

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

THE TESTIMONY

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

VERSE OF THE MONTH

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” Matt. 10:28

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AFRAID?

E. H. Hamilton, a Presbyterian missionary to China, wrote the poem below to reflect upon and commemorate the martyrdom of his fellow missionary J.W. Vinson (1880–1931).

In October 1931, as Vinson visited some believers 18 miles from his mission station, the area was overwhelmed by a group of 600 bandits. A young Chinese girl who escaped the situation related the incident that provided the inspiration for Hamilton’s poem.

“Are you afraid?” The bandits asked Vinson as they menacingly waved a gun in front of him. “No,” he replied with complete assurance. “If you shoot, I go straight to Heaven.” His decapitated body was found later.

Afraid? Of what?
To feel the Spirit’s glad release?
To pass from pain to perfect peace,
The strife and strain of life to cease?
Afraid? Of that?

Afraid? Of what?
Afraid to see the Savior’s face?
To hear His welcome, and to trace
The glory gleam from wounds of grace,
Afraid? Of that?

Afraid? Of what?
A flash—a crash—a pierced heart,
Brief darkness—Light—O, Heaven’s art!
A wound of His a counterpart!
Afraid? Of that?

Afraid? Of what?
To enter into Heaven’s rest,
And yet to serve the Master blessed?
From service good to service best?
Afraid? Of that?

Afraid? Of what?
To do by death what life could not,
Baptize with blood a stony plot,
Till souls shall blossom from the spot?
Afraid? Of that?

Selected by

Luke and Kara Wolf

THE TESTIMONY

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**“The LORD
liveth; and
blessed be my
rock; and let the
God of my
salvation be
exalted.”
Ps. 18:46**

EDITORIAL

THE ENCOURAGING ROCK UPON WHICH THE SAINTS STAND

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God...”

(II Tim. 3:1–4).

We have read this Scripture many times, and these days are now upon us. This statement by the Apostle Paul seems to declare that these days will be more perilous than former days. As we try to take the spiritual pulse of our People, we seem to sense a heaviness sometimes among us regarding the days into which we have come. This feeling of weightiness is not only because the society around us seems to be in rapid transition and downward spiral. But we also speak to parents who are burdened in spirit day after day, as they see that some of their children have also gone far afield and have forsaken the values that have been taught in the home, to embrace instead the prevailing strong currents of the day.

We share together in these griefs, and we have a great desire to hold up each other's hands as we experience the days the Scriptures speak of.

Upon what do we stand, in the midst of a shifting world? Is there a place that can not only anchor us, but also anchor our mind, emotions, and feelings? A place that **KEEPS** us, and **SETTLES** us? That gives us **REST** in the **NIGHT**?

When we read that David, in the midst of some of his woes, “...encouraged himself in the Lord...” it may seem like too general and trite of a statement. Something too easily said, and without needed explanation. But we need to start there, don't we?

Some Encouraging Thoughts

1. The Lord is our Rock. And while the world is ever changing and pressing in on different sides with all of its godless points of view, we are standing on the faith of our God, as shown in the Scriptures. This is a great joy to us, and surely can stabilize us in this dark age. “Thy word is a lamp unto my feet, and a light unto my path” (Ps. 119:105).
2. His Word is true and unchanging. The sacred history of His working with His People of old does not change, and the words that He has given to us is also that which is unchanging.
3. God's faithfulness to His People who love Him is so clearly ex-

pressed in the Scriptures. As we move into the last of the last days, we are able to trust His faithfulness to us all. This is so reassuring.

4. The Gospel of the Lord Jesus is made real and effective to humanity by the resurrection of Jesus from the dead. He is “declared [by this resurrection] to be the Son of God with power” (Rom. 1:4).

5. The stories of our children and grandchildren have not been completely written yet. They will need our faithful examples and will need to hear our encouraging words of love and care as they navigate these last days as well.

6. The Lord, our Rock, is so ENCOURAGING! He gives us hope! The Psalmist says, (Ps. 3:3), “But thou, O LORD, art a shield for me;

my glory, and the lifter up of mine head.” This means to us that our God protects us, and is an ENCOURAGER, lifting our head up from its natural inclination to become discouraged and bowed low.

Let us cling to our GOD, our ROCK, and allow Him to stabilize us and keep us!

Philippians 4:6–7 says this, and may this be a guiding instruction for the saints of our day:

“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

Lowell Miller

GENERAL

TWO KINGDOMS

Continued from the September issue...

Kingdom Citizenship

There are three ways natural citizenship may be acquired. The first and most familiar manner is by birth. America claims all those born here as citizen-subjects, since each child is automatically considered a citizen of the land of his birth. When foreigners living or working in America give birth to a child, their child is also claimed as an American citizen solely because it was born here. This fact propels some alien parents who desire their children to have the benefits

of American citizenship to make great efforts to ensure their children are born in this land.

When children are born to non-citizens in America, the alien parents have the right to declare where their child will hold citizenship until coming of age. They have the option to say, “We are citizens of another land, and we intend to take our child home with us to become a citizen of that land.” America will honor their choice and allow them to take their child with them when they leave. However, when the child reaches adulthood, he or she retains an opportunity to reverse the parents’ decision and maintains a

birthright option to personally choose American citizenship.

Now consider the spiritual parallels. All men have been born into a land controlled by the king of This World. Further, the kingdom into which we were born asserts an ownership claim upon us because we were born under its jurisdiction. This is our birthright as descendants of Adam. Our position (native-born in This World) and our nature (inborn love for This World) are not the result of our actions. We have simply inherited both traits from our parent, Adam. Even though we may desire otherwise, as a native of the Kingdom of This World we have no right to any part of the Kingdom of Heaven. There is a border between them. In addition, not only will the king of This World prevent a transfer across the border, but the King of Heaven will also enforce the border. His kingdom also benefits by maintaining a separation between the citizens of This World and the citizens of Heaven.

Some of us were born to parents who were not citizens of the Kingdom of This World. They had changed their loyalty to the Kingdom of Heaven before our birth, and we were born in This World, outside the realm of their citizenship. As godly parents, they acted upon their conviction and desire for their children, choosing to raise us as citizens of their king-

dom. For this reason many of us were brought up acquainted with the Righteous King and understanding many of the constraints of His kingdom. Yet our parents could not permanently choose our citizenship for us. We, like them, needed to make our own mature choice. In similar fashion, those of us who now follow the King of Heaven desire that our children should be raised under His rule and authority. We also understand that a time will come when each of our children must make that choice final for themselves.

At this point a persistent human problem occurs. Irrespective of the citizenship of our parents or how we have been raised, by the time each of us reach the age of our spiritual majority (the age of "accountability") we have personally rebelled against the King of Heaven. Further, we have deliberately aligned ourselves with the king of This World by our personal sins. Even when our parents were citizens of a different land and followed another King, we found ourselves serving the king of This World and exercising in allegiance to him. Is it possible to extract ourselves from the demands of this king and to change our citizenship?

There is a second route by which citizenship may be obtained. This does not occur often in our day, but a group of people may be brought into subjugation

as a result of war or conquest. A conquering nation seldom accepts the defeated adults as citizens. Instead, the children are raised up as citizens of the new kingdom. The history of mankind is similar, for Adam was a citizen of God's earthly paradise and was conquered in a battle with Satan. He became a subjugated person under the rule and headship of Satan. Since the fall, all of Adam's descendants have been raised as citizens of Satan's kingdom. This illustration applies to us as children of Adam, and even though Adam's personal citizenship was ransomed by his faith in the redemption God would provide, it did not affect his children. They too need the same redemption Adam needed. All of Adam's descendants continue to be born as citizens of the Kingdom of This World, bringing us to the need for explaining the third means of obtaining citizenship.

The third method by which a person may become a citizen is through the process of naturalization. This is a legal procedure that changes one's native citizenship, provides entrance into a new kingdom, and grants all the privileges of adult citizenship under a new king. The process of naturalization has been provided by the United States government for those of foreign birth who desire to become citizens of America. No alien can produce the process; it is only this country that can provide the

means, and the immigrant must conform entirely to the process if he desires the benefits of American citizenship. This provision has been made available by the graciousness of America.

The parallel is no different. The King of Heaven also provides a "naturalization process" and has created a route whereby those who are committed to Him may be brought into His kingdom. Scripture is comprehensive with the demonstration of our Lord's willingness to ransom the men taken from Him and subjugated by Satan. He loves the children of Adam and desires to put His claim upon them, even though they may be citizens of another realm. Even more, the King of the Kingdom of Heaven has paid a personal ransom to release those who are interested from the bondage of sin, allowing them to obtain citizenship in His kingdom as His subjects. This work is a work of God alone and has been provided for "whosoever" might be interested.

Given that the process of naturalization has been made available, it becomes the responsibility of the alien to move out in acceptance. Redemption was entirely provided and accomplished by God, through His Son the Lord Jesus. To partake of the benefits, one must understand and appreciate the value of this work sufficiently to set out in acceptance of the offered terms.

Naturalization is offered for those who recognize the value of this work (by faith) and who desire to abandon their native realm and its king (demonstrated by repentance) and who then move out through the process provided (baptism) in full service to the Righteous King. It is this deliberate choice of faith and commitment that enables the King of the Kingdom of Heaven to assert His power on their behalf, and through this means, to change their citizenship. The effect of completing this process frees each participant from bondage to the king of This World, makes them citizens of a new Kingdom, and allows them freedom to express their gratitude with joyful service to the commands of their New King. All who desire to become subjects of the King of the Kingdom of Heaven by accepting His gracious work and obeying Him are invited to partake of this process.

To become a naturalized citizen of America, an immigrant must become acquainted with English and learn about the laws of the land and its governmental process. When those in authority are satisfied with his understanding, he must take an oath of allegiance before a judge. Consider the oath of allegiance that an alien desiring citizenship in the United States must take:

I hereby declare, on oath, that I absolutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state or sovereignty, of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I will bear arms on behalf of the United States when required by the law; or that I will perform noncombatant service in the Armed Forces of the United States when required by the law; or that I will perform work of national importance under civilian direction when required by the law; and that I take this obligation freely, without any mental reservation or purpose of evasion; so help me God. (8 CFR §337.1)

It is important to distinguish the three specific elements within this oath. There is 1) an implied statement of belief, 2) a renunciation of prior allegiance, and 3) a promise of allegiance. Have we not heard these same concepts before? “Do you believe that Jesus Christ is the Son of God, and that He has brought from heaven the saving Gospel?” A positive answer is a *statement of belief* concerning the person of the King of the Kingdom of Heaven and of His redemptive work. “Do you willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures

of This World?" An affirmative response is a *renunciation of our prior allegiance* to the worldly king and the Kingdom of This World. "Do you covenant with God in Christ Jesus to live faithful until death?" By saying "yes," a *promise of allegiance* is declared to the King of the Kingdom of Heaven.

It is inspiring to find within our baptismal confession of faith the corresponding promises necessary for a foreign citizen to become a naturalized citizen of America. The format utilized by the natural kingdom is patterned after the same principles found in the spiritual kingdom. They are publicly declared each time a soul chooses to change his citizenship from the Kingdom of This World to the Kingdom of Heaven by his confession of faith at the time of baptism. Further, our confession of faith is made into the name of the Father who planned the process whereby we transfer our citizenship, into the name of the Son who provided the way whereby we are ransomed, sin is satisfied, and all the claims of the worldly kingdom against us are erased, and into the name of the Holy Ghost who is the power behind the complete process. In this confession and baptism we become one with Him.

These are the requirements to change one's citizenship from the Kingdom of This World to the Kingdom of Heaven. A fundamental exposition of these truths, with

instructions and illustrations about baptism, is found in Romans 6. Here Paul reveals by inspiration how believers crucify and bury the old man, coming forth in *new birth*, in resurrected life. In this way we are born "from above," making us citizens of a new kingdom. We are no longer bound by the king of the Kingdom of This World to his laws and regulations, but we are regenerated into the newness of the Kingdom of Heaven. We become citizens of a new land, subjects (and even children!) of the Righteous King.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: (Col. 1:12-14).

Kingdom Service

Once we are born again, we face a new problem. Our citizenship is changed, but not our environment. We are now the foreigners, aliens in a land that was previously our own. Further, because we have renounced allegiance to our native realm, there is a new hostility between us and our prior king, the king of This World. For the Christian, "our land" now refers to the

realm under the authority of the King of Heaven. The transfer of our citizenship leaves us on foreign soil and physically separated from our new kingdom, our home in heaven. Since we still live in the territory into which we were originally born, we come rapidly to the point where we must learn the genuine features of our place and purpose in a foreign world.

It is well known that when a foreign citizen chooses to visit America, only limited requirements affect him while visiting. These constraints are defined by international laws and citizenship protocols as well as visa and passport conditions. The foreigner must obey the American government and laws, especially those that relate to the public good, but in limited form. He must drive on the correct side of the road and within all the confines of our traffic and safety laws. He is expected to conform to many of the basic practices of American citizens, including the use of our currency and the payment of any local taxes, and if he transgresses certain civil or criminal laws he must bear the legal consequences.

But there are numerous other obligations of American citizens that foreign citizenship will preclude. A foreigner is not expected to participate in the American military, for he has no loyalty to our nation. He does not participate in

the politics of our land, since a foreigner has no right to voice how our government should be operated. He does not pay the same national taxes that an American citizen must bear, because it is not his duty to fund national interests that are irrelevant to his own. The laws of the American land relate to American citizens, while a foreign citizen, even when visiting in our land, is primarily subject to and protected by the laws of his own government. While dwelling on American soil, one who is a foreign citizen is an alien in America.

Believers face the same reality and difficulty of living in a realm as “strangers and pilgrims” (Hebrews 11:13). Our challenge is to learn how to live as genuine foreigners. We know This World is not our permanent home and we often sense our precarious position with legitimate feelings of vulnerability and lonesomeness. Such feelings are completely justified for we really are out of place.

Scripture heartens us, however, teaching that our King has given us an important commission with which to engage our mind, will, and emotions while waiting for Him to call us home. It is a distinguished assignment that fills our time and defines with explicit terms how He desires us to live in This World. We are called to be ambassadors to the Kingdom of This World for our King and the Kingdom of Heaven

(II Cor. 5:20). This is a remarkable responsibility.

In the natural world, an ambassador is one who is sent to represent his government to a foreign land and its citizens. When we acquire citizenship in the Kingdom of Heaven, we pledge our service to a new King, and that King responds by assigning us specific duties in His service. He declares to each of us at the time of our new birth, "You stay right in the land you are in. I'm now designating you as My ambassador, My representative, to carry My message to those around you." Every believer is requested to remain in the realm of his nativity (notice how country or nationality makes no difference to this King) and is given the grand responsibility of serving as an ambassador for his new King. We accept this charge, knowing that it will bring special responsibilities and privileges. Let us consider some of them.

Foremost, we are left in our native land with a message for its citizens. We represent the King of the Kingdom of Heaven and may be the only intermediaries between our King and the citizens of This World. Because of this burden, we should willingly interact with those citizens, sharing the message we have been given. It is a simple message and comes from the very heart of our King, "...be ye reconciled to God" (II Corinthians 5:20). We are to further tell

them that our King is The Way, The Truth, and The Life, and that He has provided the grounds for reconciliation with God. Joyfully we relate that Jesus Christ, the Son of God, has borne the sins of all mankind in His own flesh upon the cross so that anyone willing might be cloaked with His righteousness. We pass on the Good News that their sins can be forgiven and their life accounted for righteousness by faith in the blood of the Lamb. We tell them there is a way to become citizens of the Kingdom of Heaven through the process of naturalization provided by our King. We share how each one may become a child of the King, bearing His image. We invite them to a life of commitment and faithfulness to the Righteous King. We invite them to church on Sunday to hear more of this message.

We serve our King in This World by proclaiming His message as ambassadors. This is the only purpose specified in Scripture for remaining in This World. With such an obligation, it is imperative that we perform this duty faithfully, for we will be held personally accountable by our King. No ambassador expects a foreign duty to last indefinitely, but anticipates the time he will be called home to give an account of his service. He knows his faithfulness will be examined and either rewarded or discredited. Likewise, how we serve our King will become the

basis for our reward when we are called home into His presence.

Each credentialed ambassador operates under a privilege status, while living abroad, that recognizes his right to speak and act for his government and to be immune from retaliatory activity by the host nation. This privilege is called diplomatic immunity. While America was fighting Iraq in 1991, the Iraqi Ambassador, Tariq Aziz, lived in New York under the privilege of diplomatic immunity. He had the freedom to represent his government by saying what his government wanted him to say, and he did so. Consequently, he made some terrible public statements about America and her government. Even though Americans were thoroughly disgusted, no one could say or do anything about his behavior because he was a credentialed ambassador. (Even when courtesy should prevail, some foreign ambassadors stretch their immunity privilege to imply that they are immune from obedience to all American laws, refusing even to pay their traffic fines!) If a foreign ambassador displeases a host nation, the greatest displeasure that can be legally expressed is to send him home. All dialogue with, and recognition of the foreign government usually leaves with him when that process transpires.

As ambassadors for the Kingdom of Heaven, each believer possesses a similar diplomatic im-

munity as he functions in the Kingdom of This World. One can speak for the Kingdom of Heaven, one can act for the Kingdom of Heaven, one can work for the Kingdom of Heaven, and the king of This World can do nothing more than finally send the believer home; such is the final act This World can do to a Christian. It is possible the time may arrive when the king of This World will choose to take off our heads and thereby send us home.

While living in This World as ambassadors, it is especially imperative that we appreciate that our privilege of diplomatic immunity extends into our "embassies," our "diplomatic residences," our homes. An embassy is not accounted as part of the realm in which it is located, but is part of the nation whose flag it flies. The American embassy in downtown Moscow is part of the United States, and those who live and work within this fortified enclosure are protected by U.S. Marines, guarded from any Russian intrusion. Likewise, our homes must mirror our homeland, the Kingdom of Heaven. They must be adequately walled, securely shielded, and safeguarded from the influence of This World. Only then do they become a safe and protected place for our families. It is essential that they be separate from This World, representing the King in all of His character, flying the flag of a slain and risen Savior.

Finally, one cannot be an ambassador without living in This World, but one can never be a faithful ambassador and be taken up with This World. We do not agree with the reasoning of the king or the citizens of This World, we do not accept the values of our native land, and we remain aloof from involvement in its government, defense, or economy. It is only in this manner that we maintain our testimony for our King as citizens of His realm. We have committed our allegiance to Him. In view of this, our ultimate effectiveness as His ambassadors will depend only on two things: 1) our consecration and allegiance to our King (represented in our faith) and 2) our separation from This World in allegiance to His Kingdom of Heaven (represented in our faithfulness).

The King of the Kingdom of Heaven is a glorious King who reigns over a glorious realm of righteousness. We cannot be true ambassadors for Him without representing His person and His government in all of its majesty, and we cannot faithfully present His message unless we are committed to His person. We have a vital work. The outcome for those to whom we have been sent will be eternal life if His message is accepted or eternal death if it is neglected. It is imperative that we are faithful ambassadors while living as foreigners in This World.

"I pray not that thou shouldest take them out of the world, but

that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world" (John 17:15–18).

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. (Eph. 6:18–20).

I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of Lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. (I Tim. 6:13–16).

To be continued...

David Rumble

CHRIST AND HIS CHURCH

- | | |
|--|---|
| 1. Christ is the Good Shepherd—
He leads. | 1. The Church is the sheep of His
pasture. They follow. |
| 2. Christ is the Redeemer—
He redeems. | 2. The Church is the Redeemed
Group, or Body of believers. |
| 3. Christ is the Sanctifier of His
People. | 3. The Church is sanctified and
cleansed by the washing of
water by the Word. |
| 4. Christ is gloriously perfect. | 4. The Church is being perfected. |
| 5. Christ is Master—He said,
“Be not ye called Master.” | 5. As His Church, we are brethren,
or a Brotherhood. |
| 6. “In Christ dwelleth all the
fullness of the Godhead bodily.” | 6. The Church is His collective
Body, the fulness of Him that
filleteth all in all. God’s People. |
| 7. Christ is the one and only
Great High Priest. | 7. The Church worships boldly,
yet reverently, before His
Throne of Grace. |
| 8. Christ is the Heavenly Bridegroom. | 8. The Church is as a Bride in love,
making ready to meet Him. |
| 9. Christ is the Beloved of Scripture. | 9. The Church is as the apple of
His eye. |
| 10. Christ is the firm Foundation,
the Rock. | 10. The Church is His Building.
“I will build my Church.” |

Phil King, 2479 Wildcat Rd



“All that the Father
giveth me shall come
to me; and him that
cometh to me I will in
no wise cast out.”
John 6:37

THY KINGDOM COME...IN EARTH AS...IN HEAVEN.

We pray "Thy Kingdom come, Thy will be done in earth as it is in heaven." What does this phrase mean to us today?

As we consider the Kingdom of God, we will say it is the realm where God dwells and has dominion. Jesus is proclaimed to be the Son of Man. The proclamation of His forerunner was, "Repent, the Kingdom of Heaven is at hand."

In that day it was proclaimed to be the fulfilment of Isaiah's word, "Prepare ye the way of the Lord, make his paths straight." Many of the people went out to John the Baptist and were baptized, "confessing their sins."

As Jesus walked on earth, His interaction with men proclaimed HIS RIGHTEOUSNESS. As demons fled, sickness was healed, and sins were forgiven, the people of the land had revealed to them HIS RIGHTEOUSNESS at work among them. Some believed in HIS RIGHTEOUSNESS while others denied it. HIS RIGHTEOUSNESS revealed the content of the hearts of all, including the Scribes and Pharisees. The Jewish people and their leaders were exposed as to who and what they really were. HIS RIGHTEOUSNESS spoke to their sin with very condemning words. Many believed, and just as their father Abraham, it was counted to them for righteousness. We see that Jesus Christ, the Son of Man, exercised His Father's power and dominion as He dwelt among men. This power revealed sin, called for

repentance, and inspired faith in many to whom it was revealed. To others who denied HIS RIGHTEOUSNESS, it condemned them in judgment. Many of the people went out to Him and were baptized, "Confessing their sins." God was establishing dominion in this realm.

Are we willing to embrace HIS RIGHTEOUSNESS as we pray "Thy Kingdom Come"? Does His Kingdom have power in our lives today? Let me say it another way. Am I willing to give the I AM dominion in my life?

A key tenant of our thoughts in this discussion is this proclamation in Hebrews 1:8, "*But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*"

A simple definition of this word "sceptre" is properly a staff or rod. As a symbol of authority, the use of the sceptre originated in the idea that the ruler was a shepherd of his people. We have read the claim, there is no biblical example of a sceptre having ever been handled by a Jewish king. In a literal sense of the word, perhaps not. But as the Son of Man walked on the earth, as God manifest in flesh, He handled the rod that rules, HIS RIGHTEOUSNESS.

"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre" (Ps. 45:6).

In Psalm 45:6, God, through His servant, declares the sceptre or rule of His kingdom to be *righteousness*. This seems to be directly quoted in Hebrews 1:8. Authority

from the Scriptures proclaiming eternal truth.

As we pray "Thy Kingdom Come," are we requesting HIS RIGHTEOUSNESS to rule within us? We understand believing faith in the Messiah and have felt the draw and indwelling of the Holy Spirit. We ought to expect HIS RIGHTEOUSNESS to be the Rule in our lives. When HIS RIGHTEOUSNESS exposes our disobedience and weaknesses it calls us to repentance and reconciliation. This is very literal Kingdom rule in the earth today. "The earth is the LORD's and the fulness thereof..."

In the garden before the fall, Adam and Eve experienced HIS RIGHTEOUSNESS in creation, and God said it was very good. Also in the garden was another spirit, in a serpent, a fallen angel against God's Righteousness. Enticed by the serpent, Adam and Eve disobeyed God, partaking of the tree of knowledge of good and evil. This allowed sin and death to reign on the earth. From the beginning it was not so that death should reign. Only because of disobedience was death allowed to reign in God's creation. The restoring work of Jesus Christ, the Messiah, is to create anew His Righteous rule upon the earth. "Thy Kingdom come...in earth, as it is in heaven." Am I giving the I AM rule in my life?

Do we live each day with a real and lively hope? As the Holy Spirit brings fruit to our lives, HIS RIGHTEOUSNESS reigns. We find ourselves living in the realm of the kingdom of heaven. When

fruit of the Spirit is ruling in our lives there is a very real effect in the communities where we dwell. As knowledge and power of the kingdom rule are present in these communities, we are witnesses of the resurrection, the lifegiving power, of Jesus Christ. We become a part of His redemptive work on the earth today. A real and lively hope does not go unnoticed in a world that is darkened by sin and death. If HIS RIGHTEOUSNESS is the rule of the Kingdom, and it is ruling in our lives, we are experiencing the rule of the Kingdom of God on the earth today.

So how does this mindset affect us? The children of Israel had been given the law of God, but in failure they desired a King to rule over them. They had a High Priest but still did not understand the righteous rule that the law proclaimed.

In the New Covenant, the Messiah, High Priest, and King, is in His rightful place at the Father's right hand as stated in Psalm 110:1-2. "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

If we deny that Kingdom Rule has power on the earth today, what are we saying? In Israel's coming into the promised land, the spies were sent to seek out the land. They were mostly overwhelmed by the greatness of it. They could not see past the giants

to be blessed that this was the land of promise—the place where dominion was to belong to a people chosen of God. To have victory or dominion the people were required to walk with God without sin. Knowing fallen man is prone to sin, God asked them to repent of their sin and He would dwell with them. In other words, to walk in HIS RIGHTEOUSNESS was where His people would experience His Dominion. God's Kingdom Rule in the land was to be a testimony to the nations. This Rule of God was also available in the lives of the strangers about them. If any were to join in and walk before the Lord with them, the blessings of living in the land of promise were available to them also. Righteous rule of the Kingdom of God brings overcoming power in the lives of God's people.

The New Testament proclaims the Kingdom of Heaven to be at hand. We would understand this to mean “within grasp.”

In Matthew 25, in the parable of the talents, Jesus makes two proclamations.

“For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods” (Matt. 25:14).

“After a long time the lord of those servants cometh, and reckoneth with them” (Matt. 25:19).

Called servants are delivered goods to work with. After a long time the Lord cometh and reckoneth with them.

Jesus expects HIS RIGHTEOUSNESS to bring forth fruit

and to be accounted for in the day of reckoning. The Kingdom of Heaven is proclaimed by The Messiah to be “within grasp,” talents are given, and then reckoned for. May our minds be willing to allow His Spirit and Righteousness to be manifest in the earth today.

“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (II Cor. 6:16).

The Apostle Paul proclaims statements from the Old Testament, expressing God's desire to dwell and walk in His people.

We are told the Kingdom comes not with observation but is within you. As I am writing this near the time of coronation of a new King of England, there is quite a lot of pomp and circumstance to be observed. Is this outward show of worldly royalty how we expect the Kingdom of the Messiah to be observed? If our desire is to live in pomp and circumstance are we misunderstanding the Kingdom of Heaven? As HIS RIGHTEOUSNESS rules in the lives of believers today we experience our bodies to be temples of the living God. As God has said, “I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”

As we pray “Thy Kingdom Come,” may we seek and allow HIS RIGHTEOUSNESS to rule in our lives that His will may be done in Earth. I will leave you with these Old Testament verses in closing,

calling us to seek Him and live. Proclaiming the Son of Man receiving the Kingdom when He ascended through the clouds of heaven. A Kingdom given to the people.

“For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live...” (Amos 5:4).

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan. 7:13–14).

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (Dan. 7:27).

May we be found in all dominions serving Him under the whole heaven. Thy Kingdom Come. Thy will be done in earth, as it is in Heaven.

Terry Boone

NOT PARTAKING OF THE WINE

Recently, while reading Mark chapters 14 and 15, I was suddenly stricken with the thought that what I had just read was possibly

the most underhanded, sneaky, deceitful temptation that Satan ever used to attack Christ. This time Satan did not tempt Christ himself but had someone else unknowingly do it.

The following two verses, when coupled together, caused me to realize what an important bearing they have on our salvation.

In Mark 14:25 Christ says “Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.” And in Mark 15:23 we read, “And they gave him to drink wine mingled with myrrh: but he received it not.”

With Christ being in tremendous agony He was offered what was then considered to be a pain killer, and He refused it. Not because of the myrrh but because it was mingled with wine. Had Satan been successful, Christ would have immediately become a liar, there would not have been the rending of the veil, there would have been no power within Christ to take His life up again, He would not have risen on the third day, He would not have ascended to the Father, and salvation would not have been available to us through the shedding of His blood.

What vast importance Christ’s rebuttal to Satan’s last ditch effort means for us and proves beyond our comprehensive ability the love our Savior has for all mankind.

Robert Filbrun

OUR THOUGHTS

Concerning man, Solomon wrote, “For as he thinketh in his heart, so is he...” (Prov. 23:7). The wise man declared that our very personhood is defined by our thoughts. If so, from where do they come, and can we do anything to influence them?

A recent study concludes that the average human brain processes about 70,000 separate thoughts per day (“You are Your Brain,” Healthy Brain, The Cleveland Clinic, Jan. 20, 2022). Perhaps we would consider most of these thoughts neutral, having to do with our work or daily routine. Others, we would understand as good, such as praise for God’s majesty or compassion for those hurting. Yet there are others we know to be undesirable and might wonder how such thoughts could arise in the mind of one indwelt by God’s Spirit. Jesus instructs us that, “...out of the heart of men [flesh], proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man” (Mark 7:21–23). Because of this Paul counsels us to bring “into captivity every thought to the obedience of Christ” (II Cor. 10:5).

The Bible would guide us to know that our thoughts can enter our mind by the way of the flesh

(soulish nature) or from deeper within by God’s indwelling Holy Spirit. Perhaps most thoughts entering through the flesh are simply transmitted by our five senses. It seems Satan has been given liberty to influence this channel since Adam fell in the garden. His field of operation is in the fallen world by means of “... the lust of the flesh, and the lust of the eyes, and the pride of life...” See I John 2:15–17. The Apostle Paul wrote, “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (I Cor. 2:14).

Undoubtedly the most powerful gift given to His children to influence our thoughts is God’s Spirit. To receive this Spirit, we must be re-born. Jesus instructed us that “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). When we have yielded to the Father by the terms of His Son, His Holy Spirit resides within us. While the gift of this Spirit is unmerited, we have much to do with its manifestation in our lives. The key to this manifestation seems to be in our “walk.” Paul’s letter to the Romans sheds much light on this. After explaining that our freedom from condemnation follows our “walk after the Spirit,” he instructs us why this is so. “For they that are after the flesh do mind the things of the flesh; but

they that are after the Spirit the things of the Spirit” (Rom. 8:5). The word “mind” in this passage has to do with doing the things that correspond to the flesh or Spirit. Is there not a synergy here that both our actions arise from our thoughts and our thoughts from our actions?

Paul wrote, “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5). He would have us to know it is the Lord’s desire for us to have His mind (thoughts) but letting or yielding is our part. How many times have I pushed

Is there not a synergy here that both our actions arise from our thoughts and our thoughts from our actions?

ahead to follow the impulses of the flesh when waiting on Him in prayer would have yielded a much better outcome?

Since we who are born again have a dual nature of flesh and Spirit there is a battle within. “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other...” (Gal. 5:17). This battle for sanctified thoughts may well continue until our flesh ceases. One of the missions of the Spirit is to convict of sin. This conviction is different from the

condemnation of one who is not born of the Spirit or who has given their thought-life over to evil. Conviction will lead to repentance in the child of God. When we confess our sinful thoughts to the heavenly Father He has promised to forgive and cleanse (see I John 1:9).

Take courage. This cleansing work is His work in us to renew our minds. Forgiveness is only possible by faith in His atoning blood, but sanctification (the redemption of our desires) requires the engagement of our will in trusting His word. Among the assurances it gives:

We can think on things that are pure, lovely and good (Phil. 4:8).

We can set our affections on things above (Col. 3:2).

We can let the mind of Christ be in us (Phil. 2:5).

We can resist the devil, and he must flee (James 4:7).

We can draw near to God, and He will draw near to us (James 4:8).

We can guard our hearts with all diligence concerning what we read, see and hear (Prov. 4:23).

May we yield to the Spirit that dwells within. May our thoughts be purified as we apply these promises from His word. “For it is God which worketh in you both to will and to do of his good pleasure” (Phil. 2:13).

Stanley Boyd

SUBSCRIPTION RENEWAL NOTICE

We are making our call for subscriptions for the year 2024 at this time. **Beginning January 1, 2024, the subscription rate will increase to \$30 per year.** The subscription price for each subscriber should be received by December 1, 2023, 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, 2023, as well, if possible, for the 2024 subscription year.

MEDITATIONS

A person who will not work unless forced will not work even if forced.
Boaz made the poorest girl in the land, to be queen of the harvest.
A discontented person is bad off no matter where he lives.
Some of life is on mountain tops. Most is in the valley.
Strangers are friends you haven't met yet.
Take a deep breath. Calm down.
Learn to be quiet.

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.

- The verse of the month on Page 1 of this issue is Matt. 10:28: *“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”*

While this word was given first of all and primarily to the twelve when they were sent to the lost sheep of the House of Israel, it surely extends to all who will live and preach the Gospel of the Lord Jesus.

Do we have questions as we consider this instruction?

Let us ask ourselves some questions.
1. While this was given to those who preach the gospel, can every Christian man and women also take comfort and instruction from it?
 2. Who are those in the earth who are able to kill the body, but are not able to kill the soul?
 3. What does it mean to kill the soul?
 4. Who is this telling us to fear?
 5. Who is it that has the power to cast into hell?
 6. Will conditions arise in the future that will cause us to need this instruction more that we may feel like we need it today?
 7. Do Jesus' words help equip you?

GENERAL ITEMS

BAPTISMS

July 7, 2023; West Modesto, CA
 Emma Bowman
(Corrected (sp.) entry from Sept. issue)
 July 19, 2023; Bethel, OH
 Kirsten Savage
 Aug. 13, 2023; Caldwell, ID
 Elisa Hess
 Aug. 13, 2023; Modesto, CA
 Jack Kalyan
 Aug. 28, 2023; Bear Creek, OH
 Louise Etter
 Aug. 30, 2023; Lower Twin, OH
 Reed Yost

NEW MEMBERS

July 7, 2023; Bethel, OH
 Eunice Stalter

COMMUNION NOTICES

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
 Oct. 28, 2023 Bethel, 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
 Feb. 24, 2024 West Modesto, CA
 Apr. 6, 2024 Fair Haven, KS
 Apr. 6, 2024 Cascade Valley, WA
 Apr. 13, 2024 Salem, OH
 Apr. 27, 2024 Bear Creek, OH

WESTERN KANSAS DISTRICT

The Western Kansas district at Quinter recently decided to purchase the 920 Lincoln community building that has been used as our primary place of worship in recent years. We are thankful the Lord has blessed us with this opportunity, the building will continue to serve the needs of our congregation as a place of worship and gather-

ing. We also intend to continue allowing the community use of this building for at least one year's time. Pray for us in that we could be a shining light for Christ to the precious souls around us as we assume this community work and endeavor to assume ownership of the property. If any wish to support this effort, contributions may be sent to: OGBBC—NC Quinter

Earmarked: Property Purchase
 Mailing Address:

Brenton Wise

In the love of Christ and on behalf of the Western Kansas district at Quinter,

Trustees: Mike Knaus,
 Bryan Wolf, Trevyn Wolf

2024 ANNUAL CONFERENCE COMMITTEE OF ARRANGEMENTS

To begin preparations for our upcoming conference, the brethren listed below have met and organized as follows:

- Ed Sink-Foreman
- Ron Beckner-Assistant Foreman
- Dan Landes-Secretary
- Craig Peters-Assistant Secretary
- Troy Denlinger-Treasurer
- Roland Flora-Assistant Treasurer
- Gene Brubaker
- Greg Landes

Lord willing, the 2024 Annual Conference will be held on May 25–28 at Cedarville University in Cedarville, Ohio. We ask an interest in your prayers as we labor together. May God be glorified.

Dan Landes, Secretary

POEMS

ALL NATURE SINGS

All nature sings her song of praise; she shows her thanks in many ways;
Can I, for all God's gifts do less than sing my hymn of gratefulness?

The brook which gaily babbles on, sings day and night her cheerful song;
She sings her praise to God on high for grandeur which she passes by.

The joyous song of tall pine trees, through soft caress of evening breeze
Sends forth true thanks for constant love, for constant blessing from above.

The tulip stretches forth its cup; the lowly shrubs turn branches up;
They, too, would faithful homage pay by speaking in their faultless way.

The peaceful drone of lowing herds; the clear, sweet tones of singing birds
Each thank the God who never sleeps for ev'ry loving watch He keeps.

The valleys fair, the purple hills, the mountain rocks, the spring that fills,
All silently show forth His care, whose love and power is everywhere.

The springtime buds, the autumn glow, the summer rain, the winter snow,
All speak of His protecting hand, all say, "'Twas wisely, safely planned."

— Phyllis C. Michael

WHAT ARE YOU BUILDING?

"What are you doing, friend?" I asked of one;
And he, while spreading on the mortar thick,
Eyed me with a look of mind surprise
And answered simply, "I am laying brick."

Another one I watch, and questioned him,
"What is this that you do with tireless speed?"
His skillful hands worked on without a pause,
"I have a wife and little ones to feed."

Then to a third my query still I brought,
With trowel poised, he slowly raised his head,
A glorious vision shining in his eyes,
"I'm building a cathedral, sir," he said.

— Helen W. Richardson

FORGIVENESS OF SINS

Weary of earth and laden with my sin,
I look at heaven and long to enter in,
But there no evil thing may find a home;
And yet I hear a voice that bids me "Come."

So vile I am, how dare I hope to stand
In the pure glory of that holy land?
Before the whiteness of that throne appear?
Yet there are Hands stretched out to
draw me near.

The while I fain would tread the
heavenly way,
Evil is ever with me day by day;
Yet on mine ears the gracious tidings fall,
"Repent, confess, thou shalt be
loosed from all."

It is the voice of Jesus that I hear,
His are the hands stretched out to
draw me near,
And His the blood that can for all atone,
And set me faultless there before
the throne.

'Twas He who found me on the
deathly wind,
And made me heir of heaven, the
Father's child,
And day by day, whereby my soul
may live,
Gives me his grace of pardon, and will give.

O great Absolver, grant my soul
may wear
The lowliest garb of penitence and
prayer,
That in the Father's courts my
glorious dress
May be the garment of thy righteousness.

Yea, Thou wilt answer for me,
righteous Lord:
Thine all the merits, mine the
great reward;
Thine the sharp thorns, and mine
the golden crown;
Mine the life won, and Thine the
life laid down.

Nought can I bring, dear Lord, for
all I owe
Yet let my full heart what it can bestow;
Like Mary's gift let my devotion prove,
Forgiven greatly, how I greatly love.

— Samuel John Stone

O GOD OF THE IMPOSSIBLE

O God of the impossible!
Since all things are to Thee
But soil in which Omnipotence
Can work almightily,

Each trial may to us become
The means that will display
How o'er what seems impossible
Our God hath perfect sway!

The very storms that beat upon
Our little barque so frail,
But manifest thy power to quell
All forces that assail.

The things that are to us too hard,
The foes that are too strong,
Are just the very ones that may
Awake a triumph song.

O God of the impossible,
When we no hope can see,
Grant us the faith that still believes
All possible to Thee!

— J.H.S.

I WOULD NOT LIVE ALWAYS

I would not live alway—live alway below!
 Oh no, I'll not linger when bidden to go;
 The days of our pilgrimage granted us here
 Are enough for life's woes, full enough for its cheer;
 Would I shrink from the path which the prophets of God,
 Apostles, and martyrs, so joyfully trod?
 Like a spirit unblest, o'er the earth would I roam,
 While brethren and friends are all hastening home?

I would not live alway—I ask not to stay
 Where storm after storm rises dark o'er the way;
 Where seeking for rest we but hover around,
 Like the patriarch's bird, and no resting is found,
 Where Hope, when she paints her gay bow in the air,
 Leaves its brilliance to fade in the night of despair,
 And Joy's fleeting angel ne'er sheds a glad ray,
 Save the gleam of the plumage that bears him away.

— William August Muhlenberg

OBITUARIES

KINZIE — Chris Wayne, was born January 1, 1963, to Wayne and Miriam (Skiles) Kinzie at Lafayette, Indiana. He peacefully passed away at the home of his daughter on April 27, 2023, at the age of 60 years.

Chris lived in the Rossville, Indiana, area all his life and attended Rossville School. He married Millie Austin on October 10, 1982. They were blessed with two daughters, who married, and gave them two special sons and ten grandchildren.

He enjoyed working as a mechanic on AG and heavy equipment. The past several years he owned K & K Repair. He especially liked to travel. They enjoyed spending family time fishing in Wisconsin during the summer,

and the past 20 years, traveling to Georgia and on to Florida in the winter time.

He cared about his grandchildren and had a great concern for their lives and their futures. He had a wonderful memory, remembering dates of events and genealogy.

Chris was diagnosed with melanoma in March of 2022. After surgery in May, he enjoyed a full summer. In November, he found his cancer had returned with tumors in his brain. God gave us five more months together, making many special memories.

Surviving is his wife, Millie, of 40 years. Daughters, Mollie (Allen) Osborn and Mandie (Adam) Hollinger; grandchildren: Makaylie, Bransen, Tristen and

Mylie Osborn; Luke, Maggie, Lincoln, Logan, Quentin and Wyatt Hollinger, and a brother Michael (Wanda) Kinzie. He had many friends.

He is preceded in death by his parents, and an infant granddaughter, Janessa Jo Hollinger.

The funeral service was held May 3 at the Middle Fork meetinghouse by Dean Deaton and Dale Long. We were given much encouragement and consolation from the Word of God. Burial was in the adjoining cemetery with more words of comfort from Gary Peters. We lovingly give him to a just God and leave him in His care.

Our family wants to THANK each one for all the prayers, love, kindness, and support to us. May God richly bless each one is our prayer.

The Family

MONTGOMERY — Robert Jamison, son of Joel and Annie (Jamison) Montgomery was born January 30, 1936. He passed away on May 10, 2023 as a result of an automobile accident at the age of 87 years 3 months and 11 days.

He is survived by Carol, his loving wife of 69 years; sons, Dwaine and Opal, and David and Myrtle, and daughter, Dena and Allen Layman; 11 grandchildren, Eugene, Danyel and Ezra Miller, Melody and Jeremy Harris, Megan and Jeremy Henderson, Carrie and Brian Mason, Clinton and

Danielle, Devin and Kellie, Sonya and Steve Yokeley, Randall and Beth Layman, Riley Layman, Destiny Layman; 35 great-grandchildren; 3 great-great-grandchildren; brother, Howard and Goldie; sisters, Frances Rutrough and Catherine Bowman; sisters-in-law, Phyllis Brubaker, Kay Austin, Marilyn and Jim Updike; and a host of nephews and nieces. He was preceded in death by his parents; brothers and their wives, Crist and Ethelene, Levi and Lydia May, Jacob and Mary; brothers-in-law, James Rutrough, Elwood Bowman, Orville Bower, Eldon Denlinger, Donald Brubaker, Keith Austin.

On August 24, 1952, he was baptized into the Old German Baptist Brethren Church. He was married to Carol Juleine Austin on February 6, 1954. Together they had three children. He was elected to the office of deacon May 11, 1968; elected to ministry June 10, 1972; advanced to second degree November 13, 1976; ordained to Elder November 12, 1983. He served willingly and faithfully in the duties he was called to in the Church. He farmed until retirement and then pursued his hobby of woodworking to pass his time.

With hope in our hearts that our mother, Carol, would be able to attend his funeral we chose to delay this rite until she recuperated enough from her injuries to be present. The Lord was generous and preserved our loved one so those in attendance were also able

to view. The funeral service was held on Saturday, June 10, 2023 with viewings the previous two evenings.

On May 6, 2023, Dad closed council meeting and the burden on his heart was “being ready,” “preparation,” and “unity.” He asked “Are you ready? Have you made the preparation you should? Whatever task that needs doing, we must first make preparation. Unity is what we are striving for.” The home brethren continued with that theme along with the Scriptures and hymns he had chosen for the services. Using Psalm 30 and hymn 403 for the family service, with emphasis on verse 5: “Weeping may endure for a night, but joy cometh in the morning.” What a bright morning it will be—the morning of the joyous resurrection when Christ comes to call His own! Hymn 499 was used as the family was being seated. In the opening, hymn 459 was used and Psalm 90 read, “Lord, thou hast been our dwelling place in all generations.” For the main part of the service, the Brethren used hymn 391 and Jude 3: “That ye earnestly contend for the faith that was once delivered to the saints.” Also I Timothy 6:20: “Keep that which is committed to thy trust.” Are we ready? Have we made preparation? Are we keeping that which has been committed to our trust? In closing, hymn 443 was used and we were presented with thoughts on separation, preparation, and unity.

Hymns used while viewing—483, 452, 455, 385, and 108.

Hymns use during grave filling—423, 384, and 433.

Grandson Randall Layman had the service at the grave. He spoke of the desire and promise we have to see our loved ones again. But it is conditional, we have to accept Jesus’ terms of mercy. Though many prayers have been offered in our behalf by our loved one, they have now stopped, we need to answer Jesus’ invitation “Come unto me.”

Knowing and trusting God’s grace will suffice.

The Children

HUFFMAN — Faye Louise (Benedict), within just a few days of age 77, of Dayton, Ohio, peacefully left her earth-bound body to eternal heavenly realms on July 31, 2023. Faye was born August 10, 1946, to John and Hettie (Gayman) Benedict in Waynesboro, Pennsylvania.

Faye was married to James W. Huffman on July 29, 1967. God blessed their union with seven children. They enjoyed 56 years of living together on their farm near Dayton, Ohio. Mother poured herself and her love for God into her husband, their children, relatives, acquaintances, and community. She will be remembered for her faithful example of servitude, cheer, and compassion. Mother enjoyed her role in the farm business and her interest in flowers. In later years, she also enjoyed many scenic travels with her hus-

band, and fellowshiping with church family at Dayton Christian Fellowship.

As a young adult, out of high school, she was baptized, committing her life to Jesus Christ, as the Savior of her soul, whom she served faithfully all of her days. Mother received anointing for her illness six weeks prior to her death. She experienced much comfort and testified of her faith and peace with God as Savior, King, and Father.

She leaves to mourn her passing, her loving companion; their children and spouses, Jolene (Ben) Cover of Tuolumne, California; Denita (Peter) Cover of Tuolumne, California; Liana (Larry) Cable of Dayton, Ohio; Philip (Rhoda) Huffman of New Lebanon, Ohio; Marla (Andrew) Martin of New Madison, Ohio; Carletta (Allen) Hilty of New Madison, Ohio; Lora Huffman of Dayton, Ohio; 52 grandchildren; ten great-grandchildren; a very special sister, Wilma Lee;

and sister-in-law, Peggy Shearer. There were many others that Mother met along life's journey that she was special to.

She is preceded in death by her parents; brother and sister-in-law, Harold and Doris Benedict; brother-in-law, Lawrence Lee; brother, John G. Benedict; and grandson, Enoch Cover.

Funeral services were held on August 7 at the Dayton Christian Fellowship meetinghouse. Psalm 27 was used for the text. Burial followed at Trissel Cemetery, New Lebanon, Ohio. May our one desire, along with Mother's, be to "dwell in the house of the LORD all the days of our life..."

The family would like to express their appreciation for the love, care, and prayers that have been expressed during the time of Mother's illness and since her death.

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.

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