

“...And he said unto me...worship God: for...

THE TESTIMONY

...of Jesus is the spirit of prophecy.” Revelation 19:10

— VERSE OF THE MONTH —

“I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one...” I-John 2:13

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I STAND ALL AMAZED

I stand all amazed at the love Jesus offers me,
Confused at the grace that, so fully, He proffers me.
I tremble to know that, for me He was crucified,
That for me, a sinner, He suffered, He bled and died.
Oh, it is wonderful that He should care for me
Enough to die for me.
Oh, it is wonderful, wonderful to me!

I marvel that He would descend from His throne divine,
To rescue a soul so rebellious and proud as mine.
That He should extend His great love unto such as I,
Sufficient to own, to redeem, and to justify.
Oh, it is wonderful that He should care for me
Enough to die for me.
Oh, it is wonderful, wonderful to me!

I think of His hands pierced and bleeding to pay the debt.
Such mercy, such love and devotion can I forget?
No, no, I will praise and adore at the mercy seat
Until at the glorified throne I kneel at His feet.
Oh, it is wonderful that He should care for me
Enough to die for me.
Oh, it is wonderful, wonderful to me!

Charles H. Gabriel

Selected by John Sink

THE TESTIMONY

CONTENTS

FRONT COVER	1
I STAND ALL AMAZED	1
EDITORIAL	3
DOMINION	3
SEASONAL	4
DADDY'S SHOES.....	4
HOW TO FAIL A WIFE.....	6
GENERAL	10
BLESSED ASSURANCE	10
NOTHING TO EVERYTHING.....	11
HEROES	13
FRIENDSHIP	19
MEDITATIONS	20
QUESTIONS TO PONDER	20
GENERAL ITEMS	21
POEMS	1, 20, 22
OBITUARIES	24



“...and
whatsoever
Adam called
every living
creature, that
was the name
thereof.”
Gen. 2:19

EDITORIAL

DOMINION

In the marvelous account of God's creation, He first created a suitable place for creatures to dwell and sustain life. He then created numerous living creatures, fish of the sea, fowl of the air, cattle, creeping things and beasts of the earth. He then created man superior to the other living creatures and said that they (man) should have dominion over them and all the earth. This would include God using man to rule in the kingdoms of men. Man would represent God in the rule of other men. Man was to replenish the earth and to subdue it (Gen. 1:26–28). I wonder what that all looked like in the mind of God and how much it might have changed with the fall of man.

Dominion means to reign over, rule or prevail. Subdue means to bring into subjection or conquer. It doesn't feel very much like dominion when the hair on the back of your neck stands up at the approach of an unfriendly dog, or a shark attacks a swimmer, or a bear a hiker. God has given us some amazing accounts of dominion. David, the shepherd boy, slew a lion, a bear and then Goliath. God spared Daniel from the lions and the three Hebrew children from the fiery furnace. There are also accounts of men that were killed by a lion or a bear. In many ways God has given men the ability to conquer and control the animal kingdom but not completely.

God has worked with men like Noah, Abraham, Moses, David and others to accomplish His will in the earth. He also worked with His chosen people and said if they would obey Him, He would set them on high above all the nations of the earth (Deut. 28:1). He caused the fear and dread of them to be upon all the land. They conquered seven nations mightier than they. Other times when they were unfaithful, they ran from their enemies. So again, we see dominion was not complete in man.

In Hebrews 2 we read that God made man a little lower than the angels, crowned him with glory and honor, set him over the works of his hands, and put all things under his feet. He then says, "But now we see not yet all things put under him [man], But we see Jesus..." This explains that God withheld complete dominion from man, but fulfilled it in Christ. Jesus took not upon Himself the nature of angels, but our nature (the seed of Abraham), a little lower than the angels that He could die for our salvation. Even in this death Jesus had control because He had power to lay down His life and power to take it up again (John 10:17–18).

In His life on earth God truly crowned Jesus with glory and honor and set Him over the works of His hands. He had power over the storms. He could tell the fishermen where to cast their nets and there was abundance of fish. He

told Peter to go catch a fish and it would have a coin in its mouth to pay their taxes. He could walk on water. He was tempted in all points as we are but had power to overcome and was without sin.

By His resurrection He manifested that He had dominion over death and the power of the devil.

Of all these marvelous accounts of dominion that Jesus had, the most meaningful to us is His power over the devil. Not only did He have that power, but He has offered us access to that same power, and we too can be overcomers.

Roger Rapp

SEASONAL

DADDY'S SHOES

Beth Fortune

My dad's side of the closet was filled with shoes that reflected his love of life. He had polished wingtips for walking the pavement of many cities, office buildings, and textile plants at home and around the world. On Saturdays, he could be seen wearing his mud-caked brogans while working on his showy flowerbeds—which were the envy of our neighborhood. Docksidlers were worn when the weather was good for fishing, and hunting boots were always dug out from under the pile when deer season began. In his earlier years, he also wore baseball high-tops, cleats for baseball or softball, and boating shoes for our many picnicking, skiing, and tubing trips at the lake.

But then the call came. “Daddy went to the doctor today, and they found a spot on his lung.” An awful weight bore down upon me, and the room began to spin. Everything around me felt different, and I wondered if the earth had just rotated off its axis.

In the months that followed, Dad's side of the closet stayed full and disheveled with a dozen pairs of shoes, but some began to collect dust. After his June diagnosis, the effects of chemo kept him from going on a much-anticipated hunting trip with his buddies that Fall, so the sportsman boots were the first to fall into disuse. Although he continued to wear his wingtips, they no longer travelled pavements around the world. As he grew weaker, they covered only a small area of the parking lot where he still worked—especially after a new sign was added near the entrance: “Mr. King's Parking Spot.”

Forever the optimist, Daddy put on his brogans and tried to keep the weeds out of his once pristine flower beds. The other shoes in his closet began to collect dust.

We eventually bought him a pair of slippers to accommodate the sedentary lifestyle. He wore them as he shuffled down the hall where, years before, he had chased us as children.

And then, on a very ordinary

day in March, a hospital van drove through our circular drive to deliver his new bed. Daddy no longer wore any of the shoes that had been his companions through the years. Now only thick socks kept his feet warm as they were gently placed on small white pillows the hospice nurse brought to the house for his comfort.

The week before Daddy's death, I sat by his bed, cradling his feet, and thought of the Scripture that reads, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of



good things!" (Rom. 10:15). I knew my father's feet were beautiful because whatever life brought him, whether joy and happiness or the pain and suffering he now endured, he continued to share his testimony and the good news of Jesus Christ with family and friends.

My father had no need of shoes the Spring night he died. He slipped peacefully away from the voices of his loved ones whispering, "Daddy, we love you," to the sound of Jesus saying, "Well done,

thou good and faithful servant" (Matt. 25:21).

No shoes were needed as his feeble cancer-ridden frame was replaced with a new glorified body.

The dust-collecting array of shoes in his closet bore testimony to an active and vibrant man who lived his life well. As I looked them over, a startling thought occurred to me: They were just a temporal covering for his journey here on earth. He had reached his final destination—Heaven. And streets of gold require no shoes at all.

Daddy left behind his earthly possessions, but more importantly, he left something I can carry with me as I continue my journey here on earth. He taught me as much in his dying as he did in his living—especially how to trust God in all circumstances, even difficult ones like cancer (Prov. 3:5–6). He also demonstrated that only God can give us "peace...which passeth all understanding..." (Phil. 4:7). And he showed me in a tangible way that "...to live is Christ, and to die is gain" (Phil. 1:21).

I look forward to the time when I can walk hand in hand with him again. For one day my shoes will also collect dust and be left behind.

Selected and adapted.

Selected by,

Eileen Flory

HOW TO FAIL A WIFE

Marshall Segal

We might dismiss the first marriage, in Eden, as too extraordinary to be practically helpful. How could any ordinary sinful husband or wife today relate to those truly innocent newlyweds, with their perfect home in a flawless paradise? They enjoyed a fullness of peace and security and intimacy that's now alien to the earth we've known.

Even for Adam and Eve, however, the honeymoon phase didn't last long (at least when measured in verses). And we learn as much (or more) from their later failures as we do from their early obedience. As a young, often-failing husband, I find my imagination captured by the only sinless husband in history laying all he had on the altar of sin and compromise. His failures are foils of my callings, strange and dark inroads into what my marriage was meant to be—into what I was meant to be. His failures press our vague and comfortable ideas of what it means to be a husband into higher, less comfortable definition.

The more years I'm married, the more easily I can put myself in Adam's fig leaves. His sins are unique for being the first, but they're not all that different in kind or consequence. As it turns out, it's a lot easier to be a bad husband than a faithful one, even in paradise. So what might we

learn from that first bad husband? We'll study their marital collapse in three stages.

WHEN TEMPTATION COMES

The first verses in the single most tragic character in Scripture don't even mention the man. As a result, we might be led to think Adam was simply a supporting actor (perhaps even a victim) in this awful story. The reality, however, is that his seeming absence was his first great failure.

"Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. 3:1)

Satan knew how to attack a marriage. He knew that the surest way to undo the man, the marriage, and their brilliant mural of God and His people was to target the wife and seek to reverse the order of their callings. He undermines their matrimony by encouraging her to be the assertive head and him the yielding helper. So he goes after the bride. And where was Adam?

As we continue reading, we realize the husband was not, in fact, absent, but stood by quietly. In the same moment of temptation, he commits two of the most common sins of men: he fails to do what needs to be done (passivity), and he does what ought never be done

(compromise). Notice how he finally enters the scene:

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Gen. 3:6).

PASSIVITY

Adam was not off gathering food or herding lions while Satan snuck in to deceive Eve; he was there with her. His wife didn’t grab some fruit and run off to find him; she simply turned and held out her hand. He didn’t need her to relay all that was said; he likely heard every word. And yet he let her listen, and take, and eat. His home fell by a poisonous passivity. While it was Eve who listened (I Tim. 2:14), who took what was not hers, and who prepared the forbidden meal, Adam stood by and let it all happen.

Just a few verses earlier, in Genesis 2:15, “The LORD God took the man [the man, not the couple] and put him into the garden of Eden to dress it and to *keep* it [to guard it, preserve it, protect it].” Jason DeRouchie unpacks this *keeping*: “[The husband] is to supply spiritual and physical food, and to ward off any spiritual or physical obstacles to the glory-filled global mission to which God called his family.” But when temptation came to his home, Adam

failed to keep what God had entrusted to him. Instead of intervening, he tolerated and made room for him.

What kept Adam from stepping in and speaking up? We’re not told. I assume, however, that his temptations weren’t so different from the ones husbands, like me, face today. Perhaps it was pride. That’s certainly the weakness Satan aimed for: “...ye shall be as gods, knowing good and evil” (Gen. 3:5). Perhaps it was fear, wondering what Eve might feel or say if he refused the fruit. Perhaps it was sloth, simply lacking the strength and resolve to resist and fight back. Perhaps it was a lust of power, longing to taste that one forbidden pleasure. Passivity grows in any number of soils, but as we see again and again, it always bears the same bitter fruit.

COMPROMISE

Adam wasn’t entirely passive, though. The three most haunting words, at least for husbands, might be these: “gave also unto her husband with her; and he did eat.”

The husband not only watched as his wife made war on God, but he grabbed a sword of his own. He knew full well what God had said. Again, just a few verses earlier, we read, “The LORD God commanded the man, [the man, not the couple] saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and

evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:16–17). And yet he ate. The deceitfulness of sin made him deaf to the voice that had brought him from dust and breathed life into his lungs. Is anything more destructive and painful to a home than when a husband, who manifestly knows better, dives headlong into sin?

And how many homes have crumbled because husbands failed to see temptation for what it is and call sin what it is? The surest way for a man to protect the home around him is for him to guard the heart within him. As husbands, we follow in the footsteps of the Bridegroom, who met Satan and his temptations in the wilderness after forty lonely, hungry days and yet would not bite. Not when the devil tried the same old line, “Did God actually say...?” Not when He was hungry. Not for the glory of a hundred nations.

Our homes and churches need husbands and fathers who refuse to abandon God’s Word, even if their wives, children, and friends come to lead them away.

AFTER SIN HAPPENED

After Adam and Eve ate from the tree and fell into sin and shame, the Lord came calling, and when He did, He came first, as we should expect, for the husband.

“And they heard the voice of the

LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou?” (Gen. 3:8–9).

When God asks him what happened, Adam shifts the blame everywhere but himself, even casting accusations back at God. “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat” (Gen. 3:12). She gave me the fruit, and You gave her to me, so who could blame me?

I imagine any man who’s been married for long can relate to the seduction of self-pity, wanting to preserve our name and honor while the house is on fire. How deceitful is sin if we can be convinced to blame God for sin? And yet Adam does. And we do, in our own ways. We feel bad for ourselves about this or that and begin to make excuses for our failures.

The point was not that Eve should take no blame (to her credit, she owns her part, verse 13); the point was that Adam should take the first and greater blame. He, not she, was called to *keep*. Faithful husbands step up and take responsibility in crisis and defeat. They don’t go looking for excuses or scapegoats. They know that judgment always begins with the head of the home. So they first

remove whatever they can find in their own eyes (Matt. 7:5), and then they do all in their power to correct, restore, and protect the family. When sin happens in the home, the husband takes responsibility—not meaning he accepts all blame, but that he accepts his part of the blame and then, more importantly, owns how the family responds to it.

If Satan can convince a husband that his marital problems are all rooted in her sins, he's removed the walls of their home and opened them to all manner of spiritual attack. Yes, the woman, not the man, was deceived, but Scripture says sin entered the world through the man, not the woman (Rom. 5:21).

BEFORE TEMPTATION CAME?

We can't say much about the space and time between the last verse of Genesis 2, "And they were both naked, the man and his wife, and were not ashamed," and the first verses of Genesis 3, "Now the serpent...said unto the woman." Had Adam already failed by letting Satan in at all? We don't know how the devil invaded the garden or how he got an audience with its queen. We do know that God had charged the king to keep—to forbid and withstand all threats.

However Satan slipped in, we know that keeping a marriage and

home in a world like ours, corrupted by sin and brimming with temptation, begins well before temptation comes. We know that many temptations can be avoided altogether because Jesus teaches us to pray, "Lead us not into temptation..." (Matt. 6:13), not just lead us through temptation but keep us from it altogether. Don't let his awful lies touch our ears. Husbands and fathers are one great means to this kind of protection. We make sacrifices to stand on the spiritual walls of our homes, monitoring the unique threats and needs that emerge in our marriage and parenting, and then taking decisive, costly action when they do.

How many husbands today, like Adam, have lowered our guards and let temptation invade and live freely in our homes? How often have we let Satan's lies go unchallenged—or worse, undetected? Being a husband means standing guard before serpents come.

PROACTIVE PROTECTION

This keeping, however, means not only keeping evil out of the home, but kindling and cultivating good within it. Spiritual protection always involves teaching and encouragement.

Selected by

Ken Hopkins

GENERAL

BLESSED ASSURANCE

On what foundation does your assurance of salvation stand? Bible-believing Christians are drawn to the Apostle Paul's declaration, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast" (Eph. 2:8-9).

This statement, taken alone, has led some to conclude that since grace is God's unmerited favor, God has chosen them before the foundation of the world; when they chose to believe, they were eternally saved. This likely was true for the thief who cried to Jesus from his cross, "...Lord, remember me when thou comest into thy kingdom!" He was at the extremity of his opportunity.

The Father by His Holy Spirit draws those to Him who will become His children. When we sense the terror of separation from the Father by our sin, we must be moved to respond.

After we have trusted the blood of Christ for the forgiveness of our sins; have confessed these sins and repented (turned from them); have humbled ourselves by submitting to Jesus in water and Spirit baptism, a renewed life begins.

But do we have any part in abiding in His grace when opportunity is before us? Scriptures in context are clear that this grace is lived out by the Father's terms. What can we know with certainty what these terms include?

- "...The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19).

God knows His children, and His children will not "continue in sin, that grace may abound."

- "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

God, through His Son, was tempted in all points as we. He knows that in the flesh we are but dust and has made provision that we can confess our sins, repent (turn from them) and be cleansed.

- We have an "...advocate with the Father, Jesus Christ the righteous" (I John 2:1-2).

Our friend and High Priest, Jesus, is ever interceding in our behalf before the Father.

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

We were first loved by our Lord. Because of this extreme love He endured the suffering and indignity of the cross for our redemption.

- "If you love me, keep my commandments" (John 14:15).

Our love for the One who first loved us will be evident to us as we walk in obedience to His words as led by His Spirit. As Paul testified, this will be by pressing toward the mark of the prize of the high calling in Christ Jesus. (See Phil. 3:13-15.)

• “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Rev. 7:14).

“So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do” (Luke 17:10).

We will never fulfill God’s standard of holiness perfectly while in the flesh. We are made right before God by being cleansed by the blood of Jesus. As we shed our flesh, He will adorn His children with white robes purchased by the precious blood of Jesus!

It is not God’s will that any should perish. It is His will that all would “...be saved and come to the knowledge of the truth” (I Tim. 2:4). The sanctifying work of our Lord will bring us to full assurance that we are His. As His workmanship in this process, our small part is to continue walking in the light of the Gospel that He has laid out in His Word. Whether our days on earth are few or many, we can be “...confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. 1:6).

*Blessed assurance, Jesus is mine!
Oh what a foretaste of glory divine!
Heir of salvation, purchase of God.
Born of the Spirit, washed in His blood.*

Fanny Crosby

Stanley Boyd

NOTHING TO NOTHING OR NOTHING TO EVERYTHING

There is a Book that tells us that God created everything from nothing. (Read Genesis 1:1). The Bible says even life was created by God (the Father, the Son and the Holy Spirit). As a child we thought the earth was already here. In Genesis we read that God created even the heavens and the earth, the sun and moon. God divided the light from the darkness, and He called the light Day and the darkness He called Night. If you do not believe these words, then you believe in nothing is nothing. If the Bible is God’s Word, as we believe it to be, and if God knew from the beginning that He was going to use the Bible as an instrument in the Redemption of Man, why should it be difficult to believe that God Himself created everything? The world view says that the earth is billions of years old, but the godly view knows the world to be near 6,000 or 7,000 years old.

If we believe that we are responsible for our own destiny, and therefore have become atheistic in our worldview, then we believe that after this life, we will be nothing.

We met a man in line at a funeral viewing who was discussing cremation, which is prevalent in this day. He made a statement about the body coming from nothing and going to nothing when we die. His words are what inspired this article.

Nothing to nothing is a choice

he believed and expressed. We thought it was very stunning.

As we listened to the message from the minister we wondered if anything made sense to this man.

We see ourselves as creatures made in the image of God. We are responsible to God for the vows we keep or break.

And so we wonder what the brethren think about this very prevalent practice of cremation. Our minds go back to a prophet that God asked about the valley of dry bones, and God asked this man if He thought that he was able to put flesh back upon these dry bones. Of course, the prophet Ezekiel said He could, and the bones rattled around and shook and came together. Sinew came upon them and then flesh came upon the bones and they stood up. Such a remarkable event, and an interesting description in Ezekiel 37. If God is able to do this to dry bones, what can He do with ashes?

The old song says:

“Oh them bones, them dry bones, them bones, them dry bones, them bones, them bones, them bones, them dry bones, now hear the Word of The Lord!”

We hope and pray that those persons will change their minds and believe there is a God before it is too late.

That is believing in **nothing to nothing.**

Now we want to write about **nothing to everything.**

Just a few weeks ago two sets of

parents saw their child make a covenant with God, accepting Jesus as their Savior. Without this confession of faith, they were **nothing**, but on accepting Jesus they became **everything**. We have **everything** and many promises are fulfilled after our confession. Such a simple act brings so much peace and joy, besides all the benefits of the spiritual world.

Sometimes we think within ourselves that we are not normal looking and yet we wonder how a kind Heavenly Father could even come close to loving us. Yet He did and He does, and He always will love us.

He made us in His own image. God does not look on the outward appearance of the body but on the heart of men and women.

This article is not an Easter message but it is inspiring to see souls come forth in newness of life. What a ray of hope this brings to all of us. Jesus came forth from the grave and shined a great light so that we could glorify Him.

*Man of sorrows! What a name,
For the Son of God who came,
Ruined sinners to reclaim!
Hallelujah! What a Savior!*

Hymn 337 (Faith and Praise)

Will it be **nothing to nothing** or **nothing to everything?**

It is your choice!

Marshall and Rosalene
Dutter

HEROES

Joshua Yoder

The history of our world has been defined by its conflicts. From the earliest disputes of Cain and Abel to the military operations of the twenty-first century, humanity has never ceased to attack one another. Peacetime is simply a waiting period for the next battle; treaties and ceasefires are only delays in the violence.

The wars of the spiritual realm have been equally as long and as brutal as the physical wars. These battles have reached us from the earliest dawn of time, where they originated in the hearts of Adam and Eve. The struggle against temptation and rebellion is present in each of us, whether it is acknowledged or not. Few emerge victorious into a true peace, and even that peace is a watchful peace that can be shattered in a moment of wavering.

The following account is but a brief spark in this trying fire of strife.

The year was 1942, and all across the world there raged a war the likes of which had never been seen before. Destruction and carnage had become commonplace, none more so than in the Pacific theater. There, speckled amongst the vast blue expanse of the Pacific Ocean, its tropical islands hosted battles of unparalleled ferocity and savagery. Suicide charges,

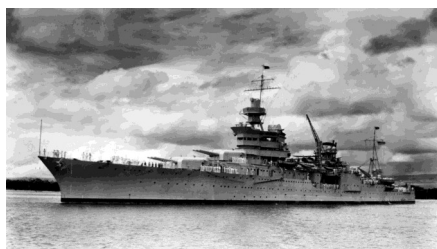
artillery annihilation, and arial bombardments made life for the common soldier a living nightmare. At any moment a banzai charge (a typically nocturnal all-out attack of massed infantry yelling at the top of their voices as they charged) might split the night air into a rush of charging enemies whipped into a killing frenzy. A wayward shell, some weighing as much as a small car, could fall from the sky with deadly results. Death was ever present, claiming lives seemingly at random.

Four thousand miles to the east, another battle was raging. This one was as deadly as the first, encompassing hundreds of young men in an all-out struggle for their spiritual survival. Instead of the physical fighting on the Oriental islands of the Far East, this battle would be fought in the hearts and minds of those involved in this battle. Instead of machine guns and grenades, they would be armed with the sharpest of two-edged swords (The Holy Scriptures), guided by a power (The Holy Spirit) greater than any naval fleet.

These young men were called to a term of service in the physical warfare that was raging. Two years earlier, the Selective Training and Service Act of 1940 had been passed before the United States entered the war. This Act required all men between the ages

of eighteen and forty five to register for the draft. Those selected were expected to serve a one-year term. Once war was declared, this term would be extended until the end of the fighting.

To these young men, this draft and the current war prompted their memories of stories of a similar war and a similar draft, scarcely a generation prior, that had called away their fathers to the training camps of the United States military. There, the older generation had been subjected to all manner of malicious maltreatment. At that time, it was ex-



pected that all able-bodied young men would not only be willing, but also eager, to serve their country in battle against the enemy. This prevailing sentiment had brought about a general anger and animosity toward the conscientious objectors of the First World War. Pressure was applied to make them join in the drills and decorum of the armed forces, and penalties of various kinds could be and were enforced against those that refused. So severe were the punishments that many suffered physically, and several were killed by

the treatment they received.

In like manner to their fathers, these young men were being called to serve their earthly country by bearing arms. Draftees were to report to their local recruiting office, where they would be organized and shipped to one of several training camps around the country. There they were to be molded into soldiers, prepared to kill their fellow man, and then sent overseas for that purpose. Yet their faith decreed otherwise.

Fortunately, they were not the only ones who remembered the First World War. In the two and a half decades since that war, both Mennonites and various concerned individuals had been at work, ensuring that if the need arose, there would be an option that could satisfy the government's requirements of service while not going against the principles and convictions of conscientious objectors. Thus, were born various organizations and programs that afforded an exemption to military duty. Conscientious objectors were placed in various service roles through these programs. They served in hospitals, built roads and irrigation canals, and provided labor for conservation efforts. In this way they could fulfill the law without breaking the Law (see Mark 12:17).

Despite the bureaucratic acceptance of the conscientious objectors' (COs) convictions, and

their subsequent alternate service, public feeling often still ran hot against, not only the nonresistant Mennonites and Amish, but against any conscientious objectors. Individuals who refused to fight could expect that not only would they personally be brought under pressure, but that their families and friends would also be scrutinized. Some of their families were shunned or looked down on, with the local community boycotting their businesses. In some cases, local law enforcement would

Individuals who refused to fight could expect that not only would they be brought under pressure, but their families and friends would also be scrutinized.

turn a blind eye to the mistreatment of non-resistant people within their jurisdiction. In extreme instances, patriotic fervor would boil over, resulting in mob violence, property damage, and in a few rare instances, direct attacks against the perceived slackers.

Although most of Europe and its allies had been embroiled in this war since Hitler's invasion of Poland in September of 1939, the United States did not join in the initial dispute. While the German

army stormed through Europe, the early years of the war in the Pacific were dominated by Japan, who had already invaded China as early as 1937. The United States remained neutral during this time, motivated by a general feeling of isolationism. This would all change on the morning of December 7, 1941, as the Japanese Navy launched a surprise attack on the United States, attacking ships moored in Pearl Harbor, the home of the United States Pacific fleet. Retaliation was swift, and war was declared on Japan and its allies. Japan redoubled its offensive, sweeping over the island nations scattered across the Pacific. The Japanese commitment to the war was personal and intense. Honor, even in death, was esteemed higher than life. The emperor was worshipped as infallible, and Japanese soldiers hurled themselves into battle in his name, even in the face of overwhelming odds. Spurred by its fanaticism and an efficient, well-supplied attack force, Japan set its sights on the Philippines. There its army was met by a force vastly inferior to their own.

Meanwhile, at their various stations throughout the country, the COs were facing their own attack. They had been afforded the relief of not needing to fight a physical fight. With this exception came unforeseen opportunities for serving the suffering individuals under their care.

Throughout their various ministries, they would encounter all manner of people. Each encounter was another opportunity to show a Christian's peace and love in the midst of the on-going war, especially in the mental institutions and hospitals that employed some of the COs. The state of the mental hospitals at the time was deplorable. Patients were treated roughly, or simply neglected. Troublesome ones would be bound in strait jackets for weeks or forced to live in their own filth. Food and sanitation did not begin to meet the needs represented. Several of the young men brought attention to the situation of the mentally handicapped, through writing to newspapers or detailing their observations about the abuse to their contacts at home. These actions led to growing public awareness and concern about the treatment of the disabled, which would be the catalyst for change in the care of those unable to care for themselves.

Unfortunately, the opportunity to serve came at a cost. The COs were young and separated from their church and family. Ungodly influences abounded around them. Because they were separated from their churches and families, these influences weighed more heavily on the young men's minds than they would have at home. The battle was still being waged, and now more than ever they had to lean

on God as their strength, support, and defense.

In the Pacific, Japan moved in for an overpowering assault of the Philippines. The island nation had long been preparing its defenses, and now it would be tested by the impetus of the Japanese invaders. This defending army was a product of the training and leadership of General MacArthur, a prodigy of the United States military, emerging from his service in World War I as the youngest divi-

Both MacArthur and the victorious COs persevered to the end. Each believed in their cause, MacArthur in the devastation and destruction of war, and the COs in the redemption and peace of a fully surrendered life.

sional commander in the Army. Since then, his time between the Wars had been spent largely in the Philippines, whose beaches and jungles he was now defending. In the months leading up to the invasion, he requested reinforcements, updated equipment, and sufficient materials to withstand an attack. Because the focus of the United States at the time was squarely focused on winning the war in Europe first, his requests were denied, and he was

therefore out-manned and out-gunned. Nonetheless, MacArthur dug in and prepared to defend against the inevitable landings and subsequent inward crawl of the invaders. His troops suffered massive casualties in their slow retreat. Although defeat soon became apparent, the General refused to leave the island. Not until the time when the island was all but taken, was he finally persuaded to slip through enemy lines, evacuating to Batchelor Field, Australia. Here it was that he made a solemn promise to those he had left behind: "I shall return..."

The COs, now spread across numerous projects and fields of service, faced an equally diverse set of challenges.

Instead of the steady guidance of their home congregations, they were now under the leadership of government appointed directors. Their camp schedules kept them at work, up to six days a week. Sundays were generally reserved for worship services. The influence of a world at war all around them had set in. Harry Litwiller, a Mennonite youth in Canada, was one of those who fell to the influences of the world. He was put into the army, where he quickly filed for CO status. While his request was being processed, he picked up gambling and drinking from other recruits. Word of his new habits soon made its way

to his military superiors, and his request was denied. Churches prayed, wrote letters, and otherwise made efforts to support the young men in their trials. They could not know it, but their time of testing would soon be drawing to a close.

Finally, the year was 1945. The last months of the war had seen the conscription of young boys and old men into the German Army as Hitler made a last desperate stand, caught between the allied armies of the Eastern and Western fronts. Unable to continue, the Germans



sued for peace. Now that the war was over in Europe, the tide of war shifted to the Pacific. America rallied, propelled by its greater industrial capacity and natural resources, causing the Japanese advance to grind to a halt—thus, the American counter-offensive began. Slowly, island-hopping across the ocean, General MacArthur drew ever closer to Japan.

MacArthur had not forgotten his promise to the Filipino people. In his four years of absence, battles had been fought over the smallest of atolls (coral islands) just large

enough for an airstrip and a garri-son. Even as the Japanese were uprooted from these strongholds, they maintained a solid footing in the Philippines. The island nation had suffered through the years of the enemy occupation. It was home to prison camps, housing prisoners of war and those accused of aiding the allies.

Time was now running out for the Japanese. Spread thin—with troops, equipment, and resources dwindling—they fought a desperate defensive campaign. On October 24, 1944, an Allied force landed on the eastern coast of the island of Leyte. The battle for the Philippines would last for two months, but at its end MacArthur emerged victorious. Many months earlier he had overseen the island's surrender, now he commanded its repossession. His promise was fulfilled.

The war dragged on. In Europe, it was over, but the Pacific was yet to be won. President Franklin D. Roosevelt, who had led the nation through the war, sickened and died. His vice president, Harry S. Truman, was sworn into office. His first decision was one unlike anything he could have ever imagined. Should he expend hundreds of thousands of lives to take Japan by land, or make them a gruesome example of a newly developed atomic bomb being dropped from the relative safety of the air? Truman deliberated and made his choice.

The war ended in the blink of an eye. The devastation of a pair of atomic bombs shocked Japan into surrender. They sued for peace, and peace was given. Except for the formalities, the war was over. Over, but the temporary peace was bought with an astronomical price of human life. Millions would never return to their grieving families.

For the COs, it was a return to a new normal. They were returning to their families, their churches, and their homes. But the war had changed them. Months and years had been spent away from spiritual oversight. Many would settle into their communities, raising their families and living out their Christian faith. Yet there had been casualties, with some, like Harry Litwiller, having given up their faith. The battle had been fierce, and not all its contestants had been wearing the full biblical armor available to them.

Both MacArthur and the victorious COs persevered to the end. Each believed in their cause, MacArthur in the devastation and destruction of war, and the COs in the redemption and peace of a fully surrendered life. They parallel each other here only in the fact that they both fought. The crucial difference is in what they fought for, and how they fought for it.

Selected from

The Heartbeat of the Remnant

By the Editor

FRIENDSHIP

Do you love Jesus like you love your friends? Do you love your friends like you love Jesus? What is it that you're willing to sacrifice for Jesus and your friends? Jesus is the definition of a friend. If we examine His life and His ministry, He lived a life of service. We see that He was around tax collectors, thieves, people that betrayed Him, despised Him. He fed and healed people. He leaves the 99 for the lost sheep that go astray. Even in our pain, anxieties, and mistakes He still says, "I love you." He is constantly present. Jesus did not go about things thinking about Himself, but how He could serve people. He paid the ultimate sacrifice so that we could be free from the bondage of sin. Not because He had to but because He loves us and He is our friend. Jesus says in John 15:12–13, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

Often times we go into things asking ourselves, "How will this benefit me?" But what if we turn this around and say, "How can I serve this person with my friendship, my time and my resources?" It has been my experience that when I do this I get much more of a benefit serving people because I know they appreciate it and it's

gratifying knowing that I could help them. Its the littlest simplest things that matter. Simple acts of service is what cultivates meaningful friendships. Things like letting a friend know you appreciate them. Maybe its sending them a card, letter, or giving them a gift, or being willing to pray for someone.

As brothers and sisters in Christ we have a standard to live up to. The world is watching how we treat each other. It's a tendency to get so stuck in my social circle that I often forget and lack compassion and empathy for others. I can easily prioritize close friends and that's okay, but I need to remember to love others around me just the same. A friendship is what you make of it. Its what you're willing to sacrifice for each other. Actions speak louder than words. Jesus will never force His friendship on you. But until you're ready He will be there happily waiting for you. The more you love Jesus as your friend, the more you will be able to love your friends! There is coming a day when we will be reunited as one with our friend Jesus, and He will restore everything that's ever been broken in this world. No more fighting, pain, sickness. I'm looking forward to this day! Hallelujah!

Preston Landes

BREAD

Be gentle when you touch Bread.
 Let it not be uncared for and unwanted.
 So often bread is taken for granted.
 There is so much beauty in bread.
 Beauty of the sun and soil.
 Beauty of the patient toil.
 Winds and rains have caressed it.
 Christ often blessed it.
 Be gentle when you touch Bread.

Carl A. Gibson

MEDITATIONS

The Revelation is not so much end times as the beginning of eternity.
 Invite the Holy Spirit in but be sure you are home when He comes.
 Do you need proof of creation? God is the only one that saw it.
 A disappointment may be an appointment with God.
 A well-worn Bible is always a good sign.
 Grief is just another word for love.
 Every path has puddles.

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.

Fathers have such a special place in the arrangement of the family. It is from the father's heart that the general direction of the family often flows and is maintained. The father of a family can be present, or he can be generally absent. He can be a strong authority and godly influence in the home, or he can be very passive. He can feel the need to demand respect from his family, or he can command respect by his life and by his love.

Perhaps some questions could be helpful for us who are fathers.

Questions:

1. Am I taking seriously the responsibility of fatherhood, or am I delegating much to my wife?
2. Am I guiding and protecting my home from evil influences?
3. Am I inspiring and leading?
4. Do my children see in me a fervent desire to be zealous for God first of all, above all other interests?
5. Is my firm leadership immersed in love and gentle care, as God's is?
6. Do I know my children? Do they know me? Do I know their friends?
7. Am I daily seeking guidance and strength from my Heavenly Father?

GENERAL ITEMS

BAPTISMS

Apr. 11, 2023; Bethel, OH

Jason Garber

May 5, 2023; Lower Twin, OH

Logan Metzger

COMMISSIONS

Apr. 19, 2023; Stillwater, OH

Adrian Bayer (with wife Janae)
called to the Ministry

Apr. 29, 2023; Shenandoah, VA

Gregg Hubbard (with wife Brenae)
called to the Ministry

May 3, 2023; Fall Creek, IN

Laban Filbrun (with wife Rita)
called to the Ministry

Nick Filbrun (with wife Jerilyn)
called to the office of Deacon

COMMUNION NOTICES

Jun. 24, 2023 Mountain View, ID

Sept. 23, 2023 Pleasant View, OH

Sept. 30, 2023 Providence, IN

Oct. 14, 2023 Maple Grove, OH

Oct. 14, 2023 Clearwater, IN

Oct. 14, 2023 Zillah, WA

Oct. 14, 2023 Western Kansas, KS

Oct. 21, 2023 Stillwater, OH

Nov. 4, 2023 Columbia River, WA

Nov. 4, 2023 Kidron Valley, KS

Nov. 11, 2023 Covington, OH

Nov. 11, 2023 Shenandoah, VA

Jan. 27, 2024 Pine Grove, FL

HARVEST MEETINGS

July 2, 2023 Lower Twin, OH

July 23, 2023 Shiloh, OH

July 30, 2023 Bethel, OH

Aug. 6, 2023 Maple Grove, OH

Aug. 13, 2023 Covington/Sugar Grove, OH

Aug. 20, 2023 Salem, OH

Aug. 27, 2023 Stillwater, OH

Sept. 10, 2023 Bear Creek, OH

2023 ANNUAL CONFERENCE

Date and Location: The date for the Annual Conference is June 2–7, and will be held at Indiana Wesleyan University, 4201 S. Washington St., Marion, IN 46953, Lord willing.

Worship Services: We invite friends, neighbors, and all to join us in glorifying and praising GOD together. The first worship service is scheduled to begin at 10:00 A.M. on Saturday, June 3. There will be 1–2 hymns sung prior to each service to quiet and draw the congregation to their seats. We also look forward to holding a communion service for OGBBC–New Conference members on Sunday, June 4 at 4:30 P.M.

Registration: All persons planning to attend Conference must register. This year registration for the Conference will be available only on-line. An electronic form must be filled out online at www.ogbbc.org. A paper Registration Packet will not be available.

Registration is needed for meal planning. Lodging fees for Dorm or RV accommodations will be calculated online and may be paid via credit card in order to finalize the form. If acceptable credit card information is not included, the registration cannot be processed.

If you do not have access to the internet or have trouble processing the form, please find someone in your district to assist you. If

staying offsite all are asked to register for meal planning.

Check-in: Lodging committee will be open on Friday, June 2, from 1:00 P.M. to 9:00 P.M. in the Piazza Terrace room, located in the Barnes Student Center. All who plan to stay on campus, whether dorms or RV, need to report to the Information Center upon arrival. Additional info can be obtained as you check in.

Awareness: For safety/liability purposes, the COA asks that NO ONE bring rip sticks, skateboards, roller blades, bicycles, roller

skates, etc. to Conference.

Call-in: The call-in number for worship services is 712-432-8773, and the Conference ID# is 201262#. This number is posted on the OGBBC website and in the digital Information Packet.

It is our prayer that the spirit of God would move among His people, encouraging the saints, mentoring the youth, convicting the unsaved, and that together we might bring praise and glory to God.

On behalf of the 2023 COA,

Trenton Wray, Secretary

POEMS

HE GAVE US THE BEST THAT HE HAD!

To Bethlehem they went to be enrolled,
 Amid a rabble cry
 A man went forth to die
 For me—for me.
 Thorn-crowned His blessed Head, Blood-stained His every tread,
 To Calvary He was led
 For me—for me.
 Pierced were His Hands, His Feet, Three hours o'er Him did beat
 Fierce rays of noon-day heat,
 For me—for me.
 Since Thou wast made all mine, Lord, make me wholly Thine.
 Grant strength and grace divine
 For me—for me.
 Thy will to do, Oh, lead
 In thought and word and deed, My heart, e'en though it bleed,
 To Thee—to Thee,

Author Unknown

From "Springs in the Valley"

Selected by Louise Garber

GOD'S NATURE: THE PERFECT FATHER EXAMPLE

As you look at God the Father, seems that you yourself have failed,
May your heart's desire not waiver, till God's power has prevailed.

Ask, to you it shall be given, seek, and you are sure to find,
Knock, to you the door will open, God in Heaven is not blind.

Seems that some may enter lightly, In responsibility,
Baby holds their hand so tightly, only then they start to see.

First we too must ask a blessing, of our Father up above,
As our plea we are requesting, He gives from His heart of Love.

Jesus Christ has paid my pardon, on the cross of Calvary,

I must also yield so often, sacrifice my life for Thee.

If we ask of God the Father, will He not give what is good?
If we're asked we would rather give the things we Know we should.

God's own children in your keeping, He has placed them in your care,
If for their sake you are weeping, know that God is everywhere.

For the things of life don't worry, God the Father cares for you,
Do not rush about and hurry, just for things, your whole life through

Brethren, seek ye first the kingdom, then these things shall add to you,
Take your children close and show them, Jesus Christ makes all things new.

Don't be led astray by Satan. Many tricks are in His bag.

Let the Holy Spirit quicken. Don't be caught in Satan's snag.

Ask the Lord for what you're needing. He will give you what is best,
If the Father's will you're heeding, He will give your heart's request.

If there is no earthly father, in the home to lead today,
Those poor children surely suffer, and are hindered on their way.

Many times the home is broken, and the children face neglect,
God the Father's will is spoken. Shows us what we should expect.
Not the home where Dad is missing, where Mom raises kids alone,
God the Father's will is finding, homes that kneel before the throne.

We must ask if we'll be given, strength from God to do our part,
To our Father we are driven, who gives good things from His heart.
God still works through us His children even, yes, in spite of us,
Earnest seekers will be given, strength to do the things we must.

God provides for us His children, from His storehouse up above,
So to us the job is given, to provide for those we love.

Read me one more story Daddy, read it to me once again.
Bring me one more book young laddy; I will read to you again.

Spend the time so precious with them. Do not go do your own thing,
Time you spend is sure to win them, songs so long ago you sang.
God Himself took our loved one, took him up right by His side,
To his family be given, joy for all the tears they cried.

God Himself is our protector, sends His angels by our side,
Gives us strength ourselves to offer, godly wisdom be our guide.

God will teach us as we suffer, as we turn our hearts to Him,
As we go when ways are rougher; brightly shines our hearts to them.

Study. Be yourself a teacher. God will show you what is right.
Lend yourself to help the weaker; let your light to them shine bright.
Nurture. Bless your children richly. Show them that you really care.
Nurture. Listen to them quickly. Hear them out, the time don't spare.

Though you have ten thousand teachers, yet not many really care.
We need more truehearted preachers, who with us God's burden share.
Thank you, Lord, you still are working; work in Fathers' hearts of love,
Show them as Your face they're seeking, that You reign in Heaven above.

Reuben J Shankster

OBITUARIES

BOONE — Buren Lanier, age 84, went home to be with Jesus on March 17, 2023, in the comfort of his home in Modesto, California. He was born on March 8, 1939, in Franklin County, Virginia. He is survived by his wife Karen Boone; his brother Ralph (Mary); his two sons, Craig Boone (Linda) and Doug Boone; his daughter Karla Grover (Will); his grandchildren, Brittney Boone, Kaylie Plaughter (Preston), Dempsey Grover (Shannon), Ella Meyer (Alex), Cooper Boone, Blake Boone, and Elizabeth Boone; and eight great-grandchildren. He was a member of the West Modesto Old German Baptist Church. A viewing was held on Friday, March 24 and funeral service was performed at the West Modesto German Bap-

tist Church on March 25 at 10 A.M. Interment was at Wood Colony cemetery with an eulogy given by granddaughter Ella Meyer as follows:

"I want to start off by saying, on behalf of my family, thank you all for being here today. My name is Ella, and I am one of Buren and Karen's granddaughters. My Grandpa Buren lived a very long life where he accomplished a lot and left a lasting impact on all that knew him. He was born in Franklin County, Virginia, on March 8, 1939. Being the final and thirteenth child of his family, he was affectionately referred to as "the runt" which is ironic as he stood about 6 feet, 2 inches tall. My grandpa's father passed away when he was very young. When he

was about 9 years old, his family relocated to the small town of Quinter, Kansas. Although his family didn't have much, they loved each other fiercely.

"My grandpa had countless stories of his horse, Ol' Nell and playing basketball at Quinter High. He loved to tell all of us that they would play basketball in converse shoes and thought it was hilarious that we chose to wear them with our outfits now. He had so many stories that we all came to know and love. Everything from basketball to Abraham Lincoln, Grandpa was quite the storyteller. He loved collecting coins and clocks and at one point all we grandkids had the tune memorized for each grandfather clock in the house. He made sure anyone he spoke to knew about his relationship with the Lord and would unapologetically share the Gospel with anyone and everyone. He cared deeply to know that his family was following the Lord. He loved to call back East to catch up with loved ones in Virginia, Ohio, Indiana, and Pennsylvania. He married my grandma Karen in 1961. They went on to have three children: Craig Dana, Douglas Lynne, and Karla Sue. My uncle teased both my grandparents tirelessly about giving him a girl's middle name. His three kids brought him seven grandkids and

eight great-grandkids. He loved us all deeply and has left a lasting impact on the life of each of us. In his adult life, he loved to watch basketball any chance he could get. Up until a few years ago my grandparents were at every Modesto Christian (MC) School basketball game sitting in the front row with their friends. This was long after their kids had graduated. The MC athletic boosters ended up saving their seats every game. They were not there for anyone specifically, just there for the love of basketball.

"My grandpa accomplished a lot in his 84 years on this earth. During the Vietnam War, my grandpa was a conscientious objector and served at the Modesto State Psychiatric Hospital where he worked with individuals dealing with mental illness. He was the first of his family to go to college and attended the first graduating nursing class of Modesto Junior College (MJC), a program my mom attended several years later. He worked for several nursing homes as a nursing home administrator and retired from the California Youth Authority. The legacy he leaves behind is one that is God fearing, loyal, compassionate, and hardworking, we are so eager to see him again."

The Family

WISE — Marvin William was born May 26, 1943, in Modesto, California, to William and Ruth (Fisher) Wise. He peacefully went to be with Jesus at El Rio Memory Care early in the morning of March 25, 2023, at the age of 79 years.

Marvin attended Ransom Elementary School in Wood Colony. He continued on to graduate high school at Modesto High in 1961. He attended Modesto Junior College, California State University at Stanislaus and then graduated from Sacramento State with a BS in Finance in 1975. During the Vietnam War he served in the National Alternate Service at Camarillo State Hospital, along with several of his friends.

On May 9, 1970, Marvin married the love of his life, Peggy Brubaker and they walked through life together for nearly 53 years. Being the determined character that he was, Marvin informed Peggy on their second date that he was going to marry her. To this union, Marvin and Peggy were blessed with a son and a daughter.

Marvin answered the call of his Savior and was baptized on August 9, 1970. He was a member of the Old German Baptist Church—New Conference.

Marvin and Peggy were privileged to travel frequently together, with special highlights being two trips to the Holy Land. Their favorite place to visit was Hawaii. Marvin enjoyed fishing and spent many hours on his boat in the Sacramento/San Joaquin Delta with

his family and friends. He delighted in dining out and taking family and friends to new-found restaurants, near and far. He found great satisfaction in secretly picking up the tab. Marvin was a Specialty Chemical Sales Rep and found fulfillment in his interactions with his customers. He made numerous lifelong friends over the course of his career. Marvin was industrious and you could often find him attired in his classic blue coveralls banging his wrench on a pipe or two.

Aside from work, it was not uncommon to spot Marvin faithfully walking or biking the canals, orchards, and roads of Wood Colony. In fact, at one point he even ended up in the canal on his bike. In the fall of 2016 he joined the Gideons International. His most fulfilling moments were passing out Bibles at the different schools in the area and also at the County Fair. Marvin loved God and faithfully read his Bible. He often engaged his friends in lively spiritual debates.

In recent years, Marvin was challenged with the effects of Alzheimer's disease. At the end of a difficult journey, we are thankful to know he is truly at rest in the arms of his Savior.

Marvin leaves to mourn his wife Peggy and two children, Derek (Heather) Wise, Nicole (Aaron) Sauer, and six grandchildren, Grant, Breanne and Brooke Wise, and Andrew, Reagan, and Bennett Sauer all from Modesto, California; his

sister, Myrtle (Bill) Bashor of Modesto, California; three sisters-in-law, Shirley Wray from Goshen, Indiana, Marjorie Brubaker from North Manchester, Indiana, and Connie (John) Reece from Bringham, Indiana, as well as many nieces and nephews. Preceding him in death were his parents, a brother-in-law, Leroy Wray, a brother- and sister-in-law, Isaac and Glenna Bower and a brother-in-law, Ray Brubaker.

Funeral services were held at 2:30 P.M., April 2, at the Old German Baptist Brethren Church, West Modesto meeting house. Wes Bauman opened, and Norm Layman brought the main message. Burial was at the Wood Colony Cemetery with Dale Bowman officiating. The glorious Gospel and hope of the resurrection was presented to all present.

The Family

SHANKSTER — Marilyn Kay (Cook) passed away on April 13, 2023. The mother of eight, grandmother, and friend of many, she was born to Edward and Frances (Geiser) Cook on the back porch of their home, on May 16, 1951. She devoted her life to Jesus Christ, her husband, Carl Shankster, and her family. She gave us all the strength she had and more prayers than we could ever imagine. Her children, oldest to youngest, are Frederick (Emma Reavis, deceased; Wendy Denlinger), Steven (Susannah Boyd), Mary Frances, Simeon (Melanie Brubaker), Esther, Christy, Karen, and Reuben. We joyfully commend her spirit into the hands of God through Jesus Christ.

Her 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