many wrecks along the way. This is how we grow wiser and learn. We don't want to consider any U-turn, except to return to safety.

Yes, there are times to stop. Times to stop and listen; to meditate; to read our Road Map. But then we continue on, and our travel is with loved ones.

The Road home has many circumstances and events. Yes, we must encourage and listen and pray and help those in need.

The Road home has tears. Times that we have disappointments; times that we bid loved ones farewell who are going on home before us. We must stop to visit, to care, and to help. The Road home has many who are near home. They are often so uplifting to listen to, and we are the ones who benefit! On the Road home we are to pray for these who are looking over to the other side of Jordan's banks. They do not always know how they will be called to go.

The Road home we must travel faithfully. Looking unto Jesus, shining our lights around us!

At the end of this Road, we hope and pray that each of us will hear the words of the King:

"Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

Then, after travelling, Our G.P.S. system will say, "You have arrived Home."

Heaven will surely be worth it all! "Wherefore we labor, that, whether present or absent, we may be accepted of him" (II Cor. 5:9).

Vicki Witmer

MEDITATIONS

Christ is the last lamb-sacrifice under Law. There will be no other.
 One "Contending for the Faith" should not be contentious.
 Life is much like a credit card. It has an expiration date.
 Praise, liberality, and a thankful heart are one.
 God has given to some the gift of pain.
 God knows things we don't.
 Thank you, Jesus!

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.

Abraham was given an extreme test of faith.

He had finally received the long awaited son of promise. He had been told that through this son he would have a large posterity. "Look now toward heaven and tell the stars, if thou be able to number them...so shall thy seed be."

And then God said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22:2).

"And Abraham rose up early in the morning, and saddled his ass, and took...Isaac his son...and clave wood...and went."

Questions:

1. This was Abraham's only son that he loved. Why did God put the old man to such a test?
2. Do you think that Abraham struggled hard within before coming to peace with obeying?
3. Do you think he told Sarah about God's request?
4. Was there anything that Abraham loved more in life than Isaac?
5. Do you think that God might put any of us to this same test?
6. Why does faith need to be tested?
7. Is your faith real?
8. Has it been tested?
9. What kind of a test would be a good test for your faith?
10. What do you think is the best evidence that faith in God is real?

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

GENERAL ITEMS

BAPTISMS

Sept. 16, 2022; Clearwater, IN
Lillian Reavis
Sept. 25, 2022; Modesto, CA
Liana Miller

NEW MEMBERS RECEIVED

Sept. 25, 2022; Shenandoah, VA
Greg and Brenae Hubbard

COMMISSIONS

Oct. 3, 2022; Modesto, CA
Chris Miller (with wife, Bethany)
Advanced to the second degree
of the Ministry
Logan Huffman (with wife, Megan)
Called to the Office of Deacon

COMMUNION NOTICES

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

TESTIMONY FINANCIAL REPORT

End Balance June 30, 2021 \$12,646.55
Income \$30,216.14
Expenses..... \$31,161.56
End Balance June 30, 2022 \$11,701.13

2022 CONFERENCE FINANCIAL REPORT

Receipts

Balance from 2019 \$47,468.41
Call for Funds \$246,260.00
Donations \$240.00
Lodging Receipts..... \$110,352.86
Total..... \$404,321.27

Expenses

Insurance..... \$712.02
Thank You Donations \$1,400.00
Cedarville Food \$145,229.75
Cedarville YF Food \$12,886.00
Cedarville Rental \$33,895.00
Cedarville Services \$16,913.09
Cedarville Lodging..... \$102,914.00
Communion Committee ... \$1,066.90
Food Committee \$686.78
Lodging Committee..... \$2,758.84
Transportation \$10,328.68
Nursery Committee \$467.83
Pre-teen Committee \$426.40
Young Folks Committee..... \$6,060.81
Bank Fees..... \$119.17
COA Expenses..... \$3,075.20
Total..... \$338,940.47

Ending Balance..... \$65,380.80

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.

POEMS

PEOPLE, GET READY*A Journey Through the Revelation*

As I look around this wicked world
 My weary heart longs for Heaven.
 Then in my mind, I think with a start
 Am I ready? Have my sins been forgiven?

The time is short! We must get ready!
 The trump may sound any minute!
 Let's watch the clouds for our Lord's return
 The rapture's coming, we don't want to miss it.

The visions John saw will soon come to pass,
 The seals, the trumpets, the bowls;
 The Tribulation will be a terrible time
 As the wrath of God's judgment prevails.

As the seals break open, things start to get bad
 False prophets come on the scene.
 Then comes war, famine, death, and hatred;
 Men hiding, their hearts are still mean.

The angel says, WAIT! God's crew is here,
 One hundred and forty-four thousand Jews!
 Hurt not the earth, the sea, or the trees
 'Til they have been sealed to spread the good news!

The seventh seal breaks and all is silent.
 Seven angels stand before God.
 To each is given a trumpet to sound
 After the prayers of the saints, unflawed.

The trumpets sound and there is blood
 On land, on sea, on rivers, on men.
 The fourth trumpet blows, and it becomes dark,
 Warnings of "WOE! Please turn from your sin!"

The fifth trump sounds, a star falls from Heaven,
 He's given a key to the pit.
 Up rises smoke and locusts like horses
 With scorpion tails, men still won't repent.

Trumpet six ushers in Satan's warriors
 Who will kill a third of mankind.
 With the seventh trump a message goes out,
 The King is coming! Do not be blind!

There is war in Heaven and war on earth.
 The devil is trying to win!
 Angels stand ready, the bowls are filled
 With plagues of God's wrath mixed in.

As the bowls get poured out, men start to cry
 They are covered in loathsome sores.
 Mighty rivers, and seas, and all the fountains
 Turn to blood, fresh water is no more.

Men are scorched. There is darkness and pain.
 They still blaspheme the name of the Lord.
 The great River Euphrates is all dried up;
 The seventh bowl is prepared to be poured.

As the angel pours it into the air,
 A great voice in the temple rings out.
 IT IS DONE! But then come the noises
 Of thunders, lightnings, and many shouts.

A great earthquake, such has never been seen
 And hail the size of boulders.
 Are unleashed on the earth as islands flee,
 Unreal, in the eye of the beholder!

The evil harlot is then revealed,
 She rides on a scarlet beast.
 He has ten horns and seven heads;
 Satan's numbers he's trying to increase.

But a voice from Heaven, loud and clear.
 "Come out of her, my people.
 Have nothing to do with her sin and plagues,
 For the great Babylon is evil."

Then comes destruction on that great city.
 A roaring fire takes her down.
 Earth cries for her but Heaven rejoices!
 In the throne room, they all gather 'round.

John hears the voice of multitudes!
Praising the Lord, ALLELUIA!
The Lord God omnipotent reigns!
Again, they shout, ALLELUIA!

Now it is time for Jesus to reign!
One thousand years free from Satan!
Jesus comes with all the armies of Heaven.
What a sight, as Satan is forsaken.

An angel binds him up in the pit
And sets a seal upon him.
No more lying, no deceiving.
What glorious peace this will send!

As the reign with Jesus comes to an end,
Satan is released from his prison.
He gathers together his thousands of men
One last time, he wants us to listen.

But he never wins! God is victorious!
Satan's journey is finally over!
Along with the sinful, he's cast into hell.
There to be tormented forever.

Then John sees the Judgment Throne
And ALL men stand before God.
The books are opened, and we are judged
Has my life been true or a fraud?

The Holy City comes down out of Heaven
Arrayed in a wondrous display!
There are many types of precious stones!
Streets of gold that will never decay!

My friend! Turn your heart to the Lord!
Believe! And you shall be saved!
Repent! Let Jesus wash your sin away!
Walk in the Light! The way has been paved!

Obeys! We are called to be holy!
Trust! Fully lean on the Lord!
Rest! As we read of His promises
Be faithful! There is a reward!

Lynae Bower

THE LARGER PRAYER

At first I prayed for Light;
Could I but see the way,
How gladly, swiftly, would I walk
To everlasting day!

And next I prayed for strength,
That I might tread the road
With firm, unfaltering feet, and win
The heavens' serene abode.

And then I asked for faith;
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for love;
Deep love to God and man;
A living love that will not fail,
However dark His plan.

And light and strength and faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.

Edith Dean Cheney

IN A MOMENT

A moment more and I may be
Caught up in glory, Lord, with Thee;
And, raptured sight, Thy beauty see
Forever more!

A moment more—what joy to wear
Thy likeness, Saviour, and to share
With Thee the place prepared there,
Where Thou art gone!

A moment more—upon Thy throne,
Thy place by right then made our own;
Thou wilt not fill that seat alone,
But with Thy saints!

Author Unknown

OBITUARIES

MEADOR — Leonard Eugene was born June 1, 1954, in Frankfort, Indiana, to Harold and Phyllis (Gascho) Meador. He passed away peacefully on July 24, 2022, at his home in Ellensburg, Washington, at the age of 68 years. Dad lived all but the last 8 months of his life in the same home on the family farm in Rossville, Indiana. He and Mother moved to Ellensburg, Washington in November of 2021 to be nearer their children.

Dad committed his life to the Lord Jesus and was baptized along with Mother on July 24, 1976. He lived an humble steady faith, and was a member of the Middle Fork, Cutler Ridge, and Cascade Valley church congregations during his lifetime. He was committed to the Old German Baptist Brethren Church, New Conference at the time of his death.

On November 28, 1976, he married Karen Royer of Goshen, Indiana. They cherished their life together for over 45 years, caring deeply for family and friends and enjoying life on the farm, nature, and travel. Their marriage was blessed with three children: Eric and Denise Meador of Ellensburg, Washington, Michelle and Thomas Bauman of Hughson, California, and Angela and Quinton Hufford

of Ellensburg, Washington. The light of his later life and one of his last concerns were his nine beloved grandchildren: Lauren, Megan and Travis Meador, Matthew, Nico and Andre Bauman, and Rayna, Sophia, and Ella Hufford.

Dad graduated from Rossville High School in 1972 and attended Indiana Business College. He spent his early working years livestock and grain farming with his brother Larry. Later, he transitioned into agricultural and business consulting. In recent years, Dad found great satisfaction using his lifetime of experience in agribusiness working with clients of Christian Aid Ministries' SALT program. He traveled to Africa, Central and South America, and Haiti, teaching financial stewardship. In 2015, he began teaching and advising for Anabaptist Financial. Over the years, many of his clients became his dear friends.

Dad was diagnosed with colon cancer in 2013. He bore the suffering of illness with a cheerful spirit and was always thankful to the myriad of medical staff who lovingly cared for him. He received the blessing of anointing three times, most recently during his last hospitalization.

We are grateful for Dad's legacy of meeting life with faith, humor, and courage. He was always glad to serve, had a thankful heart, an encouraging spirit, a quick wit, and a love for people from all walks of life.

He was preceded in death by his father; parents-in-law, Dale and Gladys Royer; and two brothers-in-law, Mark Royer and Doug Reavis. He is survived by his wife; his children and grandchildren; his mother; his brother, Larry and Kim Meador; his sister, Kathleen and Lynn Yost; his brothers- and sisters-in-law: Allen and Patricia Royer, Lou Royer, Diane Reavis, Melvin and Barbara Royer; and many nieces, nephews, cousins, and friends.

Visitations were held at the Cascade Valley meetinghouse, Ellensburg, Washington, on July 27

and at the Cutler Ridge meetinghouse, Cutler, Indiana, on July 30. A funeral service followed on July 31 at the Cutler Ridge meetinghouse, with Elders Darrell Boyd, Vince Tye, and Merle Flory officiating. "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" (II Tim. 4:7-8). Burial followed at the Cutler Ridge Cemetery with a message from Elder Steven Skiles.

With much gratitude for Dad's love and care for us, we look forward to the day when we can join him in glorifying and praising our Father in heaven.

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