

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

THE TESTIMONY

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

— VERSE OF THE MONTH —

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” Matt. 1:23

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A CHRISTMAS HYMN

Calm on the listening ear of night come heaven's melodious strains,
Where wild Judea stretches far her silver-mantled plains.

Celestial choirs from courts above shed sacred glories there;
And angels, with their sparkling lyres, make music on the air.

The answering hills of Palestine send back a glad reply,
And greet from all their holy heights the Dayspring from on high.

O'er the blue depths of Galilee there comes a holier calm;
And Sharon waves in solemn praise her silent groves of palm.

“Glory to God!” the sounding skies loud with their anthems ring;
“Peace on the earth—good-will to men from Heaven's Eternal King.”

Light on thy hills, Jerusalem! The Savior now is born!
More bright on Bethlehem's joyous plains breaks the first Christmas morn!

And brighter on Moriah's brow, crowned with her temple spires,
Which first proclaim the newborn light, clothed with its orient fires.

This day shall Christian tongues be mute and Christian hearts be cold?
O, catch the anthem that from heaven o'er Judah's mountains rolled!

When nightly burst from seraph harps, the high and solemn lay,
“Glory to God; on earth be peace;” Salvation comes today!

Edmund Hamilton Sears

THE TESTIMONY

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“...and his name
shall be called
Wonderful, Coun-
sellor, The mighty
God, The everlast-
ing Father, The
Prince of Peace.”

Isaiah 9:6

EDITORIAL

“FOR UNTO US...”

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isa. 9:6).

Of all the prophecies of Christ’s birth, this one verse, which Isaiah prophesied over 700 years prior, describes Messiah more than the other verses. Isaiah revealed several things about the coming Messiah—He would come as a baby, and He would be a boy-child. He would be a ruler, for “the government shall be upon his shoulder.” He would be called “Wonderful,” and “Counsellor,” and “The mighty God,” and “The everlasting Father,” and “The Prince of Peace.”

Isaiah also told us that Christ would be born of a virgin (Isa. 7:14). He would not have an earthly father as we do. His Father would be God Almighty! Therefore, He had every right to be called “The mighty God, The everlasting Father.”

The text verse begins with, “For unto us a child is born, unto us a son is given...” When Isaiah said, “unto us” he was speaking to Israel. But we know that, as God was speaking through Isaiah, He was also speaking unto His children thousands of years later. How blessed we are to also be the recipients of such a wonderful Messiah!

If we were living at the time when Jesus was born, do you

think we would have recognized Him as the Messiah? There were a few of that day who did realize who this newborn child was, but the majority did not. It is much easier for us today to understand that this little baby, born in Bethlehem and laid in a manger, was the coming Messiah, Lord of lords, King of kings, and Savior of mankind. Hindsight is much better than foresight!

When the angel proclaimed the birth of Jesus to the shepherds, he said, “...For unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Luke 2:11). Here again, the angel was speaking directly to the shepherds, but the message also applies to us today! When Jesus was born, God not only revealed it to the shepherds, but also unto Simeon, and Anna, and the wise men from the East. Still, many of that day did not recognize who this precious child was. How thankful we are that God has revealed this “... Saviour, which is Christ the Lord” **unto us!**

There were multitudes of people who followed Jesus to hear His teachings. As He taught them, many times He would say, “...I say unto you...” In fact, these words of Jesus are recorded 119 times in the New Testament. There were some who believed that His teachings were for them, but many others did not, for John 1:11 tells us, “He came unto his own, and his own received him not.” And the writer of Hebrews 4:2 records this:

“For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.” How thankful we are that His teachings also apply **unto us**!

After Christ’s resurrection, when He appeared unto His disciples, He would greet them saying, “Peace unto you.” Today, that same “Prince of Peace” also gives unto us “the peace of God, which passeth all understanding”! Before ascending back to the Father, Jesus said unto His disciples, “... These are the words which I spake

unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then he opened their understanding, that they might understand the scriptures, And said unto them...” Read what He said unto them (and **unto us**) in Luke 24:46–48.

Christ’s birth, teachings, suffering, death, resurrection, and second coming are **for us today**! Believe it! Receive it! Accept it! Live it! Share it!

Darryl Filbrun

SEASONAL

“HE MADE HIMSELF OF NO REPUTATION”

“...and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name...”

—Philippians 2:7–9

“...Of no reputation...”

He emptied Himself.

“...He humbled himself...”

He brought Himself very low.

“...God also hath exalted Him...”

He was exalted on high, as He was before.

In considering the above, written by the Apostle Paul to the Macedonian brethren at Philippi, we come to understand the true meaning of the advent of Jesus Christ to the earth in the form of flesh. We are amazed at the scope and the depth of this Declaration of Faith—this Statement of Truth. As Brethren, we hold the Holy Bible to be our only Creed. This statement from Paul’s letter to the congregation at Philippi is at the heart of the reason why Jesus was born in a manger in Bethlehem to a poor but pure virgin.

The Christmas season focuses on God, in the Second person of the Godhead, born as a human being into the earth. God came to earth in the person and physical body of a Galilean carpenter’s son called Jesus. His coming had

been long prophesied in the Scriptures, in the books of Moses, the Hebrew historical writings, the Psalms, and the Prophets. Jesus was miraculously born of a virgin, grew up in Nazareth, was hailed from the beginning of His ministry as "Messiah." That He was a savior was first affirmed by Simeon, a man just and devout who looked for the consolation of Israel, when he said, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel."

But as we meditate in amazement, we wonder how it can be, that God Himself who dwells in the heaven of heavens, who created all that is, who is above all, in all, and throughout all, how can He appear in the form of sinful flesh, God "...sending his own Son in the likeness of sinful flesh, and for sin, [came to condemn] sin in the flesh."

He made Himself of no reputation. Reputation is important to all of us. If only we will search our own hearts for the truth, we will see it. We all like to be respected, acknowledged, appreciated just a little—or a lot. But to be of no reputation at all is to be empty, void of all that means so much to the humanity within us. It was written prophetically by Isaiah, "...we did esteem him

stricken, smitten of God, and afflicted." That is, He was esteemed to be of no reputation. That was Jesus. That was God in the Second Person, Jesus the Christ. Smitten of God. God in the form of the Son, smiting His own person, making Himself of no reputation. What does that mean?

We are brought to the second statement of Truth listed above, "He humbled himself." Having made Himself of no reputation, having first emptied Himself, then He humbled Himself. He made Himself lowest of the low. How can God do that? Why would God do that? Can our God be humble? This is so far from the position that the Son held in Glory—far above all that is, as the Psalmist said in 97:9, "For thou, LORD, art high above all the earth: thou art exalted far above all gods." Christ Jesus: "...being in the form of God, thought it not robbery to be equal with God." He humbled Himself! Consider this, that God, in the person of Jesus, was the greatest possible example of humility.

Humility speaks of pride. Yet I have come to realize that humility is not the opposite of pride. If not pride, then what? I have come to believe that the opposite of humility is exaltation. Jesus Himself said in Matthew 23:12, "...he that shall humble himself shall be exalted."

Jesus humbled Himself. He is the supreme example of humility. But He was exalted as we read in Ephesians 1, "...God raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all." The son of God emptied Himself (made Himself of no reputation). The Son of God made Himself low (humbled Himself). God exalted Himself high above all. The Son of God, Jesus Christ, is sitting at the right hand of the Father—exalted.

As the Son of God, Jesus is the greatest example of humility. At the same time, as the Son of God, Jesus is the greatest example of exaltation. God humbled Himself in Jesus Christ to become as one of us, that we might be one with Him in Glory. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

These three, then, are what amaze me about the story of Christmas:

- *He became empty.*
- *He became the lowest.*
- *He became exalted on high.*

He left the splendor of heaven,
Knowing His destiny
Was the lone hill of Golgotha,
There to lay down His life for me.

If that isn't love
Then the ocean is dry.
There's no stars in the sky,
And the sparrows can't fly,

If that isn't love,
Then heaven's a myth.
There's no feeling like this,
If that isn't love.

—Dottie Rambo

Marcus Miller

THE TEST OF GRATITUDE AT CHRISTMASTIME

Do simple things please us? Are we aware of God's many special gifts of family and friends, and the many around us who serve us? Have we prayed for them or said, **"Thank you!"**?

What about "Thank You" to God? The Psalms again and again are psalms of praise to our Maker and love to the Father. After a Communion season, we are so thankful that Jesus was willing to come, to live, to teach and to show us God's ways. How can we give it back? **By Thanks-living!**

We are entering the Christmas season. This is a season when we remember **God's greatest gift!** What would any of us do without

the GIFT God gave us—His Son? If I could, I would plead with everyone to come and accept this great gift!

He took our sin, and our loss. Are we better people by being followers of Jesus? Being redeemed! And following His examples in life? How thankful am I? I do not complain about what is given to me, do I? Yes, I sometimes do! But Paul besought three times to have his thorn removed (II Cor. 12:8–9). *“And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness.”* We soon know we are not anything without God’s help! He wants to be our Father! He is a perfect Father! He gives us what we need, and not what we deserve. He doesn’t want us spoiled. We are so richly blessed beyond our deserving.

Are we thankful?

Yes, I know Thanksgiving Day is past, but what will we lay on the altar since He has given us His Son? Every day, can I give Him my all?

Jesus coming to the earth is of no benefit to us unless we give ourselves to Him! This is what He wants! He gave His all to us, and where is our willingness to give our all to Him?

This is not all! He is preparing a place for us (John 14:2). Where is our hope, our love, and our obedience? Our only Hope is in Him!

What will we give Him for Christmas?

Giving brings us peace! How is it that we are not always mindful of pleasing our Lord?

And one thing more: do we know how much time we have left on this earth? No. None of us know. What will you give Him in the allotted time you have left?

Yes, every new day is His gift to us! Will we use it, or lose it? It is in our power to decide what we will give to our Father up in Heaven. Will it be our best and our all? I know that I have room for improvement. What will we give our Father for Christmas? May we give ourselves! We will be so relieved, and so glad! And our Lord will be glad too!

How much? Our ALL!

How often? ALL the time!

Jesus came for the shepherds! He came for the Wise Men! He came for us all! May we be WISE and give our all to Him! Let’s not give excuses! Excuses will not pass Heaven’s gates! How much of our life are we willing to give?

How shall we be happy and be at peace? It will be by giving our all.

The gift He gives is our SALVATION! Won’t you come?

Oh, for a closer walk with God!

Vicky Witmer,

“...That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”

II Cor. 5:15

GENERAL

**UNANIMITY—
THE FORGOTTEN IDEAL**

Part One of Three

It is the Tuesday following Pentecost weekend, ninety-one years ago. Long lines of dark colored cars are parked in a grassy field. Men in beards and dark suits and women in slat bonnets are clustered around two canvas tents standing off in the distance. Most readers, no doubt, have already recognized the scene as the Old German Baptist Annual Meeting.

Slightly detached from the crowd, yet eagerly watching the excitement is a young stranger. He is here, partly out of curiosity and partly as a correspondent for *The Gospel Messenger*, a magazine published by the Church of the Brethren. A former missionary to Nigeria and a recently minted Doctor of Divinity, he has a keen, though slightly patronizing interest in these Old Order Brethren. The three-part series that he later published in *The Gospel Messenger* on his experiences at our Annual Meeting is a clearly-written time machine that takes us back to an almost forgotten era. Little does the young stranger know that many years later, as an old man, he will choose to cast his own lot with this quaint group that he is now so interestedly observing.

In the council tent, a fervent disagreement is agitating the waters of the assembly. A committee had been sent the previous year to a congregation, and the report of the committee was now being considered for ratification. (It may seem strange to us, but at that time an Annual Meeting committee's report had to be approved by the following year's conference.) The controversy centers around a brother who is a college professor. The committee sent to his district by the previous year's meeting has concluded that "teaching in college is a trespass against the brotherhood, and can not consistently be indulged [sic] in." The brother in question has strongly maintained that his vocation is no such trespass. As a younger man, this college professor had courageously maintained a consistently nonresistant stand, spending time shackled to a post in solitary confinement at a military prison during World War I. Now, he once again finds himself in the center of controversy.

Our correspondent listens tensely. He has enjoyed his experience at Annual Meeting thus far, impressed with the cleanliness and order of the facilities and the haunting beauty of the hymns, sung two lines at a time. He has noted the natural leadership ability of the venerable moderator. He had also observed the unique

method of voicing: “Nothing can pass while there are vocal objections.” In other words, the Annual Meeting of 1932 still maintained the time-honored practice of making decisions by unanimous consent, rather than majority rule. As we will soon see, the same rule applied to committee reports. The moderator has tried several times to pass the committee’s report. As night begins to fall over the tent, he makes a final attempt to pass it.

“There was a great volume of ‘Yes.’ But a small volume of very determined ‘No’ stopped it.”

Since there remained objections to the committee’s report, it could not pass, even though those objections were the minority. The college professor was granted a reprieve. Eventually, he would be allowed to keep his job while remaining in fellowship. Our correspondent writes, with almost palpable relief at the narrow escape:

“Right here was where my estimate of Conference procedure rose. It was their own machinery which saved them from what I should regard a grave error.”

With what, in retrospect, seems to be uncanny insight, the reporter continues:

“I do not believe any clique of elders tyrannically disposed, or any

mob psychology could dominate the Conference. The Brethren cultivate conscientiousness and in any situation there would always be a minority who would recognize rank injustice and vote against it.”

Does this initially familiar scene now seem foreign to you? How is it that a small minority was able to prevent a large majority from constraining the college professor to choose between his vocation and his membership? The answer is that the brethren of 1932 were still using the ancient, but now almost forgotten practice of decision making by unanimous consensus rather than by majority rule.

Strange as it may seem to us, Annual Meeting decisions throughout most of its approximately 250-year history have apparently been made by unanimous consensus,¹ meaning that an answer cannot be approved as long as there remain any objections. The task of the moderator was simply to “declare the query passed, after general consent, by silence.”² In other words, nothing would pass until the congregation had fully united, and the moderators’ call for objections had been met by—complete silence. It is only in the past couple generations that this practice has been changed.

¹ The very first sentence of the very first recorded decision by Annual Meeting (1778) begins as follows: “After much reflection, in the fear of the Lord, it has been *concluded in union...*” The second recorded decision by Annual Meeting (1779) begins very similarly, “On taking the attest, it has been *concluded in union...*” The third recorded decision (1781) begins, “Inasmuch as at the big meeting at Conestoga, last year, it has been *unanimously concluded...*” [Italics added] Similar references to unanimity are found frequently throughout the early decisions.

² See committee report approved by Annual Meeting of 1866 under heading, “The Organization of Annual Meeting.”

What may seem even more strange is that the shift to majority rule, though incredibly far-reaching in its impact, has occurred without any widespread recognition that a change was taking place. True, there have been a few times in past history where the conference deliberately decided to use majority rule. For example, in 1847 it was decided to use a 2/3 majority, with only delegates allowed to vote. However, the following year they reversed the ruling: “we hold it will be best to aim always at unanimity, and dispose of business as hitherto.” Later, just before the divide of 1881, the conference had codified what had probably already begun happening unofficially, by saying that a very large majority could overrule a very small minority. This decision was again reversed, this time by the Reconsidered Minutes of 1884. However, our most recent shift from unanimity to de-facto majority rule has occurred without any deliberate decision by the conference and happened so gradually that there has resulted very little collective awareness that a change was actually occurring.

Exactly how and why this shift occurred, I do not know; we have no written record of which I am aware. Such a shift should not surprise us however, when viewed from a biblical perspective. Scripture is very clear. Throughout most of history, the natural ten-

dency of humanity has been to forget. Men constantly delude themselves that they are making progress, without any consideration that the seemingly new venture that they are attempting has already been done in olden times (Eccl. 1:9–10). The natural tendency of mankind “under the sun” is that “there is no remembrance of former things,” and thus history cycles on in futility. The children of Ephraim, though armed with bows, turned back in the day of battle and forgot the marvelous works that the Lord had done among their fathers. (Psalm 78:9) We must learn from their example lest we also forget and turn back in our day of battle.

In recent years, it has been interesting to note a revived discussion of the concept of unanimity, perhaps prompted by the attempts of other related Brethren groups to reinstate it. There is a sense of puzzlement at why such a bizarre and impractical approach would be attempted. There appears to be very little memory that unanimity is actually the historic method of decision making within most Plain churches, including the German Baptists. Furthermore, there seems to be little realization that unanimous decision making might actually be based on biblical principles.

Generally speaking, the process of forgetting occurs in two stages. First, the biblical principal undergirding a practice is lost to the col-

lective memory of a group. The older generation fails to impress on to the younger generation the scriptural logic behind a certain practice. The practice then continues on as a sort of orphan, perhaps for a generation or even two. Over time, however, unless the biblical principal is rediscovered, the practice begins to appear antiquated and inconvenient and thus falls by the wayside.

The purpose of this paper is not to idealize any certain era or practice but rather to increase our understanding of what ideals may have led the early Brethren to practice unanimity. We want to try to discover what biblical principles, if any, led our forefathers to inconvenience themselves so much by this practice.

Unfortunately, we are hindered by the fact that the early Brethren utilized unanimous consensus as their preferred method of decision making without giving much explanation for why they were doing it. As is sometimes typical of the Old Orders, they failed to pass on to us any explanation of what might be the biblical basis for this practice.

In order to better understand our own history, it will be necessary to look to other Plain churches that have maintained decision making by unanimous consent into more recent times. By considering the reasons other fellowships give for their practice, we may gain better insight into our

own. Our focus will be on two major streams of thought: That of the Old Order Anabaptist groups, both Amish and Old Order Mennonite, who have maintained the historic Anabaptist practice of decision-making by consensus as a means of keeping a unified brotherhood, and that of the Quakers, who have emphasized "the sense of the meeting" as a way of seeking the leading of the Holy Spirit.

To be continued...

Thomas Bauman

A CONSIDERATION OF SEGREGATED SEATING

*Reasons for and against
the ancient practice*

In the past, Anabaptist churches took for granted that worshippers in a meeting house should sit with men at one spot, and women at another. This arrangement has a long history in the church, going back to Ante-Nicene times. It is hard to imagine that as Paul met with people by riversides or in houses, and preached the Gospel to them, that there was a formal arrangement of a middle aisle with men on one side and women on the other. However, as the Christian churches developed, they conformed in some ways to the earlier pattern of synagogue worship, which included segrega-

tion between men and women.

Witness to this is borne by early church fathers such as Hippolytus: “And let the women stand in the assembly by themselves, both the baptized women and the women catechumens...But the baptized shall embrace one another, men with men and women with women. But let not men embrace women.”¹

The *Didascalia Apostolorum* carried this a bit further: “And in your congregations in the holy churches hold your assemblies with all decent order, and appoint the places for the brethren with care and gravity...For so it should be, that in the eastern part of the house the presbyters sit with the bishops, and next the laymen, and then the women; that when you stand up to pray, the rulers may stand first, and after them the laymen, and then the women also... And let the young girls also sit apart; but if there be no room, let them stand up behind the women. And let the young women who are married and have children stand apart, and the aged women and widows sit apart.”²

Around the year 380, “Augustine noted that ‘the masses flock to the churches and their chaste acts of worship, where a seemly separation of the sexes is observed.’...Despite the open architectural space of medieval churches, order of worship-

pers was established by the rood screen, and there is evidence that gender segregation was practiced throughout the Middle Ages.”³

Some of the Reformers carried the tradition forward. Martin Luther wrote, “And for the sake of good order and discipline in going up [for the Sacrament], not men and women together but the women after the men, men and women should have separate places in different parts of the church.”⁴

From the time of the Reformation forward, many Protestant churches observed gender segregation in seating, but in recent times this has largely been abandoned. The rest of this article will look at reasons to encourage the practice, and attempt to also give any reasons that might be advanced against it. The reader may then draw his own conclusions.

As noted above, gender segregated seating has a long history in the church, and has been present in Anabaptist churches since the beginning of the movement. Historical practices should not be lightly abandoned unless there are good reasons to do so.

Probably the initial reason that gender segregation was implemented was a recognition of the inevitable social dynamics between men and women. Men and women find each other interesting

¹ <https://dx.doi.org/doi:10.21220/s2-fbba-6037>

² *ibid.*

³ *ibid.*

⁴ *ibid.*

and distracting. Particularly for the young adults, but to a certain extent for all, the sexual attraction that the sexes wrestle with is only a distraction during times of worship. Segregated seating is at least one way of minimizing this reality during times when the worshipper is trying to focus his mind on worship. Leaving out the question of what constitutes lust between the sexes, as a man, I notice that my attention is drawn to women. For example, if I watch a video in which a man and women are speaking, I notice that I tend to look at the woman more than the man. I can easily slide into this in a face-to-face conversation also. I am not necessarily dealing with lust. As a man, I simply find women's faces more interesting and engaging than men's.

Segregated seating allows many more people to fit into the same space. When men sit with men and women sit with women, they may sit quite close together without awkwardness. When space constraints require that chairs or pews be in rows, if a person needs to get up and exit, perhaps holding a child, if he is only brushing against adults of his or her own gender, he is not being socially inappropriate. However, if the genders are not generally segregated, much more space needs to be left to maintain proper social boundaries. Segregated seating thus uses space much more efficiently. An-

other thing that happens in mixed seating is that large families tend to use up most of a bench or row, perhaps leaving a seat or two. In segregated seating families are broken in half, making smaller social units that fit more easily in two or three spaces. With non-segregated seating, there may not be enough social units to fill in the small spaces left over in rows, so families end up splitting up or seating gets left unused.

It is my observation that segregated seating fosters better discipline and training of children. In a worship service, often the little ones become restless or fussy. If the parent is alone, he/she will generally work with the child or end up taking the child out as necessary for discipline. When couples sit together, they tend to bounce restless children back and forth between them as a distraction for the child. The child is delayed in learning how to sit still and quietly.

Segregated seating helps single people find a place to fit in more easily. If the majority of people in the church are in families, single people can feel like they don't have a place to belong. Coming in and not having a particular social group to sit with may reinforce their sense of loneliness. If seating is segregated, distinctions between married and single people disappear. If seating is already segregated, a single person does not

have to consider whether they are going to end up sitting beside someone of the opposite gender and sending an unintended signal of sexual interest.

Segregated seating helps facilitate conversations before and after the worship service. Fellowship and conversation tend to naturally segregate along gender lines. This varies by person and his or her interests, of course. For most people, it is easier and more relaxing to engage someone of their own gender. A lot more could be said about the social dynamics of this, but let that suffice for this paper.

Segregated seating helps women to keep silent in the church. In a church service where lay members have the opportunity to speak or give testimony, segregated seating helps reinforce the idea that it is the men who are tasked with speaking. What I am trying to describe here is the “feel” of the worship service, not something that can be quantified or proven. The reality that men and women have different roles in the church is reinforced by segregated seating, but not reinforced by non-segregated seating. The difference may be slight, but I think it is tangible.

Other Considerations

The world has changed. Segregated seating may have felt culturally appropriate in the past to society in general, but seems strange now. Of course, the world does not tell the church how to

relate to culture. However, the church is free to use wisdom to make decisions about how it will operate, as long as these decisions are in keeping with New Testament teaching.

In the early church, probably due to persecution, worship services became closed to outsiders. Worship services were seen as being for the edification of the believers. Catechumens (those undergoing instruction prior to baptism) could attend the preaching part of the worship, but were dismissed when it came time to share the Eucharist. However, in I Corinthians 14:23, Paul describes a possibility that unbelievers may come into the worship service. So clearly, that is something that may be provided for.

If a congregation wishes to use their worship service for evangelistic purposes, they may wish to consider how segregated seating may impact that. Segregated seating may provide an initial cultural stumbling block for seekers or non-plain visitors.

If an informal worship atmosphere is desired, segregated seating works against that. If a congregation is small or desires a style of worship that is more “family focused” and perhaps a bit more casual, they will find that segregated seating lends itself a bit more to austerity or formality.

In conclusion, gender-segregated seating is not something that is commanded in the

New Testament. Under the New Covenant, Jesus described righteousness of the heart, right living, and gave us case examples of how we are to work it out. Then, He gave us freedom to apply these truths to our lives, and make decisions for how we will relate to one another. It is an extension of this expectation, that a church would have some latitude in the ways that it orders its worship service, as long as it makes no decisions contrary to the spirit of grace and the Gospel of Christ. We have reasons here given why or why not a church may wish to consider segregated seating. May God give the churches wisdom as they think about this.

Philip Hess

WHEN GOD HAD ENOUGH

Mothers in our family were good cooks generations back. We children, as all children do, sometimes had our taste buds set on something else for supper, but we learned young not to complain lest, “maybe you’d like to do without?” was asked with a raised eyebrow. We might say we were hungry for... But as we got older we might also get the opportunity to relieve the cook the next night, which was not to be compared with a short weekday sermon on thankfulness.

Yes, being thankful for our daily bread was expected, and I appreciate that lesson to this day.

Really, that was the crux of the matter. Good cooks, or just the perception that one is a good cook, can be intimidating to young cooks. Don’t ever feel that way. Truth be told when one makes a living cooking sitting down to another table in someone else’s kitchen is a welcome respite however simple the meal served. Many a good recipe in my box has come from another cook. My family can eat in my kitchen any day in the week, and they are thankful for an invitation to eat from yours. It is a given that complaining and being thankful do not blend. One does not need a lot to be thankful.

When Israel was down in Egypt and became a slave, she was working hard but we don’t read that food was lacking. In fact, a famine in Canaan is what brought Jacob’s sons (Israel) to Joseph in Egypt. The area of Goshen was located in the fertile Nile delta and being herdsman it doubtless provided fodder for cattle, not to mention plenty for people. What we do read is Numbers 11:5, “We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick...” all of which no dry rocky land like they were wandering through provided. They had manna; didn’t have to do more than pick it up, grind it, and

bake it into cakes. What did they do? They bawled about it in their tents, every man weeping in his door.

By this time Moses had his fill of the fuss for water, Egyptian fish and produce, and now meat. He was simply weary of the complaining. And so was God. Meat they got for a whole month until it was coming out of their nostrils and became loathsome. A very great number of them died. It was not a blessing, it was a plague. Moses was displeased and “the anger of the LORD was kindled greatly.”

When our children refused or complained about food we usually let them go without. I was not a mother who crammed it in their mouths.

Severe hunger, true and dangerous hunger has to be worked with. It is deceptive. You think you are “mouthwatering hungry” for something, but when it is set before you and you take the first bite, it doesn’t taste right. Get a person beyond that threshold and they will thrive, but it takes insistence. When we saw this happen, we told the child why and how to overcome: “Just eat anyway.” And he managed to gain weight with reasonable hunger and taste returning. The appetite is a very complex study influenced by both the body and the mind, and it is so important to let God control it. Thus, we can see why lust and famine are serious matters.

It is true that many a restaurant over portions, but that’s no excuse for waste. Growing up, we were admonished not to let our eyes be larger than our stomach, and we were expected to clean our plate, for children were starving in Africa. I have often ordered from the children’s menu and I think it could have fed two or three. One day a grandchild didn’t want to finish her plate. I mentioned children starving, and got a look of “You’re kidding me!”

While we may have hunger in this country, we don’t have starving, and my grandchild thought such a thing incredulous.

The quail disappeared in the camp, and now it was time to go spy out the land of Canaan.

Even we stagger at the thought of bearing one cluster of grapes on a pole between two men. Doubtless Israel did. This was a generation that likely had never seen grapes!

“Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things am instructed both to be full and to be hungry, both to abound and to suffer need” (Phil. 4:11–12).

Rachel Brubaker,

APPLICATION OF EXODUS TO TODAY?

23:1	"Thou shalt not raise a false report"	Honesty
23:2	"...not follow a multitude"	Righteous living
23:5	"...of him that hateth thee..."	Love your enemies
23:7	"Keep thee far from a false matter..."	Truth
23:8	"And thou shalt take no gift..."	Carefulness
23:15	"...keep the feast of unleavened bread	Leave sin behind
23:16a	"...the feast of harvest..."	Salvation
23:16b	"...and the feast of ingathering..."	Heaven
23:19	"The first of the firstfruits..."	Our first and best
23:20a	"Behold, I send an Angel before thee..."	Holy Spirit
23:20b	"...to keep thee in the way..."	Our walk
23:21	"...obey his voice, provoke him not..."	Our Father
23:24	"Thou shalt not...do after their works..."	Worldly ways
23:30	"By little and little..."	Takes a lifetime
23:32	"...make no covenant with them..."	The world
24:1	"Come up unto the LORD..."	Believe and follow
25:2	"...willingly with his heart..."	Free will obedience
25:8	"...make me a sanctuary..."	Church
25:10	"...make an ark..."	Our heart
25:16	"...put into the ark the testimony..."	His word
25:17	"...make a mercy seat..."	Prayer
25:22	"...I will commune with thee..."	His faithfulness
25:23	"...make a table..."	Feed on His word
25:31	"...make a candlestick..."	Testimony

What really caught my attention was the feasts! The first, of unleavened bread, was a type of leaving sin behind when they came out of Egypt, and bondage, likened to each of us leaving the bondage of sin. And we are not to appear before Him empty, or without faith and repentance. Then, is not the Feast of Harvest a type of feeding on His Word and growing up on what we've received from the Father, His love, and trusting in His Salvation, which typifies Harvest?

Finally the ingathering of the Church, looking forward to the next harvest, which is "Heaven"?

May we all be watching and waiting for His return!

Alice Mae Haney

DAY BY DAY

Charge not thyself with the weight of a year,
Child of the Master, faithful and dear;
Choose not the cross for the coming week,
For that is more than He bids thee seek.

Bend not thine arms for tomorrow’s load;
Thou mayest leave that to thy gracious God.
“Daily,” only He saith to thee,
“Take up thy cross and follow Me.”

Author Unknown

MEDITATIONS

It wasn’t very far from the Bethlehem manger to the Garden Tomb.
A host of angels surrounded the story of the birth of Christ.
We find no record that Mary’s Joseph ever said a word.
Close this year with good tidings of great joy!
God loves men whether they like it or not.
Prayer need not be long—but often.
Purer be thy silent musings.

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.

- After Jesus’ miraculous birth, with angels attending, why did the inhabitants of Bethlehem not try to remain aware of the ongoing location of the Christ child?

After the amazing encounter the doctors of the law had with the 12-year-old Christ, why did they not try to seek out where He lived, and remain in close contact with Him?

Questions: How *intense* is my search?
1. How *intense* is my search for Truth in doctrine? Have I just adopted popular “Christian” views, or am I searching the Scriptures?

2. How *intense* is my quest for humility, when all hinges upon it?

3. How *intense* is my interest in prayer, when my relationship with God is resting upon it?

4. If my search for spiritual things is not *intense*, will I find them?

GENERAL ITEMS

BAPTISMS

Oct. 11, 2023: West Modesto, CA
 Alexa Brunk
 Nov. 5, 2023; Lower Twin, OH
 (Dunlap, TN)
 Charlie Pecht and Mitchel Oyler

COMMUNION NOTICES

Jan. 27, 2024 Pine Grove, FL
 Feb. 3, 2024 Living Epistle, NM
 Feb. 24, 2024 West Modesto, CA
 Mar. 2, 2024..... West Manchester, IN
 Mar. 2, 2024..... Morning Star, OH
 Mar. 9, 2024..... Dallas, OR
 Mar. 30, 2024..... Modesto, CA
 Apr. 6, 2024 Cascade Valley, WA
 Apr. 6, 2024 Fair Haven, KS
 Apr. 6, 2024 Mt. Zion, PA
 Apr. 13, 2024 Salem, OH
 Apr. 20, 2024 Caldwell, ID
 Apr. 20, 2024 Shiloh, OH
 Apr. 27, 2024 Bear Creek, OH
 Apr. 27, 2024 Sugar Grove, OH
 Nov. 2, 2024..... Bethel, OH

COMMISSIONS

Oct. 18, 2023; Cascade Valley, WA
 Aaron Clark (with wife Jane)
 Called to the office of Deacon
 Nov. 9, 2023: Bethel, OH
 Tim Flora (with wife Krista)
 Ordained to the Eldership
 Marcus Hess (with wife Rosanna)
 Called to the Ministry

2023 OGBBC CONFERENCE

FINANCIAL REPORT

Receipts from 2022 \$ 64,380.80
 Call for funds \$ 218,201.00
 Donations \$ 19,884.94
 Lodging Receipts..... \$ 104,470.00
Total \$ 406,936.74

Expenses
 Insurance \$ 1,236.00
 IWU Food \$ 148,061.36
 IWU YF + Preteen Food \$ 58,366.92
 IWU Facility Rent..... \$ 22,500.00
 IWU Services..... \$ 21,626.12
 IWU Lodging \$ 110,394.88
 Communion Committee..... \$ 551.63
 Food Committee..... \$ 327.50
 Lodging Committee..... \$ 866.52
 Transportation Committee \$ 359.21
 Nursery Committee \$ 326.23
 Usher Committee..... \$ 881.13
 Preteen Committee \$ 414.54
 Young Folks Committee \$ 7,069.71
 First Aid Committee \$ 392.64
 COA Committee \$ 75.37
 Young Folks Kit Pack \$ 15,530.00
 Sign Up Genius \$ 120.00
 Golf Cart Accident \$ 944.00
 Bank Fees..... \$ 00.00
 Lodging Refunds \$ 00.00

Total \$ 390,043.76

Ending Balance.....\$ 16,892.98

—Merle Edgecomb, Treasurer

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.

POEMS

THE CROSS IS NOT GREATER

The cross that He gave may be heavy
But it ne'er outweighs His grace.
The storm that I feared may surround me,
But it ne'er excludes His Face.

The thorns in my path are not sharper
Than composed His crown for me,
The cup that I drink not more bitter
Than He drank in Gethsemane.

The light of His love shineth brighter,
As it falls on paths of woe,
The toil of my work growth lighter,
As I stoop to raise the low.

His will I have joy in fulfilling,
As I'm walking in His sight,
My all to the blood I am bringing,
It alone can keep me right.

The cross is not greater than His grace,
The storm cannot hide His blessed face,
I am satisfied to know
That with Jesus here below,
I can conquer every foe.

Ballington Boothe (1855–1940)

Read Galatians 6:14–16

“The cross that He gave may be heavy” is a reminder that the life Christ calls us to is not one of luxury and ease. It is a challenging one. However, we have the assurance of His grace and of His presence with us. Along with that are reminders as in stanza 2.
“The thorns in my path are not sharper than composed His crown for me.”

Poem selected by
Lonnie and Corrinne Bowman

ALL THE WAY MY SAVIOR LEADS ME

All the way my Savior leads me;
 What have I to ask beside?
 Can I doubt His tender mercy,
 Who through life has been my Guide?
 Heavenly peace, divinest comfort,
 Hereby faith in Him to dwell!
 For I know, whate'er befall me,
 Jesus doeth all things well.

All the way my Savior leads me,
 Cheers each winding path I tread,
 Gives me grace for every trial,
 Feeds me with the living bread.
 Though my weary steps may falter,
 And my soul athirst may be,
 Gushing from the Rock before me,
 Lo! A spring of joy I see!

All the way my Savior leads me;
 Oh, the fullness of His love!
 Perfect rest to me is promised
 In my Father's house above.
 When my spirit, clothed immortal,
 Wings its flight to realms of day;
 This my song through endless ages:
 "Jesus led me all the way."

Fanny J. Crosby

*When we think of all of the religions of the world, and the lack of joy and peace experienced in the lives of so many of the adherents, but rather of fear and hatred and violence; notice the peaceful sentiments above in this poem. This is the sentiment of all of Christianity. It is a sentiment of joy and thanksgiving and of confidence in the leading of the Lord. Read the words again slowly, and let this truth wash over your soul. This hymn is in **Hymns of the Church**, #930, and other song books as well.*

Faith in Christ is a faith of peace and assurance!

The Editor

OBITUARIES

WISE — Karen Louise —
June 30, 1950 — February 1, 2023.

To say she was full of life is an understatement.

Karen was the daughter and first child of Donald Gordon Beachler and Freeda Louise (Jamison) Beachler, born in Modesto, California, on June 30, 1950. She lived her entire life in Modesto, attending Stanislaus Union School and Grace M. Davis High School, graduating in 1968.

She married Galen Edward Wise of Modesto, California, on May 2, 1970, in the garage of her parents' home on Standiford Avenue. In 1974, Karen and Galen purchased a farm located north of Modesto. She lived the remainder of her life in that home with Galen while farming almonds and walnuts. Her son, Jared Lane Wise, was born on August 5, 1972. She loved her role and responsibilities as a mother. She was always proud of Jared's educational, career and personal accomplishments.

Karen considered it a great honor and blessing to devote her life to being a housewife and helpmate to her husband, a loving mother to her only child, and defender and encourager of people. Generous with her time, she was involved for many years at Modesto Christian School, John F. Kennedy Special Education School, and Grace Brethren Church. Her family enjoyed many special moments and memories at their cabin in Cow Creek, California.

She loved big and was no respecter of persons. She had a unique ability to speak with strangers and make an immediate connection, often learning about them until she discovered an existing link of mutual friends or family. Her contagious sense of humor and mischievous nature were legendary. She had an innate connection and joy from working with young people.

Karen has been described as a dedicated wife, the life of the party, favorite aunt, favorite cousin, favorite niece, precious sister, cherished friend, kid at heart, truly one of a kind, and a champion for the underdog.

A rewarding part of her life in later years was her time with Magpie antique store in Ripon, California, where she sold antiques and her craft creations. This allowed her to express her creativity and expand her already large network of friends. Her co-workers in the store provided some of the happiest moments of her life. Although she had several health challenges over the past year, she seemed to be recovering well and her death was very sudden and unexpected.

She is survived by her husband Galen of nearly 53 years; her son, Jared; brother, Jed (Barbara) Stark; brother, Doug (Paula) Beachler; sister, Mary (Tracy) Wolfe; sister, Becky (Galen) Flory; brother, Darin (Sandra) Beachler;

brother-in-law, Steve (Charlene) Lynch; sister-in-law, Alta (Dave) Knowles; sister-in-law, Linda (John) Grover; and many cherished nieces and nephews. Karen was preceded in death by her father; mother; sister-in-law, Anita (Wise) Lynch; and parents-in-law, Isaac and Ada Wise.

Karen accepted Jesus Christ as her Savior, was baptized at the age of 18, and lived her life fully committed to Him. Because of her faith in Christ we know, without a doubt, that she is with the Lord.

One of her favorite expressions was "Growing old is mandatory, but growing up is optional." She left us too early at the age of 72 before she ever had a chance to grow old. She trusted in the fact that "God knows our time."

A viewing was held on February 9 at the Deegan Funeral Home in Ripon, California. A short viewing was held on Friday, February 10 with services and burial following at the Wood Colony Cemetery with a very large crowd in attendance. Brothers-in-law, Tracy Wolfe and Galen Flory gave words of encouragement, comfort, and hope from the Word of God. Karen's earthly tabernacle was laid to rest near her parents to await the glorious resurrection. The dead in Christ shall rise first. Even so, come, Lord Jesus!

The Family

YODER — Mr. John W., 84, of Waynesboro, Pennsylvania, passed away Tuesday morning,

September 5, 2023, in the Chambersburg Hospital. Born November 18, 1938, in Allensville, Pennsylvania, he was the son of the late Jesse and Fannie (Sharp) Yoder.

He and his wife of over 63 years, A. Lucille (Hawbaker) Yoder, were married on January 27, 1960, in Waynesboro. Mr. Yoder worked as a heavy equipment operator at various contractors in the area.

He was a member of Antrim Brethren In Christ Church, Chambersburg, Pennsylvania.

After his retirement. Mr. Yoder mowed grass at Penn National Golf Course, until he was 80 years old. He enjoyed both golf and baseball.

In addition to his wife, he is survived by one daughter, Pam Masters, and her husband, Jeff, of Waynesboro; two sons, Lynn Yoder and his wife, Tina, of Salt Lake City, Utah; and Daryl Yoder and his wife, Karen, of Chambersburg, Pennsylvania; eleven grandchildren; eleven great-grandchildren; eight siblings, Elsie Byler (Pennsylvania), Joe Yoder (Illinois), Fannie Byler (Minnesota), Lee Yoder (Pennsylvania), Lizzie Mae Yoder (Pennsylvania), Ruth Yoder (Pennsylvania), Mark Yoder (Montana), and Marvin Yoder (Pennsylvania); and numerous nieces and nephews.

In addition to his parents, he was preceded in death by a son, Edwin J. "Ed" Yoder; an infant granddaughter, Nicole Lyn Masters; his daughter-in-law, Crystal Yoder; and five brothers, Sylvanus Yoder, Urie Yoder, Jess Yoder, David Yoder and Ivan Yoder.

Funeral services were held at 11:00 A.M., Friday, September 8, 2023, in Antrim Brethren In Christ Church, Chambersburg, Pennsylvania, with Pastor Casey Hurst officiating. Burial was held at 9:30 A.M., Friday in Mount Zion Cemetery, Mount Zion Road, Quincy, Pennsylvania.

The family received friends from 5:00 P.M. until 7:00 P.M., Thursday evening, in the church.

The Family

WILLIAMSON — Jerry E., age 87 years, 8 months and 4 days of West Manchester, Ohio, passed away on Friday, September 15, 2023, at his home. He was born January 11, 1936, in Lakeland, Florida, to the late Jerome and Audrey (Flora) Williamson. On February 2, 1957, he was united in marriage to Donna Denlinger. They started up housekeeping in Trotwood, Ohio, in the Stillwater District. In 1960 they moved to West Manchester, Ohio, in the Prices Creek District. Their home was blessed with four children. He was baptized into the Old German Baptist Brethren Church on July 17, 1993.

He was preceded in death by his parents; parents-in-law, Millard and Orpha Denlinger; siblings, Kenneth, Nathan (Janice), Delbert, Earl, Mary Alice (Dewey) Hadden and Glen (Betty); and two great-granddaughters, Addison Markley and Reyna Austin; brothers-in-law, Jimmy Causey and Pat Shiver; and granddaughter-in-law, Brittanni Ann Williamson.

He is survived by his loving wife

of 66 years, Donna (Denlinger) Williamson of West Manchester; four children, Christy (Aaron) Markley of New Paris, Ohio, Calvin Williamson of Lewisburg, Ohio, Gary (Sue) Williamson of West Manchester, and Cheryl (Emery) Bowman of Rocky Mount, Virginia; 14 grandchildren and 46 great-grandchildren; sisters, Naoma Shiver of Lakeland, Florida, and Linda (Charlie) Merritt of Haines City, Florida; sisters-in-law, Mary Williamson of Lakeland, Florida, and Rose Williamson of Clarkesville, Georgia; and many nieces, nephews and friends.

The funeral service was held at the Prices Creek Church with the home brethren officiating. Burial was in the adjoining cemetery.

The Family

KESSLER — Faye was born February 6, 1925, in Cerro Gordo, Illinois, to Abe and Lizzie (Wagoner) Miller. She passed into eternity September 20, 2023, at the age of 98 in her daughter's home.

When she was about a year old, she moved from Illinois to Indiana with her parents and two older brothers. She accepted Jesus as her Savior and was baptized June 10, 1945, near Pymont, Indiana. She was a member of the Cutler Ridge congregation of the Old German Baptist Brethren New Conference.

She married Calvin Kessler on April 27, 1947. To this union were born a daughter, Barbara, and son, Julian.

Mother was a watchful and resourceful steward of the home and had a strong work ethic. She was a

faithful companion and helpmate to her husband on the farm and with apartment management.

She is survived by daughter, Barbara (Melvin) Royer, and son, Julian Kessler; and a sister-in-law, Marilyn Gascho.

She was preceded in death by her parents and by her husband, Calvin, in 2006.

She was also preceded in death by two brothers, Robert Miller and Elmer Miller and wife Margaret; and brother-in-law, Carroll and wife Charlene Kessler, and brother-in-law, Raymond Gascho.

We are thankful for her Proverbs 31 example and rejoice that she has entered into the presence of our Lord forever.

The Family

HOLLINGER — Evelyn Mae daughter of B. I. and Ruth Long was born on April 13, 1930, in Madison County, Indiana, and died on October 8, 2023.

She was baptized into the Old German Baptist Brethren Church in May of 1946. On February 20, 1949, she was married to Charles Hollinger by Elder Herman Shuman. They lived in Madison County, Indiana, for fifty-one years, enjoying fel-

lowship in the Beech Grove district, and serving in the deacon's office.

She found comfort from the anointing during a previous illness. She leaves three sons and daughters-in-law, Kenneth and Charlene, Philip and Bethany, Thomas and Deanne; and three daughters, Laura Cook, Elizabeth (Terry) Filbrun, Ruth (Bill) Riffey.

Also surviving are 22 grandchildren; 78 great-grandchildren; nine great-great-grandchildren; one brother, John (Betty) Long; two sisters, Martha (Dick) Hess and Ruth Emma (Roger) Benedict.

Preceding her in death were her parents; her husband; son-in-law, Harry Cook; daughter-in-law, Coleen Hollinger; granddaughter, Brittani Williamson; three great-grandchildren; brothers, Robert and Wilmer; and sisters, Mildred Oyler, Margaret Boyd, Nellie Benedict, Nancy Bowser, and Mary Cook.

The funeral was held on October 12, 2023, at the Beech Grove meetinghouse. Words of comfort were taken from John 11:26. "And whosoever liveth and believeth in me shall never die. Believest thou this?"

Her body was laid to rest in the Pleasant Valley Cemetery to await the glorious resurrection day.

The Family

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Terms

Subscriptions should be made through the congregational contact or through *The Testimony* office. Subscription price is \$30.00 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

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Hess, Marjorie Jean	5-25
Hollinger, Evelyn Mae	12-25
Holsinger, Charles Isaac	1-23
Hopkins, Arthur Lewis	8-25
Howser, Mary Lydia	4-25
Huffman, Faye Louise	10-26
Kessler, Faye	12-24
Killingsworth, Darlene Effie	8-24
Kinzie, Chris Wayne	10-24
Lahman, George William	4-26
Long, Juanita May	1-26
Miller, Harley Gene	2-24
Montgomery, Robert Jamison	10-25
Neal, Michelle June	3-26
Peters, Diane Kay	5-25
Peters, Patricia Ann	4-25
Selby, Curtis Eben	11-25
Shankster, Marilyn Kay	6-27
Stamy, Naomi Jean	4-24
Swearingen, Joan Louise	1-26
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Williamson, Jerry E.	12-24
Wise, Karen Louise	12-22
Wise, Marvin William	6-26
Wurm, Robert Dennis	9-26
Yoder, John W.	12-23

be based on Scripture. References are appreciated. Shorter focused articles are more desirable than articles that move from one topic to another. Selected material will be considered. Original writings are preferred. It is recommended that writers submit themselves to the Spirit, which reveals the will of God to the Church in every age, according to the varied needs and circumstances.

Written articles should be legible. Typed material is preferred and should be double-spaced. Electronic transmission or CD will be accepted. The author's name and address must be included on all material. An attempt will be made to contact the author of articles that are not accepted.

Old German Baptist Brethren
Church—New Conference

THE TESTIMONY

353 Billman Rd.
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The Testimony is a Christian publication intended for those who desire nourishment in their spiritual walk, and for writers who wish to express witness to the Truth of the Gospel as experienced in their own lives. It holds the Holy Scriptures to be its only Creed. Its purpose is to bear witness to the Truth of God's Word as it is applied in the daily life of committed Christians. It supports the anabaptist and pietist foundations of the Brethren of Schwarzenau, Germany (1708) including the biblical principle of the community of believers bound by a confession of faith in the Lord Jesus confirmed by adult immersion baptism (Mark 16:16). It strives to promote a life of true living piety among all who confess Jesus as their Lord. It seeks to restore and

maintain a fellowship of true primitive Christianity through the communication of all good things.

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