

"Be not thou therefore ashamed of...

THE TESTIMONY

...of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel..." II Tim. 1:8

VERSE OF THE MONTH

"They which builded on the wall, and they that bare burdens... every one with one of his hands wrought in the work, and with the other hand held a weapon." Neh. 4:17

Vol. XVI

July 2025

No. 7

A NATION'S INDEPENDENCE

Each year the people pause to sing their *freedom* as a Nation,
And imitate the noise of war in joyous celebration.
Explosions rock each city park with fireworks resplendent!
But oft I ask, "Are we then free? Or only 'independent'?"

What is the state of our own hearts? Has Jesus made us free now?
And has He washed our selfish eyes so we can truly see now?
With sins forgiven in new birth, are we free from sin's prison?
And on our dark and restless hearts has His new Dawn arisen?

Are we now free from pride and self, and common cold resentment?
Have we been freed from all complaints, embracing true contentment?
Are our own sad and selfish hearts now filled with joy resplendent?
Are we now free and filled with peace? Or only "independent"?

I pray that all God's children may receive what He's intended,
I pray that every wound be healed, and every heart be mended.
Our Lord and Saviour Jesus Christ, the Father's true anointed,
Can by His blood true cleansing give, and gifts that He's appointed.

We can be free from Satan's chains, and filled with His good Spirit,
Not clamoring for men's acclaim, saved only by His merit.
In full surrender to His will, released from every craving,
Rejoicing in the work He does in every soul He's saving.

Oh, God! May we be truly free, yes, freed from every fetter,
Oppressed no more by envious foes, so we can serve Thee better.
"He that hath the Son hath Life." We know that we can be freed now,
For if the Son shall make us free, we shall be "FREE INDEED" now.

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Lowell Miller, New Paris, Ohio

THE TESTIMONY

CONTENTS

FRONT COVER	1
A NATION'S INDEPENDENCE.....	1
EDITORIAL	3
OUR STANDARD OF LIVING	3
GENERAL	4
FINDING HOPE FOR LIVING	4
THE DEBT OF LOVE I OWE	7
ACCEPTANCE	9
SALMON CAKES AND TWO CUPS OF TEA.....	9
LETTER TO COUNT CHARLES AUGUST	13
GODLINESS WITH CONTENTMENT	16
WHAT WOULD WE ASK JESUS?	17
MEDITATIONS	18
QUESTIONS TO PONDER	18
GENERAL ITEMS	19
POEMS	1, 21
OBITUARIES	26



EDITORIAL

OUR STANDARD OF LIVING

Standards of living vary a lot between countries. It can also vary a lot within a country. We are thankful that God has placed us in an area where we enjoy the comforts of life, the many freedoms of this land, peaceful surroundings, kind and loving people, and the abundance of natural and spiritual blessings.

There is much interest in raising the standard of living in many places. This is good, because there are many places where people are starving, are poor, and are living in unsanitary conditions. Even in this land of plenty, many people have the desire to increase their salary, accumulate more "things," and make life more comfortable.

Beware! Our standard of living should not be based upon our natural well-being, but upon our spiritual well-being. We, who are living in this land of plenty and comfort, could also have a very low spiritual standard of living by catering to the flesh and our selfish desires. And those living in very poor conditions may have a very high spiritual standard of living by fully surrendering their lives to the Lord Jesus and the Holy Spirit.

Many companies and organizations have a set of "standards" that they follow. But those who follow Christ have a higher Standard to follow—God's Word and the guidance of His Holy Spirit! It behooves us to set up a "standard" for our individual lives and to follow it. This might include daily prayer, Bible study, having a joy-

ful countenance, sharing with others, etc. Parents need to set high standards for teaching and raising their children, such as obedience, modesty, honesty, humility, and charity.

Isaiah speaks of this "Standard" several times: "...set up my standard to the people..." and "...the Spirit of the LORD shall lift up a standard against him [the enemy] ..." and "...lift up a standard for the people." Also, Jeremiah says to, "...set up a standard..." and to publish it. As one of our hymns reads, "Lift your standard, hoist it high, Raise the Christian battle cry, Christ, your glorious Leader, nigh, Calls to victory." This "standard," refers to a flag, or banner, or ensign. A flag or banner is usually hoisted high so everyone can see it and identify to whom its owner belongs. For us humans, imagine our face as our flag, the highest part of our body. Our faces can, and should, display our joy and love of the Lord. Anyone who sees us should be able to identify who we stand for, or represent, by the expression on our face.

Song of Solomon 2:4 reads, "He brought me to the banquetting house, and his banner over me was love." Surely, the Lord's banner over us is love, for love is the main theme of the whole Bible, and "God is love." Psalm 60:4 says, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Let's display that banner to all!

My prayer is that our standard of living will only reflect the Lord Jesus Christ, and that we may display it to everyone by our smiles, our joy, and love for all!

Darryl Filbrun

GENERAL

FINDING HOPE FOR LIVING

By Nathan L. Myers

(Continued from the June 2025 issue.)

2. Hope Beyond the Grave

Though the book of Ecclesiastes primarily considers life “under the sun,” ultimately the author’s hopes soar to the regions beyond the sun (Eccl. 3:21, 11:9, and 12:7). He recognized that because after death all men shall stand before God, there is good reason to obey God’s commandments and hope in life beyond the grave (Eccl. 12:13–14).

In Romans 8:20–25 the Apostle Paul contrasts the vanity and despair of this world with the hope which God promises. The perfect world that God created has become a world filled with endless cycles of death and decay because of sin. Paul poetically describes the world as gripped with the relentless pain of childbirth. The natural world groans as it is wrecked by earthquakes, shredded by hurricanes, and parched by draught; as the wild beasts of the forest crush their prey; as mankind murders and steals and terrorizes. Even Christians groan under the sorrows and sufferings of life.

But in the midst of all this suffering there is hope. God promises a time when the whole world will

be made anew. God “will come and save you...in the wilderness shall waters break out, and streams in the desert...No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there...they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isa. 35:4–10).

Those who follow Jesus Christ have the hope that they will be part of that future world. Jesus promised, “I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die...” (John 11:25–26). Christ died for our sins, was buried, and rose again. Christ’s rising from the dead is the Christian’s assurance that he also will be raised from the dead when Christ returns to earth again (I Cor. 15:22–23; Rom. 6:8; I Thess. 4:14). This is the foundation of the Christian’s hope.

If we do not have this hope, we cannot have any true hope. Every hope we might have for this life is pointless without the hope of eternal life in Christ. I Corinthians 15:19 says, “If in this life only we have hope in Christ, we are of all men most miserable.” This means that should we hope in Christ, but

have no hope of the resurrection, all our hopes are pointless! To what purpose do we spend Sunday morning warming a church pew if the dead rise not? Why go to the trouble of being honest if there is no judgment after death? Why deny ourselves of some sensual pleasure if there is no life beyond the grave? But Christ has risen from the dead! His resurrection is the guarantee of our resurrection if we believe in Him. We have hope beyond the grave. Abraham, the ancestor of the Jewish people, learned to hope in eternal life after death. God promised to make Abraham a great nation, to give him the land of Canaan, and to make his descendants as numerous as the dust of the earth (Gen. 12:2, and 13:14–16). These promises were all that a person could hope for and more: power, riches, and an enduring legacy. Abraham may well have hoped to see these promises fulfilled in his lifetime. But God had something different in mind.

Abraham lived to see only a few of his descendants and at his death he owned one small parcel of ground—a burial plot (Gen. 23:20). At some point in his life, Abraham realized that God's promises would not be fulfilled in this life, but in eternity. Abraham and his heirs “died in faith, not having received the promises, but

having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth” (Heb. 11:13). At some point in his life, Abraham came to fully hope in the life to come.

God desires that we, like Abraham, learn to hope for the things of Heaven more than for the things of earth. Like Abraham we will leave this life with only one small parcel of ground with our name on it—a burial plot! All earthly hopes will end there.

3. Hope in This Life Also

There is no lasting hope to be found in the things of this world. But when we have the hope of eternal life in Christ, we find that there is hope for living in this world. There is a purpose for living. That purpose is to live for Christ.

The Apostle Paul was gripped with the hope that someday he would depart and be with Christ. But his hope was not a hope for Heaven only. His love for Christ gave him hope for this life also. He said that it was his earnest expectation and hope that Christ would be magnified in his body, “whether it be by life, or by death” (Philip. 1:20). Paul believed that someday he would depart and be with Christ. Because of that hope, he spent his life serving others and

sharing with them the hope he had found in Christ. Paul summed up this dual hope when he said, "For to me to live is Christ, and to die is gain" (Philip. 1:21).

Other Scriptures speak of this dual hope of the believer. After Asaph's bout with despair in Psalm 73, he confidently affirmed, "Thou shalt guide me with thy counsel, and afterward receive me to glory" (Ps. 73:24). That is, he believed that God was with him, guiding his steps through life, and that someday all his hopes would be fulfilled in the presence of God. David expressed his hope in God for both this life and the life to come when he said, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever" (Ps. 23:6).

4. Rejoicing in Hope (Rom. 12:12)

What does it mean to rejoice in the hope which God gives to those who trust Him? To rejoice means to be filled with an inner joy and confidence. This JOY will be manifest in a cheerful outlook on life.

But it means more than that. Rejoicing in hope is something we do even in the midst of sorrow.

Rejoicing in hope is resting in quiet confidence that God is in control. Life may seem out of control and full of confusion. We may not understand why God allows certain things. But the Christian's

hope is the confidence that God is working all things together for an ultimate good (Rom. 8:28), and that someday the light of eternity will dispel the confusion of today.

Rejoicing in hope means we face life with the steadfast expectation that God will act to fulfill His promises. Sometimes it may seem that God has forgotten us. It may seem that this world is full of anxiety, fear, and death. But the Christian's hope is that someday God will decisively act to redeem both His people and this troubled world. Rejoicing in hope means we are willing to give up our hopes and dreams for this life in order to obtain something better (Heb. 11:24-27). Doing this may be the most challenging for Christians who live in a land of prosperity. Do we really believe that the glories of Heaven far excel the pleasures of earth? Are we willing to part with the treasures we have hoarded in order to lay up treasure we cannot see, in a H e a v e n we cannot see? Are we willing to sacrifice earthly ambitions in order to obtain a reward we do not see? Are we willing to risk ridicule in this life in order to please a God we do not now see?

It is easy to base our hopes more on the things of earth than on the hope of life beyond the grave. For many of us the hopes of life are real; we are enjoying life and hoping for better things to come. It is

easy to forget about Heaven. It seems far away. Besides, we do not need Heaven now—life is good. We have much to look forward to in life, especially if we are young and life stretches out before us. But what if all our earthly hopes were shattered? What if we come to the end of life and find that life was not all we wanted?

What hope do you have? Are your hopes centered on the things of this life—on the next thing you will buy or on your growing bank account? Is your purpose for living the hope of earthly pleasure or success—hope of your next vacation or social outing or business venture? To put our hope in the stuff of a world “where moth and rust doth corrupt, and where thieves break through and steal” (Matt. 6:19), is to put our hope in something that may disappear tomorrow.

To put our hope in Christ is to put our hope in Someone who is eternal. When life is good, it is easy to look to the things of life to make us happy. We need God to redirect our focus.

Does your life seem hopeless? Does your future look dark and dreary? Maybe you are locked up behind literal bars with little or no hope of ever being released. Or maybe you are locked behind bars of abuse, oppression, or of continually being put down. Jesus offers hope, both in this world and in the

next. The god of this world wants you to be blinded to “the light of the glorious gospel of Christ...” (II Cor. 4:4). You can find hope by placing your trust in Him.

Maybe life is good, and your hopes are being fulfilled. Friend, do you realize that someday all those hopes will end? When you come to the end of life and realize that someone else will inherit all your labors, will you have hope? When you have indulged in your last earthly pleasure, when you have grasped life’s last fleeting moment of happiness, when time for you has come to an end, will you have hope? There are many things in life that we might hope will make us happy, but Christ offers us real hope. Christ came to bring us hope for living, and yes, even hope when we die.

Selected from The Bible Helps
#471

by the Editor

DROPS OF GRIEF CAN NE’ER REPAY THE DEBT OF LOVE I OWE

Paul made a very sacrificial statement to Philemon, a fellow laborer in the Word, “If he [Onesimus] hath wronged thee, or oweth thee ought, put that on mine account.” This reflects the tremendous debt assumed by Jesus when He came to live, suffer, and die for our sins. In essence

Jesus said to the Father, “These children owe a debt they cannot pay. I will go down, assume humanity, suffer, and die. As to the debt of mankind, put that on my account. I will assume their debt. I will pay it all.”

Most of us do not desire to take on the responsibility of a debt owed by someone else. It is against human nature. When we see someone in debt, we wonder why they did not shoulder their own responsibilities. Some owe a heavy debt, perhaps out of mismanagement, perhaps not. Maybe their condition is such that they can in no wise pay the debt. Once two brethren paid a visit to a brother and his wife, listened to their dire circumstances, and said, “We will pay it all off. We expect nothing in return. Consider the debt paid.” This is what Jesus did, and this is what Paul said. “If he hath wronged thee, or oweth thee ought, put that on mine account.”

When my father was facing death, the night before he passed, I sat at his bedside. Among Dad’s last words were these, “If anyone has wronged you, or owes you anything, put that on my account.” At that time, I didn’t realize the depth and the scope of those words. “Any past unpleasant experiences. Any harsh words. Any big or little offenses. Any cause for bitterness. Any stressed relation-

ships. Any unresolved conflicts. Any unreconciled relationships. Any family tensions (and every family has them), put it all on my account. If it is possible, I will assume all that debt.”

I thought at the time, does Dad know what he is saying? In time I understood. That is what Jesus said, “I will pay for it all.” And He did just that on Calvary. All the faults and sins of mankind rolled up into one gigantic IOU.

Apparently, Philemon owed a debt also, for Paul further wrote, “I Paul have written it with mine own hand, I will repay [your debt, too].” Free and clear. Both Onesimus and Philemon were debt free. I like to think that in time Philemon and Onesimus became completely reconciled.

Jesus left us debt free, too. No more bitterness. No more hurt. No more guilt. Such freedom obliges obedience and makes us want to serve the Lord and our fellowmen with renewed zeal, giving the Christian life every ounce of our strength—giving even more than asked and expected. That is why Paul closed this letter “Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say...The grace of our Lord Jesus Christ be with your spirit.”

Marcus Miller

ACCEPTANCE

My inspiration comes from Philippians 4:6–7 ESV: “Do not be anxious about anything.” A command! Do not worry or be troubled. Do not be alarmed or disquieted by circumstances out of your control or let the enemy use them to distract you from the Lord’s work. If something has happened to cause you to worry, do not be distressed. Accept upsetting situations as a gift from God to strengthen your faith. “In acceptance lieth peace” (Amy Carmichael). If something may happen, how will agonized contemplation affect the outcome? Faithfully attend to what depends on you, leave the rest in God’s hands, and do not take it back. Confess and repent of anxious thoughts. Say, “Yes, Lord,” die to yourself, and continue in His will. Align your will with the will of God. Accept, embrace, and receive what he sends, “E’en though it be a cross!” “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:7). “Humble yourselves therefore under the mighty hand of God... Casting all your care upon him, for he careth for you” (I Pet. 5:6–7). “He that keepeth thee will not slumber.” “He shall preserve thy soul” (Psalm 121:3b and 7b). What joy, what comfort, to rest in the care

of Almighty God! He is good, He is able, He is worthy of your trust.

Jessica Bayer

SALMON CAKES AND TWO CUPS OF TEA

Olga’s house is next door to ours. She lives in a basement and speaks only a few words of English. The children love her because she likes to stop by and give them suckers from her backpack. Some days she works at a food pantry and gives us leftover food that is still good but hasn’t found a home. Almost weekly she will bring over a box of lettuce, some tomatoes and onions, or even a bag of chicken drumsticks. Once she stopped by with four water bottles she had gotten—one for each child. I have been to her house a couple of times. The first time I was there she showed me around her space, and then just kept walking around searching for something. The living room had a lot of black trash bags on the floor and some clothes hanging on a rack. After searching through the bags, she finally found what she was looking for—a little doll. It had already been loved by someone, but could still be loved some more. The joy she

found in giving it to our young daughter was priceless.

According to the Word of God, one of the most important things for us to do is to love our neighbor. Matthew 22:39 says “Thou shalt love thy neighbour as thyself.” To share what we have, whether it is a little or a lot. To be generous in our hospitality, even if we feel too busy. To esteem others more highly than ourselves. To show kindness and thoughtfulness. To slow down and overcome our habitual hurry. To become self-forgetful.

As I reflect on my great need for growth in this area, it is unmistakable that God is teaching us how to love our neighbors by the way our neighbors are loving us.

Ruth lived across the street from us when we lived in Arcanum. When we first met her, she welcomed us right in and proceeded to give us a full tour of her brick ranch home. She showed us the kitchen, the hall, both bedrooms, and inside the closets. She also had a laundry room, two bathrooms, and a one car garage with a red car sitting in it. Red was her favorite color. In the living room there was a revolving plastic showcase, about three feet tall, sitting on a pedestal. It had many little plastic shelves with special trinkets perched on each of them. She was so pleased with it. She was in her eighties and a spunky sort of older lady. She

liked to sit on the porch swing in her carport and watch the day go by. As spirited and opinionated as she was, she frequently showed us kindness, and it has not yet been forgotten. One such occasion was the day that I had a foot surgery. The first evening after the surgery she wanted to bring us supper to help out. Soon she came walking down her driveway, across the street, and up our drive, carrying a tray of food. She had fixed a savory meal of salmon cakes, pea salad, cooked apples, and store-bought graham cookies. Her thoughtfulness in our time of need was such a blessing, and highly appreciated.

Too often when someone has a need, I don't do anything simply because I'm not sure what the best thing to do is, and I don't want to do the wrong thing. Ruth had no self-consciousness regarding her offering. What freedom to be hospitable!

Moving day is a particular opportunity to be a neighbor to someone. We well remember the day that we moved to Boston. We weren't very familiar with the new surroundings and only knew a handful of people in the city. We were still hauling in boxes when Jeff showed up at our apartment door. He is in his sixties, and we had never met him before. He had a pizza box in his hands and a bag of cookies on top. They were hard,

flat, brown cookies, and pretty dry. He had bought them from the Colombian bakery located a couple of blocks away. He didn't stay long but just wanted to welcome us to the neighborhood. After he left, we had ourselves a perfect mid-day snack, and were warmed by his thoughtful welcome. The cookies he brought have since become a favorite of ours. Not because they are baked to perfection, but because of the love and kindness that we tasted when we first ate them. Truly, how we make people feel is remembered far longer than how perfect or imperfect our gift or gesture was. And as far as the cookies go, we found out that they are delicious dipped in tea, eaten together with friends of course.

One day I stopped in at our friend Yamileth's house, mid-morning on a Saturday. Her family is from El Salvador, and it is a great opportunity to practice Spanish when we spend time together. They don't have a lot, but they used to have a couch on their porch that our children were impressed with. She had just been to the hospital for treatment on the slipped disk in her neck the day before. When we arrived she and her sons were glad to see us and told us they had ordered a breakfast from IHOP for us to eat together. Never mind the misunderstanding that she somehow thought our whole family was

coming, but it was just our daughter and me who came. Never mind that we had planned to just stop by for a short visit, and the food wasn't scheduled to come until an hour after we had arrived. Never mind that when it finally did arrive, the Family Pancake Feast portion of the order had somehow been left back at the restaurant, so all that came was a few containers of breakfast meat and a couple of pieces of French toast. Sometimes our hospitality doesn't go as smoothly as we had planned, but that is okay. That particular morning, I learned that it is not all about quality, timing, and great communication. God's love has the ability to rise above all those things and still be conveyed effectively. Their generosity was not forgotten.

Where we live, people often put things they don't want anymore on the sidewalk, for anybody to take. Trash day is especially exciting, and our oldest son has a keen eye for redeemable things on those Tuesday mornings. He has reclaimed multiple chairs, cabinets, and scrap pieces of wood from bed frames. One recent find was an outdoor-sized Connect Four game. A couple of screws later, it was fixed up and ready to be played again. Our neighbors have a boy named Santiago who is 10 years old, and although we have not yet

been able to arrange for the boys to play on the same side of the fence, a small relationship has been built between them. I was touched one day when I looked off our deck and saw the two boys playing together as much as they could with a chain link fence between them. The Connect Four game was situated snugly against the fence, and they were playing it, despite the barrier. Our son would drop his blue piece in, then Santiago would tell him where to put his red piece when it was his turn, since he couldn't reach through the fence. They had a grand time, and I found myself challenged to be a little more creative in connecting with the people in front of me.

David is a close friend of our family, and lives upstairs. He has been taking classes at Boston College, and one of the classes is at 7:30 in the morning. Add on a forty-minute commute to get there and it makes for a pretty early start to the day. On the morning of his first class, he arrived and found a seat. He noticed the classmate beside him unzip his backpack and pull out a thermos. And a cup. Actually, two cups. The classmate proceeded to pour tea into both cups and offer one to David. A simple, timely cup of tea, from a stranger. The thoughtful-

ness that this classmate showed to his "neighbor" is striking. A little planning ahead—and a little less self-consciousness.

All these neighbors did something intentionally thoughtful and inspiringly simple. They chose to bless us through selfless actions, and with a little bit of their time. They chose to rise above insecurity and to make loving their neighbor an uncomplicated way of life.

It is compelling to think about the freedom that comes from self-forgetfulness, and the clarity that arises when we prioritize building God's kingdom and not our own.

There is so much to do—what could I say "no" to in order to decrease the hurry in my life? How could we practice hospitality frequently, yet sustainably? How could I, by the grace of God, renew my mind to humbly think of the needs of others first? How could I love my neighbor today?

Megan Turner

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."

Matt. 22:37-39

LETTER TO COUNT CHARLES AUGUST

(Editor's note: In our day we hardly give a thought to baptizing new applicants in a public place, and experiencing no resistance. Notice the serious consequences in early Brethren history, and in many places today.)

On August 21, 1711, Alexander Mack baptized the daughter of Eva Elizabeth Hoffman in the river at Düdelsheim, contrary to the orders of the ruler, Count Charles August. On September 4, the widow Hoffman and Mack were expelled from the territory. On September 5, Alexander Mack wrote a two page letter to the Count justifying his baptism of the girl and protesting the harsh judgment on the widow and her daughter. Mack also expands the letter to include important statements that further explain and illuminate early Brethren theology. The letter is still preserved in the archives at the castle at Büdingen and is frequently shown to Brethren visitors. This is the only letter known written in Mack's hand and with his signature.

Gracious Lord and Count:

An order has been published by the chancery of the Lord Count, first, that Eva Liz [Eva Elizabeth Hoffmann], a poor widow, must

leave the territory together with her daughter, and that I too must leave the territory of the gracious Lord, anyone sheltering me overnight to be fined five florins. I find myself impelled, therefore, to write these few lines to the Lord Count, to ask him to reconsider seriously before God, the judge of the living and the dead, whether this proceeding is according to the will of God, who established the authorities to punish the wicked and protect the good. In the first place, Eva Liz was indeed at the chancery and was examined; however, she was not found guilty of any misdeed for which the authorities and justice had the right to persecute her. In the second place, I was not even examined, let alone asked what my faith was, much less found guilty of any misdeed. Such a procedure, firstly, is counter to the Jewish law, John 7:51, where Nicodemus says: "Does our law judge a man without first giving him a hearing and learning what he does?" Yes, it is also counter to the Gentile justice, Acts 25:16, where Festus says, "...it was not the custom of the Romans to give up any one before the accused met the accusers face to face, and had opportunity to make his defense concerning the charge laid against him." Yes, I will not mention anything about Christendom, that a

Christian could, through the spirit of Christ, do such a thing.

Now I will freely and publicly confess that my crime is that Jesus Christ, the King of kings and Lord of lords, desired that we do what we are doing—that the sinner shall repent and believe in the Lord Jesus and should be baptized in water upon his confession of faith. He should then seek to carry out everything Jesus has commanded and publicly bequeathed in His Testament. If we are doing wrong herein against the revealed word of the Holy Scriptures, be it in teaching, way of life, or conduct, we would gladly receive instruction. If, however, no one can prove this on the basis of the Holy Scriptures, and yet persecutes us despite this, we would gladly suffer and bear it for the sake of the teachings of Jesus Christ.

Therefore we would only appeal to the Supreme Judge, Jesus Christ, who will judge rightly on the day of revelation, and repay everyone according to his works, without regard to persons. Then Jesus will say, Matthew 25 (verse 41), to those on the left, “Depart from me, you cursed,” because they had not fed His flock, and as the text continues. Oh, what will He say to those who have persecuted unjustly and without giving a hearing! They will have to say,

“Oh, mountains. fall on us, and hills, cover us, because we cannot stand before Him who sits on the throne.” Therefore I am making my humble appeal to the gracious Lord that he might test according to the Holy Scriptures and investigate thoroughly everything that now goes on in his territory. For he, too, has an immortal soul, and will have to give account one day before Jesus, the supreme liege Lord, by whom he was placed in authority in his territory, about the way he governed his territory—whether it was according to sacred order or not.

The whole earth is the Lord Jesus’s. He has final power over all the elements. He who molests His members molests Jesus Himself. How can it be justified when members of the Lord Jesus are prevented in their wish to baptize themselves in water after confession of faith, and to testify that Jesus is the true Prophet to whose teachings they willingly submit; this, when they reject and abjure the devil, the world, and all evil, and lead exemplary lives before God and man. How can the poor Baptists help it that it is such an unusual performance, and that because of the harmful and [later-introduced] infant baptism, the true baptism of repentant sinners after their confession of faith com-

manded by Jesus has become so strange and obscure that even the chosen ones are almost offended and repelled by it?

It is probably not unknown to the Lord Count that for some time infant baptism was testified against publicly and in books, and that it is still being testified against in his territory from the public pulpit. Should there then be no baptism, because infant baptism is invalid? Far be it, for Jesus commanded it very earnestly, Matthew, chapter 28, and Mark, chapter 16 [verse 16], and said: "He who believes and is baptized will be saved..." What Jesus has ordained cannot be intentionally changed or broken by any person without loss of eternal salvation. If, however, true baptism brought no cross with it, but rather a good life, honor, and comfort as does infant baptism, the learned theologians would undoubtedly know how to support it from the Holy Scriptures. As, however, true baptism brings with it all sorts of contempt, and one cannot be a friend of the world at the same time, they say, against their own consciences, that it is an outward work not essential for salvation. Meanwhile, they allow the poor Christians to proceed under great difficulty, while they follow along living very comfortably with a doctrine which

indeed keeps them from and avoids the cross.

I do not wish to annoy through writing too much, but rather close herewith, and leave it to the judgment of the Lord Count. As far as I am concerned, however, I do not complain at all about having to leave the territory, because I had planned to leave anyway. But because of Eva Liz, who is a poor widow, I humbly ask again that a little more consideration be given her. Should I, nevertheless, enter the territory again, I offer to defend my faith, if it is desired. If I can be shown by the learned theologians to be in error in some points, I will be happy to be instructed. If it is not possible, I ask again for understanding, for there has otherwise been much disorder in this county already.

I wish, meanwhile, for the Lord Count blessings from God and grace and divine light for his government. that he, too, may attain good standing under the Kingdom of Christ.

I heartily wish this for him, and remain his humble,

Alexander Mack,
a member of Jesus Christ.

Written the fifth of the Fall-month [September], 1711.

Selected from *The Complete Writings of Alexander Mack*

by the Editor

GODLINESS WITH CONTENTMENT

In a world of ungodliness, covetousness, immorality, war, and confusion, how calming and sweet is the instruction in the Word of God for His People.

The Scriptures hold the truth that we need for our lives, daily. The instruction here gives us direction, and reigns in our ever-present impulses and selfish thoughts.

Think of the purity of the teaching that is found in I Timothy 6:6–8. “But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content.”

As we view humanity, it may be that there is no experience so rich as learning to know someone who is godly and content. When we dwell among a people like this, the lessons of life can be learned, and a picture of true discipleship is seen and heard. And the wonderful truth is that this is within reach for all of us, if we will pursue it.

Godliness is God-likeness. It is living like our God would have us live. It is learning to be like Him. It is following Jesus. Even though we all fail in so many ways to come to perfection in this pursuit, yet even the pursuit offers a healing balm to our wayward nature.

It is simply the pursuit of God.

People who are following hard after God are godly people. Even with their mistakes, they are living on a plane that is offered and maintained by the Holy Spirit, and they are given strength to abide there. They need not worry because God has said, “...I will never leave thee, nor forsake thee” (Heb. 13:5). With all of their mistakes and even their sorrows, they have an abiding joy given them by the Spirit that dwells within them. They can joy, even in sorrow.

While they may often be seen “winching” and even “groaning,” they are also praying. And in their praying, they find the consolation and hope that is promised by their Heavenly Father. They are often heard encouraging one another in this. They are weak, so they need this encouragement. Yet they read the promise in the Scripture, and then they experience it as they seek their Lord.

The contentment of the saints is being tested daily. There are many opportunities to desire other and greater things. In the frustrations of life, the stage is always set for discontent and complaining. But the children of God know that in discontent and covetousness, there are the seeds of bitterness and rebellion against God, and we must not walk there. If we are to find our rest in God, then we must be satisfied with what He will give.

To those who are seeking the life of godliness with contentment, there are many fears in the way, but the Lord has made many appeals to His People through the centuries. In various ways His appeal has been brought to God's people. For example, from Isaiah 35:4 to Isaiah 54:4. This appeal has been put in poetic form in the words of Hymn #526 in our little collection:

*Fear not, I am with thee,
O, be not dismayed
For I am thy God,
And will still give thee aid,
I'll strengthen thee, help thee,
And cause thee to stand,
Upheld by my righteous,
Omnipotent hand.*

*When through deep water
I call thee to go,
The rivers of sorrow
Shall not overflow,
For I will be with thee,
Thy troubles to bless,
And sanctify to thee
Thy deepest distress.*

*When through fiery trials
Thy pathway shall lie,
My grace, all sufficient,
Shall be thy supply,
The flames shall not hurt thee,
I only design
Thy dross to consume,
And thy gold to refine.*

Lowell Miller

WHAT WOULD WE ASK JESUS?

I read a tiny devotional where someone asked many people, "If you could ask Jesus for something, what would you ask for?"

Many gave a variety of needs that they felt would be for a good cause. Then a little girl said, "If I saw Jesus, I would ask for a hug!"

This made me look into my prayer life. Is praising Him the first on my list? Then I think of all the things God has loving given.

I'm sure that we pray, like Job, for our children and family, and others. Then we pray for our church and her leaders. We should remember to pray for our nation and its leaders, and other nations, that we might lead a quiet and peaceful life in all godliness and honesty. We pray that our faults and mistakes might be forgiven, and that we would not repeat them.

We surely also pray for our family and friends, near and far, and for ourselves, that our names would be found in the Lamb's Book of Life.

We pray for the sick, and those who suffer, that they may find peace and comfort.

We think of all those who have lost loved ones. May God's loving hand, and others help comfort them.

We pray that all will be sanctified, and that we all might live more nearly as we pray. Amen.

But back to the little story. If we saw Jesus, perhaps there wouldn't be words. I'm just like the little girl. Could Jesus just reach out to

me and say, "Well done"?
*There is a place of quiet rest
Near to the heart of God.*

Vicki Witmer

MEDITATIONS

A "scholarly" sermon may not reach as deep as one from the heart.

Some struggle with poverty. Others for a victory over wealth.

History must neither be a snare, nor lightly disregarded.

Beware of the barrenness of a life that is too busy.

Daily repentance is good spiritual exercise.

A man who loses his anchor goes adrift.

Forgiven Christians still have scars.

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.

At various times in history, our nation, and the world at large, has seemed to be in danger of large-scale war, drawing many nations into conflict, and disturbing the general peace.

We may be approaching such a place just now. There are several potentially large areas of conflict imminent around the globe, and each of these could draw our nation into an urgent draft of men and women to defend this nation's interests, and to stabilize the world scene.

Even our own nation, it seems, could easily be "set on fire" by the increasing malicious internal strife.

It may be wise for us to ask our-

selves some questions:

1. Am I keeping my family prepared to stand and be true in the face of a major change, *assuring them God will be faithful?*

2. Am I keeping my choices and values aligned with God's will, *believing God will be faithful?*

3. Am I able to speak warning and yet comfort to my family and my brethren, *pointing them to God's faithfulness* always to His people?

4. Are our young people being prepared to keep separate from the world's allurements, and *close to God and His truth and faithfulness?*

5. If our young fathers are taken away, or our economy destroyed, are we prepared to trust, one day at a time, *believing God will be faithful?*

GENERAL ITEMS

BAPTISMS

May 9, 2025; Cutler Ridge, IN
Sheldon Wolf

May 11, 2025; Lower Twin, OH
Tuck and Bree Brubaker

May 13, 2025; Dallas, OR
Keegan Benshoff

May 13, 2025; Shiloh, OH
Reed Crist

May 30, 2025; Bethel, OH
Landon Brubaker, Cassie Brubaker,
Colton Savage

June 1, 2025; Cascade Valley, WA
Kai Rumble, Maddison Garber,
Whitney Root

June 3, 2025; Bethel, OH
Mitchell Hess

June 8, 2025; Stillwater, OH
Brody Flora

June 10, 2025; Shiloh, OH
Kidren Boyd

COMMUNION NOTICES

July 19, 2025 Olive Branch, OH

Sept. 27, 2025 Mt. Zion, PA

Sept. 27, 2025 Pleasant View, OH

Oct. 4, 2025 Providence, IN

Oct. 11, 2025 Lower Twin, OH

Oct. 11, 2025 Zillah, WA

Oct. 18, 2025 Maple Grove, OH

Oct. 18, 2025 Clearwater, IN

Oct. 18, 2025 Western Kansas, KS

Oct. 25, 2025 Stillwater, OH

Nov. 1, 2025 Bethel, OH

Nov. 1, 2025 Columbia River, WA

Nov. 1, 2025 Kidron Valley, KS

Nov. 8, 2025 Covington, OH

Nov. 8, 2025 Shenandoah, VA

Nov. 8, 2025 West Modesto, CA

Nov. 15, 2025 Fall Creek, IN

Jan. 31, 2026 Pinegrove, FL

Feb. 7, 2026 Living Epistle, NM

HARVEST MEETINGS

July 13, 2025 Lower Twin, OH

July 20, 2025 Bethel, OH

July 27, 2025 Shiloh, OH

Aug. 3, 2025 Maple Grove, OH

Aug. 10, 2025 Covington/Sugar Grove, OH

Aug. 24, 2025 Stillwater, OH

Aug. 31, 2025 Salem, OH

Sept. 21, 2025 Bear Creek, OH

Nov. 27, 2025 Pleasant View, OH

2025 ANNUAL CONFERENCE

On Friday, May 23, our people began to gather onto the Cedarville campus, in anticipation of our Annual Conference. Much planning and labor had already been accomplished by the Eastern region of our brotherhood, and all was in readiness.

The weather was favorable, and as the guests arrived, they registered and found their place for the weekend. There were over 90 RV units, along with the various provisions for overnight stay, including the dorms, and other pods and provision for families, etc.

There was much visiting on Friday evening, and some were out seeing the young folks activities. In the Stevens Center approximately 100 gathered and sang the songs of Zion. A CASP/Outreach Meeting was also held in the evening, with many in attendance.

Saturday morning at 10:00 A.M. the public worship services began in the sanctuary. After an opening by one of our older elders regarding the history of Jesus and His People through the Resurrection

to the day of Pentecost, we were given an excellent discourse on Salvation by grace through faith, and the important place that works also plays in our Christian walk, and in the final judgment. The overriding question was ***“What is saving faith?”***

Saturday afternoon brought exhortation regarding ***“loving God with our mind”*** and what that may mean as we live the Christian life.

The Sunday morning opening focused on the Christian’s ***“confidence”*** and the impact that *confidence* has in the life of the believer.

This was followed by a stirring message on ***“The Mystery of Godliness,”*** with thoughts drawn from I Timothy 3:15–16.

The Sunday afternoon message gave us thoughts to consider regarding the question, ***“Why Does God Allow Suffering?”*** A question that often implies that there is no benefit to suffering.

Sunday evening found approximately 240 communicants around the ***table of the Lord in sweet communion***, as the ordinances of the Lord’s house were enjoyed and exercised in according to the Lord’s instructions, and in remembrance of Him. The themes of ***the cross, and of the atoning work of Christ*** were held forth, and many hymns were sung in solemn and joyful harmony.

Also during the meeting, the young people formed lines of all ages, and assembled a great number of kit packs for the needy.

On Monday morning, we heard messages about being ***Completely***

Committed to Jesus Christ and His cause, and also the importance of ***Standing for Truth***.

There were no queries this year, so on Monday afternoon the Messengers from all of the congregations were called in by the Conference Committee for the purpose of praying together, offering any encouragements for each other, or any concerns that needed prayer, and to spend some time then in extended prayer in behalf of our people, and the welfare of the church. This gathering of the Messengers seemed to be very much appreciated by all. We adjourned at 2:10 in time for the 2:30 afternoon service.

The Monday afternoon service brought thoughts concerning the importance of ***small things***, and ***the little things and habits*** becoming a way of life. Then the question, ***“What is Truth?”*** and ***“Where are you?”*** and ***Where do you get your Acceptance*** (Eph. 1). Wonderful questions to consider and answer.

Monday evening saw a very large assembly in the Sanctuary, and we were given a very strong exhortation, to the young people, and to all, regarding two main areas of concern in the Christian life:

1. Thoughts of assurance regarding our salvation, and that salvation is not of works, but by grace through faith.

2. The question, “What if I still am not enjoying peace and assurance in my Christian life?” And the answer coming back, ***“Is it possible that you are dabbling with any area of darkness?”***

Strong counsel was given to all to ***“Come out from the unclean thing!”*** Areas of entertainment, music, videos, podcasts, anything that is not perfectly pure before God. ***“Come out and walk a holy walk with God!”***

After the Monday evening service, and a break, the young people gathered in the Sanctuary for ***a time of singing***, which was a great encouragement to all present.

Tuesday morning the Brotherhood Council meeting began at 9:00 A.M. with devotional thoughts regarding biblical unity, our commitment to unity, and discerning between unity, and *seeming* unity.

Various reports were read and approved by those assembled.

Appropriate comments were made by the moderator regarding the need for us all, like those who went back to rebuild the city of

Jerusalem in Nehemiah’s day, to be engaged in both **building and protecting**, (a tool in one hand, and a weapon in the other) as we are engaged in the work of the Lord, and as He builds His church.

Closing thoughts included some reminiscing back over the years of our fellowship, and some of the changes that have taken place, as various issues have been met.

We returned home refreshed, and loath to part. The weather included some rain as we parted. We were very grateful to the Cedarville University again for their flexibility with us in the midst of their large remodel project.

May the Lord continue to bless our churches, and may He be with us each in all of our trials we must meet, and decisions that we must make.

L.M.

POEMS

TOMORROW’S WAY

I know not if tomorrow’s way
Be steep or rough,
But when His hand is guiding me,
That is enough.
And so, although the veil has hid
Tomorrow’s way,
I walk with perfect faith and trust,
Through each today.

The love of God has hung a veil
Around tomorrow,
That we may not its beauty see
Nor trouble borrow.
But, oh, ’tis sweeter far, to trust
His unseen hand,
And know that all the paths of life
His wisdom planned.

Author Unknown

GOD'S LOVE VS. WORLDLY LOVE

God's love is a gift that's Free
Given to those who believe.
We must embrace completely
It's full blessing to receive.

Worldly love created by man
To please the flesh in every way.
It depends upon self to stand
While people in its will must stay.

God's love is a gift that's Pure
Circumstances do not intrude.
When lived out, His peace is sure
And the fruit is always good.

Worldly love is controlled by trust
In people, it must be to show.
Judgment of people is a must.
To those causing pain, it can't go.

God's love will always be Kind
Filled with compassion to all.
Enemies will even find
It's strength they can not make fall.

Worldly love depends on return
From another's action or praise.
If not received, bridges will burn.
The wall of bitterness shall raise.

God's love fulfills the Command
To love God and our neighbor.
Obey it and we will stand
In the will of our Saviour.

Worldly love, very demanding,
Satisfied it is hard to keep.
For it seeks no understanding
And causes loss of restful sleep.

God's love is beyond Value
That never runs out when spent.
When lived as taught in Matthew
Treasures are heavenward sent.

Worldly love, Oh, so deceitful
Great dividends, it claims to pay.
Yet, at the end of its control
All is loss and becomes decay.

God's gift of love!
Freely we have received
and freely we can give!

Winter Etter
New Lebanon, OH

TAKE MY LIFE, AND LET IT BE Frances Ridley Havergal

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise,
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love;
Take my feet and let them be
Swift and beautiful for Thee,
Swift and beautiful for Thee.

Take my voice, and let me sing
Always, only, for my King;
Take my lips, and let them be
Filled with messages from Thee,
Filled with messages from Thee.

Take my silver and my gold;
Not a mite would I withhold;
Take my intellect, and use
Every power as Thou shalt choose,
Every power as Thou shalt choose.

Take my will, and make it Thine;
 It shall be no longer mine.
 Take my heart; it is Thine own;
 It shall be Thy royal throne,
 It shall be Thy royal throne,

Take my love; my Lord, I pour
 At Thy feet its treasure-store.
 Take myself, and I will be
 Ever, only, all for Thee,
 Ever, only, all for Thee.

Selected by,
 Jessica Bayer
 Verona, OH

WHAT A DAY THAT WILL BE

Frances R. Havergal – 1870

There is coming a day when no
 heartaches shall come,
 No more clouds in the sky, no
 more tears to dim the eyes;
 All is peace forevermore on the
 happy golden shore—
 What a day, glorious day, that
 will be.
 There'll be no sorrow there, no
 more burdens to bear,
 No more sickness, no pain, no
 more parting over there;
 And forever I will be with the One
 who died for me—
 What a day, glorious day, that
 will be.

Chorus:
 What a day that will be when my
 Jesus I shall see,
 And I look upon His face—the One
 who saved me by His grace;

When He takes me by the hand,
 And leads me thru the Promised
 Land,
 What a day, glorious day, that
 will be.

Selected by,
 Alice Mae Haney
 Greenville, OH

OUR SHARE IN CALVARY

I see the crowd in Pilate's hall,
 I mark their wrathful mien;
 Their shouts of "Crucify!" appall
 With blasphemy between.
 And of that shouting multitude
 I feel that I am one;
 And in that din of voices rude
 I recognize my own,
 'Twas I that shed the sacred blood;
 I nailed Him to the tree;
 I crucified the Christ of God;
 I joined the mockery.
 Around the cross the throng I see
 Mocking the Sufferer's groan;
 Yet still my voice, it seems to be
 As if I mocked alone.
 But not the less that blood avails
 To cleanse away my sin;
 And not the less that cross prevails
 To give me peace within.

— Horatius Bonar

SOWING AND REAPING

In spite of sorrow, loss, and pain,
 Our course be onward still;
 We sow on Burma's barren plain,
 We reap on Zion's hill.

— Adoniram Judson

IN THE CARPENTER'S SHOP

I wish I had been His apprentice,
To see Him each morning at seven,
As He tossed His gray tunic about Him,
The Master of earth and of Heaven,
When He lifted the lid of His work chest,
And opened His carpenter's kit,
And looked at His chisels and augers,
And took the bright tools out of it;
When He gazed at the rising sun tinting
The dew on the opening flowers.

And He smiled at the thought of His
Father
Whose love floods this fair world of ours;
Then fastened the apron about Him,
And put on His workingman's cap,
And grasped the smooth haft of His
hammer

To give the bent woodwork a tap,
Saying, "Lad, let us finish this ox yoke,
The farmer must finish his crop."
Oh, I wish, I had been His apprentice
And worked in the Nazareth shop.

But still, as of old, we may serve Him,
For did not the Carpenter say,
"Inasmuch as ye aid my littlest ones,
Ye do it, my friend, for me."

His poor we have always with us
The lonely, the sick, and the driven,
To these we may give of our succor,
For of such is His Kingdom of Heaven.
The drive of our world is terrific,
There are many who fall by the way.

We may find them in the street and
the alley,
Of our cluttered-up cities today.
They feed on the crumbs from the table
As did dogs in the Master's day;

Yet we live in plenty and comfort,
Nor drop them a crumb by the way.
If the Carpenter's yearning for others
Lives in our hearts, we'll hear Him say,
"Give! Give! do not hoard, my brother!
For this is the abundant way."

—Author Unknown

BUILDERS

A builder builded a temple;
He wrought with care and skill.
Pillars and groins and arches
Were fashioned to meet his will;
And men said when they saw its beauty:
"It shall never know decay.
Great is thy skill, O builder,
Thy fame shall endure for aye."

A teacher builded a temple;
She wrought with skill and care,
Forming each pillar with patience,
Laying each stone with prayer.
None saw the unceasing effort;
None knew of the marvelous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple;
Crumbled into the dust,
Pillar and groin and arches
Food for consuming rust;
But the temple the teacher builded
Shall endure while the ages roll;
For that beautiful, unseen temple
Was a child's immortal soul.

—Author Unknown

PROFIT OR LOSS

What will it profit when life here is o'er,
Though great worldly wisdom I gain,
If, seeking knowledge, I utterly fail
The wisdom of God to obtain?

What will it profit, when life here is o'er,
Though gathering riches and fame,
If, gaining the world, I lose my own soul,
And in Heaven unknown is my name.

What will it profit, when life here is o'er,
Though earth's farthest corners I see,
If, going my way and doing my will,
I miss what His love planned for me?

What will it profit, when life here is o'er,
Though earth's fleeting love has been mine,
If, seeking its gifts, I fail to secure
The riches of God's love divine?

What will it profit? My soul, stop and think!
What balance that day will declare:
Life's record laid bare, will gain turn to loss,
And leave me at last to despair?

Grace E. Troy

“For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?”

Matthew 16:26

OBITUARIES

BALSBAUGH — Donald D. (Dean), 87, of Rossville, Indiana, passed away Monday, May 12, 2025, at Franciscan Health Lafayette East, Indiana. He was born February 25, 1938, near Tipp City, Ohio, to Elbert and Mabel (Landis) Balsbaugh. He married Bonnie June Miller in September 1957 and she preceded him in death in July 2002. He then married Martha ("Marty") Kimmel on November 6, 2004, and she survives.

Donald worked for many years as a farmer, and after 1972, at Peters-Revington furniture factory, until he retired. He believed in Christ and was baptized, along with Bonnie, his wife, in 1958, at the Old German Baptist Brethren Church, Pendleton, Indiana. Since 2009, he, along with Marty, had fellowshiped as members of Cutler Ridge, Old German Baptist Brethren, New Conference, district. He enjoyed reading, fishing, and helping his wife with the garden. He was a quiet man but loved to talk about his passions.

Along with his current wife of 20 years, Donald is survived by his children: Reta Etter, Shirley (Brian) Hahn, Dean (Annie) Balsbaugh; son-in-law Alan (Rosanna) Strike; daughter-in-law Karen (Crawmer) Balsbaugh; stepson, Rodney (Laurel) Kimmel; his siblings, Kenneth (June) Balsbaugh, Betty Judd, and Dale (Lorraine) Balsbaugh; along with many grandchildren and great-grandchildren.

Along with his first wife, Bonnie, he was preceded in death by his parents; his first wife's parents, Forrest and Amy (Denlinger)

Miller; and Marty's parents, William and Mary (King) Kimmel; two children, Judy Kay Strike and Douglas Allen Balsbaugh; son-in-law, Daniel ("Dan") Etter; great-grandson, Quinten Etter; great-granddaughter, Jeneva Buckingham; sister-in-law, Nancy (Custer) Balsbaugh and brother-in-law, William ("Bill") Judd.

Visitation was held on Saturday, May 17, 2025, from 2–5 P.M. and 6–8 P.M. at Cutler Ridge, Old German Baptist Brethren, New Conference Church. Funeral Service was on Sunday at 10 A.M. at Cutler Ridge Church, with burial following at Musselman Cemetery.

The Family

BOONE — Samuel Mordecai, was born on March 21, 1929, the eighth child of fourteen children to Cline and Maggie Boone of Wirtz, Virginia. He passed away peacefully at home on Friday, May 30, 2025, at the age of 96. Dad had many friends he enjoyed in his growing-up years in Virginia before having the opportunity to move with friends to California as a young man. Dad learned the ditch and irrigation trade and enjoyed new experiences to learn other skills which brought him to Trotwood, Ohio. There, he met the love of his life, Eva Louise (Garber). He was baptized in 1950, remaining faithful in the Old German Baptist Church (New Conference) until his death. They were married on February 24, 1951, and enjoyed 74 years together. This

marriage was blessed with 5 children. Dad had several occupations including farmhand, nurseryman, and several years in factory work. While working at Hobart, he started Boone's Nursery in 1957, then in 1969 he added a John Deere dealership with full-time self-employment.

Dad is preceded in death by his parents; parents-in-law, LeRoy and Cleo Garber; his siblings, Ena (John) Miller, Dorothy (Ezra) Layman, Ruth (Howard Wade, Jesse Rutrough, Raymond Garber), Ruby (James) Taylor, Robert (Mary), Arthur (Mattie, Rowena), Susie (Ezra) Bowman, Ezra, Joel (Eileen), Lydia Rutrough and in-law Marion Austin.

Dad is also preceded in death by Mom's siblings, Ellen (Ralph) Bowman, Samuel (Marjorie) Garber, Robert (Doris) Garber, Henry (Lois) Garber, and Lowell Garber.

He leaves behind his loving wife, Eva Louise and children, Barb (Tim) Selby, Bhrona (Duane) Bayer, Brenell (Dean) Brunk, Beth

Boone, Daniel (Phylcia) Boone; grandchildren, Jabin (Lydia) Selby, Jaron Selby, Ben (Joy) Bayer, Derric (Michelle) Bayer, Lynae (Ben) Bower, Jason Bayer, Deanyl (Jesse) Denlinger, Daynon (Jessica) Brunk, Dylana (Corbin) Holsinger, Kylee, Danica, and Levi Boone; as well as 24 great-grandchildren, and three great-great-grandchildren. Dad also leaves behind his siblings, Riley (Judy), Dora Austin, Roy (JoAnn) and in-laws, Phyllis Boone and Albert Rutrough; as well as Mom's siblings, Mae (Harold) Gish, Janet Garber and many cousins, nieces, nephews, and friends.

Visitation was Monday, June 2 from 2-5, and 6-8 P.M. The Funeral was June 3 at 10 A.M. Both were at the Stillwater Church, with burial following at the Ebersole Cemetery at 11110 Old Dayton Road, New Lebanon, Ohio.

"The LORD giveth, and the LORD taketh away. Blessed be the name of the LORD."

The Family

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

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

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

Old German Baptist Brethren
Church—New Conference

THE TESTIMONY

353 Billman Rd.
New Paris, OH 45347-9102

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

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

Send all communication to:

The Testimony

353 Billman Rd.

New Paris, OH 45347-9102

Phone: (937) 604-9464

thetestimony@emypeople.net

The Testimony Committee

Lowell Miller, Editor

Phil King

Tim Deaton

Grant Fullmer

Rusty Flora

Associate Editors

Marcus Miller

Darryl Filbrun