

"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

"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Deut. 32:4

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THE "ROCK OF AGES"

Tom and Betty Eller

Lord, we know that we are living
In a time of restlessness,
Raging waves and tempests beating
With strong winds of dreadfulness.
How our hearts so oft grow weary
As the waves rush wild and high,
Beating on the rocks so swiftly,
Yet we know that Thou art nigh.

Help us to endure these moments,
Keep us safe within Thy arm,
For we know the "Rock of Ages"
Is secure from all alarm.
Fill our hearts with thoughts of Jesus,
Of His presence and His love,
May we feast on words that promise
Life eternal high above.

Help us to be kind and loyal,
With obedience, love, and praise,
Then when fury and frustrations
Seem to swell and seem to raise,
May we find ourselves well anchored
To the solid "Rock" of life,
Ever guarded and protected
From the howling storms of strife.

Submitted by Kevin and Lori Jacobs, Bringhurst, IN

THE TESTIMONY

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EDITORIAL

**COMPASSION,
AN ATTRIBUTE OF GOD**

The word “compassion” is found in the Old Bible 19 times, 16 of which speak of the Lord’s compassion. Compassion is found in the New Testament 21 times of which 14 refer to Jesus’ own compassion or to His teachings. The remaining 8 are the instructions of Paul, Peter, John, and Jude. In various cases the words compassion, sympathy, pity, grace, or mercy may be used interchangeably. There is an implication of “feeling” compassion or pity. There is the implication of “being moved” by compassion or pity. And finally, “exercising” compassion or pity. Compassion may be a feeling, a moving force, or an action.

The origin of the word “compassion” is two-fold. It comes from the Latin “passio” to suffer, and “com,” with. To share in the suffering of some else. From “passio” we get passion—the hot, intense emotion which sometimes leads to sin. But passion in the Bible is used as “sharing in the sufferings of others.” Its ultimate use is the physical, emotional, and spiritual suffering of Jesus—firstly, His passion before His death, and finally His actual death on the cross. Peter in Acts 1:3 refers to the passion of Jesus’ death, and His victorious resurrection saying, “To whom also he shewed himself alive after his passion...” That is, after His suffering for mankind.

To some, compassion may be an impersonal word. Pity is more familiar and speaks more to the personal needs of individuals. Compassion speaks of an attribute of God. Pity speaks more to something we seek or receive—out of destitution or distress.

In James 5:11 we read, “Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful [compassionate], and of tender mercy.” This refers to the patience of God shown toward Job. The “end of the Lord” speaks to His purpose, or that which He desired to accomplish in the life of Job. To summarize the whole book of Job, “The Lord is very pitiful [compassionate], and of tender mercy.” Job was a proud, self-reliant, though righteous man. God showed compassion toward Job; God feels the same toward us.

To be like God, we must show the attributes of God. Jesus taught in Matthew 18:33, “Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?”

IF I HAD KNOWN

Mary Carolyn Davies

If I had known what trouble you
were bearing;
What griefs were in the silence of
your face;
I would have been more gentle,
and more caring,
And tried to give you gladness for
a space.
I would have brought more warmth
into the place,
If I had known.

If I had known what thoughts des-
pairing drew you;
(Why do we never try to under-
stand?)
I would have lent a little friend-
ship to you,
And slipped my hand within your
hand,
And made your stay more pleasant
in the land,
If I had known.

Marcus Miller

GENERAL

NONRESISTANCE

How Anabaptists Respond to Evil

Selected from the Anabaptist ViewPoint

Anabaptists working together on current issues

The Writing Team:

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Note: "This article will be inserted into The Testimony in several installments. It is written by Mennonites who are looking at their own history of maintaining a nonresistant stand, and giving a record of their own experiences, sufferings, and failures throughout the last century.

This record may serve to encourage and also warn our own people as we meet with similar trials, and as we face some of the same temptations and challenges.

We can learn from these stories and observations."

The Testimony Committee

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Introduction: Jefferson Barracks

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Have We Learned Our Lesson?

INTRODUCTION: JEFFERSON BARRACKS

On October 3, 1918, Rudy Yoder left his home in Millersburg, Ohio, under orders from the United States Army to report to the Jefferson Barracks training facility in Missouri. America had entered World War I in April 1917, and by this time, the conflict was in full swing. Daily stories of war and patriotism filled local newspapers, and the draft had been on-going for almost a year. Anabaptist communities nationwide were feeling

the pressure, but like most Amish and Mennonites in Holmes County, Rudy had resolved not to participate in the war. He was determined to stand firm against the challenges he would face in Missouri.

As Rudy embarked on his journey, he recalled his father's parting words: "Do not fear those who kill the body but cannot kill the soul; rather, fear Him who is able to destroy both soul and body in hell." This biblical exhortation would serve as a guiding principle for Rudy in the days to come. Upon arrival at Jefferson Barracks, Rudy faced his first test in the registration line. When he reached the commanding officer, he stated firmly, "I am sorry, but I cannot fight. I am a conscientious objector. I do not believe it is right to go to war, and I would like to keep my beliefs."

To Rudy's surprise, the officer responded without hostility, instructing him to go to his tent and assuring him they would address the matter later. The next morning, Rudy awoke to a whistle and found a military uniform on his cot. With only 15 minutes to prepare, Rudy reluctantly donned the uniform and reported for duty. For about two weeks, Rudy participated in the reception process, which included training in combat, self-defense, and enemy engagement. However, his conscience grew increasingly troubled. He later wrote, "I remembered the teachings of Jesus, of my father, and of the church. Finally, after about two weeks, I decided to take a stand."

Acting on his convictions, Rudy hid his uniform in the laundry area and resumed wearing his civilian clothes. This act of defiance did not go unnoticed. As he entered the mess hall one day, two young officers confronted him, their hands resting on holstered guns. "Yoder, you come with us and do not try any tricks," they commanded.

Rudy complied with the officers' orders but firmly stated, "Sorry, I cannot wear the uniform anymore." This declaration triggered an aggressive response from one of the officers, who began marching Rudy up a hill. As they ascended, Rudy calmly explained, "I don't believe it's right to go to war. I believe in nonresistance because of the New Testament."

At the hilltop, Rudy found himself in a new graveyard. One of the officers pointed to three fresh graves and warned ominously, "Look there, there are three fresh new graves. That's what's going to happen to you. Those boys refused to wear a uniform—and look where they are now!"

The tension escalated as one officer shook Rudy while the other pressured him, saying, "Come on, make up your mind." They issued an ultimatum: "We will give you until tomorrow morning. If you don't give up by then, you'll be the fourth grave." Displaying remarkable

courage, Rudy responded slowly and deliberately, “You don’t have to wait until tomorrow morning.” His unwavering resolve left the officers’ intimidation tactics futile, and they eventually left him alone.

AFTERMATH

For several days, Rudy heard nothing about his situation. He later learned that he had missed his formal opportunity to appear before the board of inquiry, though he had never been informed about it. He was so disappointed. After five weeks of silence, a sergeant instructed Rudy to report to the captain’s office. Upon entering, Rudy faced five officers. One cursed at him, claiming Rudy had made their lives miserable and berated him for taking a stand. Rudy was then handed several papers and abruptly dismissed, told to “get out of the office” and “never let us see your face again!”

Rudy Yoder was sent to his new assignment on November 9, 1918. He had no idea what would become of his future. However, to his shock, just two days before, WWI had come to an end. Just a few months later, Rudy was even allowed to return home. Rudy Yoder’s experience was relatively fortunate compared to some conscientious objectors. Many conscientious objectors suffered for years in cruel situations.

This account of Rudy Yoder’s experience illustrates the challenges faced by conscientious objectors during World War I. Many, like Rudy, stood firm in their convictions despite intense pressure and threats, embodying the Mennonite commitment to nonresistance.¹

THE TRAGIC TALE OF FOUR HUTTERITE CONCIENTIOUS OBJECTORS

Not all stories from World War I had happy endings. On May 25, 1918, three Hutterite brothers—Joseph, David, and Michael Hofer—along with their brother-in-law, Jacob Wipf, were ordered to report to Camp Lewis, Washington, due to the draft. Their persecution began almost immediately upon starting their journey.

Ridiculed by other draftees on the train, a group of young men grabbed the four Hutterites and attempted to cut off their beards and hair. Upon arrival at the camp, the Hutterite men stood firm in their convictions, refusing to wear uniforms or train for war, even for a single day. Their non-compliance led to their arrest and a two-month stint in military jail until sentencing.

¹ Stoltzfus, Nicholas. *Stories of COs in World War I Army Camps*. Millersburg, OH. Reprinted by Robert Yoder; Sugarcreek, OH: Carlisle Printing, 2005

Eventually, they received a harsh sentence of thirty-seven years in military prison. The authorities chose Alcatraz—one of the most notorious prisons in American history—as their place of confinement. With their hands and feet in chains, the men faced relentless pressure to wear military uniforms. When they continued to refuse, guards stripped them down to their underwear and chained them to a cold, slimy wall, partially suspended by their hands above their heads. The uniforms were thrown at their feet as they were told, “If you don’t give in, you’ll stay here till you die like the four we dragged out of here yesterday!”

Upon arrival at Alcatraz, the men again refused to promise obedience to military commands, stand in formation, or put on the uniforms given to them. As punishment, Joseph and Michael Hofer were beaten with sticks until they lost consciousness. The four were then separated from each other. David later reported hearing Jacob crying out, “Oh, have mercy, almighty God!”

For over four months, these Hutterite conscientious objectors endured starvation and beatings. They were forced to sleep on cold floors.

FORT LEAVENWORTH

Eventually, the Hutterite men were transferred to another military prison, Fort Leavenworth, Kansas. Reports indicate that they arrived in the middle of the night. To humiliate them, they were herded through the frigid November streets from the station to the prison like animals. At the gate, they were stripped and left standing naked in the cold for over four hours.

The next day, after again refusing to wear the uniform, the Hutterite men endured continued beatings and ridicule. Eventually, Joseph and Michael Hofer collapsed and were taken to the infirmary. Meanwhile, Jacob and David maintained their resistance.

Jacob managed to send a telegram to Joseph and Michael’s wives, who immediately came to see what they could do. Tragically, by the time the women arrived late in the evening on November 28, both men were close to death and hardly able to speak. The following morning, Joseph died. His grief-stricken wife demanded to see the body before it was transported to the colony for burial. Initially denied, her persistence eventually granted her access. To her horror, she discovered that Joseph’s body was dressed in army uniform. “Joseph had been faithful to the last, and now he was mocked in death.”² Michael died a few days later, but due to the family’s protests, he was allowed to be buried in his own clothes.³

² Moore, Charles. “Joseph, Michael, and David Hofer and Jacob Wipf (Hutterite martyr of 1918). Bearing Witness, December 22, 2013. <https://martyrstories.org/jacob-wipf>.

³ Stoltzfus, Duane “The Martyrs of Alcatraz,” *New York: Plough Quarterly*, Summer 2014, 37–47

WHY?

Why did Rudy and the Hutterite men care so deeply about this issue? Their testimony showed they were not afraid to die, so what drove them to put their lives at such great risk?

Rudy, an Amish Mennonite from Ohio, and the Hutterite men from South Dakota were all part of the Anabaptist tradition. The Anabaptists emerged during the Reformation in the early 1500s when the Bible became more accessible to ordinary people. As church reforms unfolded, the Anabaptists, men and women alike, began reading Scripture with fresh eyes and felt deeply convicted that church life needed to change. While they shared some beliefs with other reformers, both Protestant and Catholic, the Anabaptists set themselves apart by one core principle: a commitment to practicing what the Bible actually said.⁴

Above all, they took the teachings of Jesus with utmost seriousness. This commitment set them at odds with the wider Reformation, and it was this radical interpretation that brought them into conflict. For example, Conrad Grebel, one of the earliest Anabaptist reformers, faced challenges from his old friend and mentor, Vadian, regarding the direction of the movement. Grebel's response is simple and profound. It captures the very essence of Anabaptist belief—a belief that has persisted to this day.

Regarding biblical interpretation, Grebel declared:

I believe the Word of God without complicated interpretation, and out of this belief I speak.⁵

Even more boldly, challenging his friend about the teachings of Jesus, Grebel simply said: The teaching of the Lord has been given for the purpose of being put into practice.⁶

These quotes are simple—but not easy. Following Grebel's lead, early in the Anabaptist movement, a group of believers gathered in the small village of Schleithem in northern Switzerland to address key issues of faith. What emerged from this meeting, later known as the Schleithem Confession, was an exceptionally clear declaration of their commitment to the teachings of Jesus.

On the topic of war, the confession offered a remarkably insightful perspective. It took Jesus' teachings seriously while acknowledging that God had ordained human governments to maintain order. However, the Anabaptists viewed this earthly element as being "outside the perfection of Christ."⁷ To them, their mission as Christians was to save souls and establish Christ's kingdom, and they believed this must be done in the manner Jesus had proclaimed.

⁴ Unpublished manuscript in Staatsarchiv des Kantons Bern, quoted in Harold S. Bender, "The Anabaptist Vision." Presented at the American Society of Church History, Columbia University, New York, 1943

⁵ Ruth, John L. *Conrad Grebel, Son of Zurich*. Scottsdale, PA: Herald Press, 1975, 999

⁶ Ruth, *Conrad Grebel*, 999

⁷ "The Schleithem Confession," *The Mennonite Quarterly Review*, XIX, October, 1945, 247–253

For example, the confession speaking about war says, “The worldlings are armed with steel and iron, but the Christians are armed with the armor of God: truth, righteousness, peace, faith, salvation, and the Word of God.”⁸

This conviction, held by early Christians for nearly 300 years, had nearly vanished by the time of the Reformation. Like the early Christians, the 16th-century Anabaptists were determined to live out the teachings of Jesus. However, their unwavering commitment brought them into conflict with both Protestants and Catholics, resulting in many becoming martyrs at the hands of both.

TIMES WERE HARD

Embarrassingly, today, one of the more common reasons Anabaptists give for getting involved in politics is the belief that times are now so bad that they have no other choice. When we consider the times that the early Anabaptists endured, this makes their tenacity even more impressive. When the Anabaptist movement was beginning, Europe was engulfed in wars, deep divisions, plagues, and economic collapse. Even more alarming, in the same year that the Anabaptists were celebrating their first adult baptism, Suleiman the Magnificent, Sultan of the Ottoman Empire, declared a jihad against Europe.

By 1526, Suleiman’s forces had moved upon southern Europe, crippling Hungary and opening the door for further Ottoman expansion. In 1527, When the Anabaptists were writing up their first confession, Rome was sacked by mutinous troops, forcing the pope into hiding. By 1529, shortly after thousands of the early Anabaptists had escaped to Moravia, Suleiman’s army nearly conquered Austria. Most felt, “surely this is the end of the world.”

Yes, these were times far more turbulent than our own, yet through it all, God was refining a remnant—believers who held fast to the conviction that Jesus had indeed given humanity a blueprint in the Sermon on the Mount. One can only imagine how different history might have been if Christians had consistently looked to Christ as their example and guide. Throughout history, particularly in times of war, these convictions were repeatedly tested.

Now in modern times as World War I unfolded, nonresistant Anabaptists in the United States faced renewed persecution for their beliefs. Tragically, Rudy Yoder and the Hutterites were not alone in their struggles.

To be continued...

Selected by the Editor

⁸ “The Schleithem Confession”

LET YOUR SONG BE HEARD

There's a scene in the Old Testament where a whole nation was singing, and then after this national sing-along was concluded, an old woman decides to sing her own little song. What if this happened today in worship? What would my reaction be? At first, I'll admit, I'd probably roll my eyes or whisper something sarcastic under my breath. I imagine if I were standing there beside the Red Sea, I might've thought, "Come on lady, really?! The song's over." But maybe she wasn't trying to perform. Maybe there's a story behind her song.

This moment takes place in Exodus, right after God miraculously parted the Red Sea for the nation of Israel. Pharaoh's army was closing in fast, determined to capture them and drag them back into slavery. But once the Israelites safely crossed, God told Moses to raise his hand again. He did—and the waters came crashing down, drowning the Egyptian army. In an instant, the mighty force that, moments ago, had them hopelessly trapped was gone. Not a single soldier survived. You can imagine the awe and shock that swept over the people. So, naturally they broke out in song—what else could they do in response to such a stunning victory?

Their song was long and triumphant. It wasn't just a celebration—it was a declaration of who God is.

"Who among the gods is like you, LORD? Who is like you—majestic in holiness, awesome in glory, working wonders? You raised your right hand, and the earth swallowed our enemies!" (Exod. 15:11–12 NLT).

The Israelites had just watched God do the impossible. They weren't just relieved—they were in awe.

There they were—thousands of Israelites—thanking God for what had just happened. And this wasn't some short ditty. This thing goes on for 18 verses! I can almost picture some of the younger ones exchanging glances or rolling their eyes as Moses launches into yet another line.

And just as the longest worship song ever begins to wind down, something unexpected happens. An old woman steps forward. Who is that? It's Miriam—Moses' big sister. She's dancing, tambourine in hand, and she begins to sing her own song.

"Sing to the LORD, for he has triumphed gloriously; he has hurled both horse and rider into the sea" (Exod. 15:21 NLT).

I had never stopped to think about this until I read Brant Hansen's book *Life is Hard. God is Good. Let's Dance*. In chapter 26 he discusses this. Why did Miriam sing her own song? Why is this moment even part of the story? Let's look at it from her perspective.

By the time of the Red Sea crossing, Moses was 80 years old—and Miriam was even older. She had seen him live a life full of highs and lows, deliverance and exile, fear and obedience. But her



journey with Moses didn't begin in the wilderness—it started by a river.

Some 80 years earlier, on a misty morning, she stood still and scared at the edge of the Nile. Her three-month-old brother was floating in a basket—toward the very daughter of the Pharaoh who had ordered every Hebrew baby boy to be drowned. Her family had been trying to hide Moses for months. This was the desperate Plan B: a basket, a river, and a Miriam keeping watch.

I can only imagine the gut-wrenching fear she had as her baby brother floated toward the Pharaoh's daughter. If she discovered Miriam's secret, and told her father, this could mean death—not just for the baby, but for her entire family.

But then—something happened. Pharaoh's daughter heard the baby crying, opened the basket, and was moved with compassion.

Then little Miriam made a move that was honestly brave and brilliant. She stepped out of hiding

and offered to find a Hebrew woman to nurse the child. The princess agreed—and even promised to pay her.

Miriam walked home that day, carrying her baby brother in her arms. I can't help but wonder if, even then, she sensed that God had great things in store for that little boy.

The years that followed were a roller coaster: Moses grew up in Pharaoh's own household, killed an Egyptian, fled into the wilderness, and stayed there for decades. Then, one day, God decided it was time. Miriam's 80-year-old younger brother—who was never very good at speaking—was called to confront the most powerful man in the world. Then came the plagues and finally the Exodus, and when it seemed that the Lord had finally freed them, Pharaoh's army cornered them at the Red Sea.

I wonder if Miriam thought, "Is this it? Is Pharaoh getting the last laugh?"

She had once watched Moses float on the water trying to escape

Pharaoh's wrath. Now she stood at the water, with Moses again, and Pharaoh was closing in fast. No escape. No hope. Just water and fear.

And then Moses—her baby brother who stuttered—spoke up: "Don't be afraid. Just stand still and watch the LORD rescue you today" (Exod. 14:13 NLT).

"Just stand still and watch" that is the exact language used to describe what Miriam was doing all those years ago, standing and watching to see what would happen to her baby brother. (Exod. 2:4)

So, when the sea split, the people walked through, and Pharaoh's army was swallowed by the waves—it was deeply personal for Miriam. She had lived through heartbreak, fear, waiting, and wondering. She had watched her baby brother float through danger and grow into the man God used to rescue a nation. And when the sea split and the enemy was crushed, it wasn't just a national victory—it was her personal moment of deliverance. So, I don't think Miriam sang to perform—she sang because she had to. I think this was a spontaneous eruption of a lifetime of built-up awe, relief, and gratitude. This wasn't just about what God had done for Israel. This was about what He had done for her. So, she sang her own song.

When we experience God personally, it's only fitting that we respond with worship that's just as personal.

How can we learn from Miriam's story? Where has God delivered you? Do you have a song? What battles has He fought for you that maybe no one else saw? What moments in your life have you thought "Only God could've done that"?

True worship flows out of experiences that are usually unique to individuals—moments of fear, rescue, and overwhelming gratitude. It's in those sacred places, where God met us personally, that praise becomes more than a song—it becomes a response. That's where your song comes from.

And maybe, like Miriam, you've reached a point where it's time to sing—not because everything is perfect, but because God has brought you through what should've drowned you. It doesn't need to be long. It doesn't need to impress anyone. But maybe, just maybe—it needs to be sung.

Whether your song is loud or soft, long or brief, public or private—don't hold it back. Your song is your testimony of God's faithfulness in your life. And just like Miriam, when you finally sing it, you're inviting others to witness the miracle God has done for you.

"O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Is-

rael: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the LORD with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the LORD, the King. Let the sea roar, and the fulness thereof; the world, and they that

dwell therein. Let the floods clap their hands: let the hills be joyful together Before the LORD; For he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity” (Ps. 98:1–9).

Will you let your song be heard?

Lincoln Flory

A CHRIST-CENTERED COURTSHIP PROCESS—PART 4

Paul Hershberger

Note: This portion of the courtship series attempts to establish godly practices and standards for courtship and engagement. Specific customs and procedures may vary much between church groups. The reader should not focus too much on these differences in reading this article. Rather, it will be a blessing to appreciate the principles and cautions that lead to a happy godly marriage, without regrets.

The Testimony Committee

There are five goals for this series:

1. To turn the hearts of the fathers to their children.
2. To turn the hearts of the children to their fathers.
3. That parents would get a burden to lead their children into the perfect will of God for their lives.
4. That young people would get a burden to seek God, find fulfillment and purpose in walking with God, and mature in their manners and character.
5. That young men and women

would rise up to be godly fathers and mothers with a vision to raise another godly generation.

UNDERSTANDING COURTSHIP AND ENGAGEMENT

A Christ-centered courtship process consists of a courting period and an engagement period. The courting period is a time when the focus is on serving the Lord Jesus. It is the final step in discerning God’s will for a couple. It is not an experiment but rather a time of growth in the relationship that will come to a point of engagement. The couple is moving ahead with commitment instead of feelings. They engage in social and spiritual activities, leading to engagement and marriage. At this point, one could still decide they are uncomfortable with the courtship. Yet, it is not just a light thing to say, “Yes” to a courtship.

The engagement period begins when he asks the question, “Will you marry me?” and she says, “Yes, I will.” From this point for-

ward, you begin planning your wedding. The purpose of the courtship period is to arrive at that question unless something comes up that intervenes. Engagement should be viewed very seriously. It is an important “Yes.” “Let your yea be yea.” Engagement means being promised or pledged.

We will spend most of our time on the Christ-centered courtship process, and finish by looking at engagement.

CHRIST-CENTERED COURTSHIP

The Christ-centered courtship process is when a Christ-centered young man and lady come together and go through a period of time that leads to marriage and establishing a home. This is no small matter with God. He looks at this process and calls it very good. “Whoso findeth a wife findeth a good thing, and obtaineth favor of the LORD” (Prov. 18:22).

In Matthew 19, Jesus taught on the seriousness of marriage. “The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marieth her which is put away doth commit adultery. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry” (Matt. 19:3–10).

Jesus responded to the Pharisees’ divorce question by pointing out that it was not so in the beginning. In the beginning, God made them male and female. He said, “A man shall leave father and mother, and cleave to his wife.” You get glued together, and you stay together. The only way to have a divorce is to quit cleaving. If we quit cleaving, we’re disobeying God.

Courtship is not something to play with, laugh about, or tease each other about. It is a serious matter. Good marriages are the foundation of solid homes and strong churches, and these marriages start with a Christ-centered courtship. How we look at courtship will make a difference in our congregations in ten or twenty years. The husband-and-wife relationship is an example of Christ and the church. The world should look at our marriages and homes,

and see that something is different.

How does a young man know when to begin a courtship? If a virtuous young woman is valued far above rubies, you could say that this is a million-dollar question. Foremost, have you prepared? Preparation for marriage is crucial. Young man, God may say to you at some point, "It is not good that you're alone." He may use various ways to reveal this to you. With Adam, he said, "Adam, I have a job for you." God wanted Adam to name all the animals He created. As Adam named the animals, he realized there was no suitable helper for him. He became aware of his need. I have heard young men say, "I need a wife." God was giving them a wake-up call. You must be prepared before these wake-up calls come. God may speak through your parents, godly leaders, or spiritual leaders. There have been young men who came to their parents and asked for a suggestion. And over time, a suggestion is given.

DISCERNING GOD'S WILL FOR COURTSHIP.

It is essential to have God's blessing as you discern His will for courtship. If you have prepared yourself, kept your emotions, and gone through your authorities, you will have God's blessing. You'll be able to sense God's will clearly. This is a time for much prayer and fasting, and looking for an inner witness from God. Don't conclude

that it is God's will at this point, even if you feel clear. But if the time is right, and you have the blessing from your authorities, step forward by faith and contact her father.

This is a serious matter. Go about it with earnestness. Her parents may respond with approval to move ahead.

They might ask for a waiting period if they feel the young man or lady is not ready, but sense this could be the will of God. Both parents have to be clear.

Dads, don't move ahead if your wife (the young lady's mother) doesn't feel clear. She is the one who raised this girl to be a good housewife and mother. Don't drag around with a waiting period. Don't ask him all kinds of questions or take up lots of time and effort if you don't feel clear.

Now, Dad makes the phone call with a trembling heart. Remember, this young man has been seeking God. He has the blessing of his parents. He may have gotten the blessing of his ministry. Be considerate of that. It's okay to say, "We just don't have peace about it," but do this with a caring heart. It will be a blow, and there is no easy way out. Please don't leave him waiting a long time.

If her parents are clear to move ahead, the father should start learning to know the young man. It is good to have a list of questions prepared to ask him. Find out what he believes and learn

about his character. This will vary depending on how much you know him already. Ask him about his walk with God. How does he relate to authority? What does he believe about modesty, music, family life, and child training? Depending on who he is, you might want to ask about nonresistance, or divorce and remarriage. Don't make this a time to grill him. Think about future family relationships. You're creating memories as you go and want them to be good memories.

When her parents are clear, they give him permission to write her asking to start a courtship. Her parents share his request with her. If you have a list of questions you asked the young man, it's a blessing to have them on paper. Then present her with his answers to those questions and his request to start a courtship. There is some variety in how this can be done. Now it's time for her to pray, fast, and seek the Lord.

Young men, here is something to consider: you had two, four, or even more months seeking God's will. She will be behind you in this time frame. She needs time, just like you did.

When the young lady is clear, she writes a letter of response. Sometimes this is done by phone. If the answer is yes, she will call him. If the answer is no, Dad will call him. Her parents should arrange the first meeting at their house. Plan an evening for both families to rejoice in how God has led them together. Maybe have a

special meal together. This should be planned soon if the rest of the family doesn't know about it yet. The couple should have some time alone together at this first meeting.

Young men, you are asking her parents for their daughter, and they should have more influence and interaction during the courtship. But it should not be her family only. You need relationships with both families. But her dad should lead out and give direction and oversight. When the couple is at the young man's house, his dad should provide direction and oversight.

GUIDELINES FOR A CHRIST-CENTERED COURTSHIP PROCESS

Her price is "far above rubies." Arrange a meeting with parents and the young couple to make courtship guidelines. Her father should lead out in the meeting, but having the young couple share their desires is a blessing. Sometimes parents are not at the same place. If one set of parents is conscientious about something, it should be discussed. We want to honor and respect each other.

Be under the authority of both sets of parents. Your parents should help you make your guidelines and keep you accountable. Agree together and help each other, and watch out for each other.

1. Hands-off Courtship

"Now concerning each other and whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid

fornication, let every man have his own wife, and let every woman have her own husband” (I Cor. 7:1–2). The practice of a hands-off courtship is based on this Scripture. Be careful with your emotions. You were not created for courtship; that’s why you need guidelines. It’s good for a man not to touch a woman, and it’s to avoid fornication. You want your marriage to be an example of Christ and the church.

Considering I Corinthians 7:1–2, what is touching? If you can feel the pressure of contact or body heat, you are touching, and communicating the effect that arouses emotions. This is not a hands-off courtship.

How close will you sit or stand? I think those are things to consider and talk about. How much space would we like to maintain, just for comfort’s sake?

2. The young man should take the lead

The young man needs to lead in building the relationship and following the courtship guidelines. And yet he needs to be under the authority of both sets of parents. This can be a challenge. If you get this right, you will be blessed.

3. Time together

Decide from the beginning how often and how long the couple should be together. Should it be every week, or every other week? It could be an afternoon or an evening. At our house, we prefer Sunday. Decide how to handle extra events that happen locally.

There can be so many events that it gets too much, accelerating your emotions. This may depend on whether it is a local courtship.

Most of your time together should be with other people. Get to know each other’s families. It’s okay to meet the extended family, but keep your focus on the immediate family.

4. Hold back on an emotional relationship

At the beginning of the courtship, it’s good to hold back emotionally. If you hold back during the courting period, you will be better able to learn to know each other. We were not created for courtship. Yet, if there are no emotional feelings, that will also become a problem.

Agree not to use endearing words before engagement. When you look at someone of the opposite gender and tell them, “I love you,” it will cause an emotional fire to burn. It’s like pouring gas on the fire! Just agree not to use endearing words before engagement.

5. During the courting process, focus on building a spiritual relationship

Make a list of doctrines and convictions to discuss. Discuss if your vision is the same. If her dad made a list of questions he asked the young man, discuss those questions. If it was okay for her dad to ask him those questions, wouldn’t it be fine for the young man to ask her those questions? Young lady, what do you believe about modesty? What do you be-

lieve about being a homemaker, having a godly home, and child discipline? Where is your vision concerning missions and outreach? One may have a burden in a particular area that the other never thought about, and you may have a few surprises. Center your fellowship time around spiritual relationships.

6. The sharing time

You need time alone to share with each other. How long should that be? I suggest two hours. It should not be excessively long, yet long enough so you can sing and have devotions. Share about what's happening in your lives. Begin the communication process where you learn to know each other more deeply.

This time should be semi-private, but not behind closed doors or in the dark. It should be so you can be seen, or somebody can walk in. Discuss where this should be, so you know you are in approved areas. Sharing heart-to-heart is difficult when there are too many interruptions or eavesdroppers. The rest of the family should respect that time. Talk to your parents later about your sharing time.

7. Additional communication

What about sending mail, emails, or making phone calls? This depends on whether both are local or it's a long-distance courtship. If it's a long-distance courtship, you will rely more on mail, email, and phone calls for communication. But if you're local, you

will see each other more often. During the courtship period, you should refrain from phone calls. It will only accelerate those emotions. What about texting? When you are planning the wedding, there are things you need to communicate about. You may need to send texts and make phone calls, but make an effort to keep this to a minimum. Stay under your parents' authority. Set parameters so you don't have to ask every time. If you are close to the wedding, ask your parents about talking on the phone for a certain amount of time. If parents are connected, they will know whether it's appropriate. Your goal is to arrive at the wedding pure and free.

8. Driving alone

Do not drive alone long distances. Trips that are up to an hour may be okay. For long-distance trips or after dark, a chaperone should be along to abstain from all appearances of evil. We are real people, and emotions can be stirred. You are not created for courtship.

9. Going to church together

One of the goals of courtship is to build a spiritual relationship. I encourage couples to sit together in church on Sunday, but sit with their own families at the Wednesday night service. It can seem strange if the young man brings the young lady to church on Sunday, yet doesn't sit with her during the service.

When sitting together in church as young couples, please be rever-

ent. You should not be a distraction. Married couples shouldn't be a distraction either. Your emotions should not be displayed during church service. Remember your friends. When you are courting, your friends may feel left out. It will take effort on your part not to leave your friends behind. And yes, there is a change happening. You are moving from single life to married life. It isn't going to be the same in the relationships with your friends, but you don't have to drop them off as if they didn't exist anymore.

10. Leaving time

The parents need to decide what time the young man needs to leave their house. This will get harder as the relationship grows. Just do everyone a favor and decide at the beginning of the courtship when this should be. Be clearly understood, so you know what to expect from each other.

11. How long should a courtship be?

Again, this may vary depending on circumstances such as distance and how well the couple knows each other. I would consider four to six months short, but preferably not over a year. Consider that emotions increase in a longer courtship, yet an appropriate time is needed to make adjustments, connect hearts, and prepare for a wedding. Discuss this in the beginning, so you understand each other's expectations.

12. Keep the courtship under loving, watchful authority

This is the crowning guideline.

Talk with the authorities regularly and receive their guidance. Don't go out on your own. A courting couple is naturally drawn together and wants to communicate more than is healthy. Remember, you were not created for courtship. Courtship is a time of winning hearts and connecting visions as love and affection increase.

ENGAGEMENT

The courtship should build to a point where it is time to get engaged. The young man should have clearance from both parents before he asks for marriage. His parents should be able to say, "Son, I think you're ready for this." Her parents need to be able to say, "Our daughter is ready for this." Both parents need to know the proposal is coming, and what the answer will be. Why go through uncertain experiences? If there is uncertainty, it's better to wait and let it fully ripen.

During the engagement period, plan a Christ-centered wedding. First of all, the wedding day is not about the bride. Don't plan an exotic wedding day. Please, no surprises. There have been cases when, on the wedding morning, the bridal party walks in and things happen that the ministry or parents were unaware of. Now the minister is supposed to get up and act like nothing happened. The wedding is a church event. Your testimony will carry the message and atmosphere of the day. It should be a testimony of purity, godliness, and holiness. Your wedding may influence others with

troubled marriages to find answers and turn their hearts back to God.

Pray, pray, pray about your wedding day. Make it a passion of your heart. Go after it as if it were gold.

Through all this, keep yourself under loving, watchful authority. Share your emotional struggles with your parents as you draw closer to the wedding day. A young couple should not fully give their hearts to each other until marriage. Dad (of the young lady), it is essential that you stay connected with the young man. The closer you get to the wedding day, the more she will turn her heart to him. It's unrealistic to say, "You can't give your heart to him until you say, 'I do' at the altar." She will move closer and closer to him. She has a natural instinct from God to be a help suitable for him. You'll make this period easier and less confusing if you are together in this.

Go after the blessing of God. At your wedding, you can experience the joy of Adam finding his Eve, and Eve finding her Adam, pure and free, with no regrets and guilt. It's yours to have. God longs to bless you as you leave your wedding day.

Selected from,
The Heartbeat of The Remnant
(Spring 2025 issue) by

Kenneth Hopkins

THE BUTTERFLY

Dear children of all ages,

The cycle of a butterfly begins as an egg, looking similar to a sea shell.

The second stage is a larva. This stage is very busy, and very hungry; growing, changing and molting. So is our lives. We grow; we eat, and seem very busy!

So it is in death. We are changing, putting off the old (who we were in this life). Though we have tried to please God in this life, we will awaken (as you would from a nap) to truly please God forever!

Come look! The butterfly has a new coat! So will we be in Heaven! "Oh, for the robes of whiteness!"

The new butterfly is beautiful! Our coats will be a beautiful white! (Rev. 3:4). This new body is in paradise with Jesus!

The butterfly migrates to the South, to Mexico, because there aren't any flowers for her in the snow. When we have left this earth, we will go to be with Jesus in Paradise (Luke 23:43 and Rev. 2:7).

Shall we see our loved ones there? Oh, yes! I Thessalonians 4:15-18 says, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet

the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”

Verse 14 also reads, “...them also which sleep in Jesus will God

bring with him.” Yes, we will meet again! (Mark 9:4).

Vicki Witmer
1846 Harrison Rd.
New Madison, OH 45346



THE CLOUDS ARE GOD'S CREATION

Dr. Richard Donovan

Most of us have, at one time or another, looked up in the sky and watched the clouds floating by and maybe even saw images in them.

The natural explanation of the clouds is they are condensed moisture descending by gravity, meeting warmer temperature rising from the ground.

The moisture then changes into vapor and ascends back up into the air.

Why do they float? God, in His wisdom, has ordered the natural laws in such a way that they reveal His wondrous handiwork. The One who “hath made everything beautiful...” (Eccl. 3:11) makes the clouds float through the air.

We read in the book of Job, where Job was asked, (Job 37:16), “Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?”

God wants us to wonder, and to admire His creation and know that His creation declares His glory.

There are several verses in the Bible about clouds.

“For thy mercy is great unto the heavens, and thy truth unto the clouds” (Ps. 57:10).

“The heavens declare the glory of God; and the firmament showeth his handiwork” (Ps. 19:1).

Selected from
WISDOM OF THE WORD by

Sam Boone (deceased)

“Some believe it is only great power that can hold evil in check, but that is not what I have found. It is the small everyday deeds of ordinary folk that keep the darkness at bay. Small acts of kindness and love.”

J.R.R. Tolkien

MEDITATIONS

He was “more marred than any man.” Yet “glorious to behold.”

When called to service it may seem you have been demoted.

Jonah received a 3-day training seminar on submission.

When God becomes angry, we better sit up and listen.

Some people want religion without relationship.

Renounce Satan over, and over, and over.

“Hurt” may be evidence of bitterness.

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.

Think of the quote at the top of this page. All of us are involved in both business and personal relationships, and are also a part of a church family.

In these three settings, there is always a battle that is silently raging in the spirit world, and in the battlefield of our minds.

As I think of the tensions that can rise in the **home**, the **church**, or the **workplace**, I may need to ponder the following questions:

1. Is it possible that I have been waiting for miracles, when small

acts of kindness, or words of encouragement on my part, could many times have helped cause darkness and tension to *evaporate*?

2. Have I underestimated the power of a *compliment*?

3. Could I do better at just *offering to help* others more?

4. If little deeds of kindness, or words of encouragement can *help* when dark times come, could they also *help prevent* tension from entering our life space at all?

5. Now what if all of this is also mingled with *prayer*?

GENERAL ITEMS

BAPTISMS

June 14, 2025; Shenandoah, VA
 Ian Brubaker
 June 23, 2025; Salem, OH
 Joseph Angle
 June 28, 2025; Pleasant View, OH
 Emmi Flory
 July 6, 2025; Dallas, OR
 Paxtin Benshoff
 July 6, 2025; Stillwater, OH
 Bodie Bower
 July 8, 2025, Stillwater, OH
 Brody Flora
 July 18, 2025; Maple Grove, OH
 Aylah Kinzie

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

COMMUNION NOTICES

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

HARVEST MEETINGS

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

POEMS

PRAYER

Prayer—the fragrance of a flower
 After the refreshing shower;
 'Tis the dew that soars again,
 Mist ascending after rain;
 'Tis the life-blood of the tree;
 Oft it bleeds in agony.
 Oh, the agony of prayer!
 How it wrings the soul with care;
 One of God's true witnesses,
 This true sign: "*Behold, he prays.*"

Robert Maquire

PEACE

In acceptance lieth peace,
 O my heart, be still;
 Let thy restless worries cease,
 And accept His will;
 Though this test be not thy choice,
 It is His—therefore rejoice.

In His plan there cannot be
 Ought to make thee sad;
 If this is His choice for thee,
 Take it and be glad;
 Make from it some “lovely thing”
 To the glory of thy King.

Cease from sighs and murmuring.
 Sing His loving grace;
 This thing means thy furthering
 To a wealthy place;
 From thy fears He’ll give release,
 In acceptance lieth peace.

—Hannah Hurnerd

Selected by,

Alice Mae Haney
 Greenville, OH

THE UNSEEN BRIDGE

There is a bridge, whereof the span
 Is rooted in the heart of man,
 And reaches, without pile or rod,
 Unto the Great White Throne of God.

Its traffic is in human sighs
 Fervently wafted to the skies;
 ’Tis the one pathway from Despair;
 And it is called *the Bridge of Prayer*.

—Gilbert Thomas

**GOD’S SURROUNDING
 LOVE**

Sprinkled kindnesses shall bless us,
 All God’s friendly kindness to us,
 Sent down from our God of love,
 Sprinkled as wings of a dove.

Scatter seeds! O, how they grow!
 Rainbows of love that overflow!
 Through our lives there are many
 stages,
 Receiving His blessings through
 all ages.

Planted mercifully as seeds,
 Sent down by God for each need,
 To rise renewed in us—God’s love,
 When scattered by God, and He
 approves.

Strengthened by God, let us stand,
 Guided by God, hand in hand,
 Branching to peaceable sweet fruit
 From God’s seeds, and tender
 shoots!

Held in God’s merciful arms,
 By His own Spirit, God warms!
 Reaching to multiplied spheres,
 Showing how God lives here!

Traveling the world around,
 Upbuilding each heart, we’ve
 found,
 Rising as prayers of the saints
 Strengthen the weary and faint.

Vicki Witmer
 New Madison, OH

OBITUARIES

COOK — Ralph Clarence, second son of Clarence and Beulah (Metzger) Cook, was born on August 30, 1942, near Lima, Ohio. He moved with his family to Indiana in 1945. Ralph graduated from Lapel High School in 1960. In the late 1960s, he moved from Indiana to Modesto, California, and drove a semi truck cross country for many years. He had lived and worked in Indianapolis, Indiana, over the last nearly 50 years.

He was baptized July 6, 1958, at the Beech Grove district at age 15. He enjoyed fellowshiping with Christian believers and learning more from God's Word throughout his life. He was gifted with musical ability, especially the gift of singing, which he exercised to encourage people over the years, even up to and including his hospitalization in the last week of his life. He was not ashamed of the Gospel of Christ, "for it is the power of God unto salvation." In recent weeks, when asked, "How are you?" he stated, "I am great! But the tabernacle I am living in is getting more uncomfortable."

He left his earthly tabernacle and exchanged time for eternity on April 7, 2025, at the age of 82 years. He was preceded in death by his father in 2000, his mother in 2005, four brothers and a sister: Donald (and wife Mary), Harry, Harold, and Stanley Cook, and sister Carolyn Sills (and husband Ron), as well as brother-in-law Steve Aaron.

He is survived by his brother, Everett and wife Ragen, his sister, Miriam Aaron; in-laws, Laura Cook and Martha (and husband, Michael) Meador; and nephews and nieces including, Leah (and husband, Bob) Riffey, Lowell Cook, Galen (and wife, Donna) Cook, Emma Cook, Nathan (and wife, Emily) Cook; Sara (and husband, David) Miller, Rachel (and husband, Bruce) Kinzie, Susan (and husband, Brian) King, Rosalie (and husband, Jonathan) Baker; Adrian (and wife, Ashanti) Coverdale, Chad (and wife, Wendy) Cook, Amy (and husband, Andy) Gilbert and Wesley (and wife, Stacy) Cook; as well as following generations' nephews and nieces; one aunt, Mildred Garber; and many cousins, friends and dear neighbors.

Visitation was held on April 13, 2025, at the Bozell Funeral Home in Lapel, Indiana. Ralph had made his own funeral arrangements and stated several times in recent months that he was at peace. For the inscription on his memorial folder, he had chosen the verses found in I Corinthians 15:53-57. His funeral was held at the Beech Grove Old German Baptist Brethren Church, Pendleton, Indiana, on April 14, 2025, with Elders Daniel Bowman and Sherman Long officiating.

Burial was at the Pleasant Valley Cemetery near Pendleton, Indiana, where Ralph's family members have also been buried. "Death is swallowed up in victory. O

death, where is thy sting? O grave, where is thy victory?"

The Family

RUMBLE — Phyllis Liana (Gish), daughter of Herman and Vera (Onkst) Gish was born September 10, 1929, in Whittier, California, where she spent her childhood. She was baptized into Jesus Christ September 1, 1946, in the New River District and was a faithful member of the Old German Baptist Brethren Church—New Conference.

Mom and Dad's history together began after he visited her family at Whittier when he was twelve and she was ten. Phyllis was married to Ward Benton Rumble on February 14, 1948, and they enjoyed fifty-seven wonderful years together. Into their home were born two sons, David and Eric, and a daughter Marcia.

Mom was a devoted and gracious companion to Dad, supporting him in his agricultural endeavors and community service. She enjoyed homemaking, gardening roses and succulents, and bird watching. She put much effort into beautiful gatherings at Thanksgiving, Christmas, and birthdays. This was her way of prioritizing family time together. She and Dad had a wonderful circle of cousins and friends with whom they shared many times of fellowship. She delighted in trips to the mountains and the coast. Mom loved to read and was rich in wisdom, spending hours sharing with her children. Her daily Bible

reading was a constant source of joy. Her family was intensely important to her. She had a heart that all of her children and grandchildren would know the Lord as their Savior. Her sole regard for each of us was "Jesus First."

Mom passed from this life into the presence of our Lord Jesus on June 21, 2025, at the age of 95 years. She leaves her children, David and his wife Marilyn, Eric and his wife Dianna, and Marcia and her husband Dale Bowman; nine grandchildren, and 28 great-grandchildren. Surviving also is her sister, Shirley Bauman. Preceding her in death were her husband; her parents; a brother and sister-in-law, Ron and Ivalyn Gish; a nephew, Harlan Gish; and a brother-in-law, Oliver Bauman.

A graveside service was held Wednesday, July 2 at 10:00 A.M. at the Wood Colony Cemetery, Modesto, California.

The Family

ROOT — Richard "Rick" Eugene, 76, of Rossville, Indiana, passed away Friday, June 27, 2025, at Franciscan Health South in Indianapolis, Indiana. He was born March 29, 1949, in Logansport, Indiana, to John and AnneBelle (Wagoner) Root. Dad answered the call of the Lord and was baptized into the Old German Baptist Brethren Church on August 3, 1968, in which he remained faithful. On June 14, 1970, he married Marjorie Beery. They enjoyed 31 years together. Marjorie traded life for eternity on August 17, 2001.

On May 11, 2002, Dad married Joyce (Miller) Hufford and they were blessed with 23 cherished years. This union blended two families together in a beautiful way.

After struggling with an extended illness, Dad asked for the anointing from which he received peace and comfort.

Dad worked as a cabinet maker and installer at Zinn Kitchens; he also farmed and was an appliance repairman. He had a lifelong passion for fishing, woodworking, and making handcrafted games and dominoes, which his family and grandchildren benefitted from. He always looked forward to wintering in Florida and traveling with Joyce. Dad loved hosting fish fries for his church, friends and family. He was known for being direct at times, but had a kind spirit and loved with all his heart. Dad's fun-loving personality and his storytelling will be missed.

Along with his wife, Dad is survived by his children, John (Sherry) Root, Jennifer (Chris) Denlinger, Loren (Denise) Root, and stepchildren, Brian (Carla) Hufford, Tammy (Mike) Sandefur, Randy (Jerusha) Hufford; sister-in-law, Julia Root; 13 grandchildren; nine step-grandchildren; four great-grandchildren; and five step-grandchildren.

Along with his first wife, Dad was preceded in death by his parents; step-daughter-in-law, Kathy Hufford; brother, Gene Root; two grandchildren, Landon and Caleb Root.

Funeral Services were held June 30 at the Middle Fork Meeting-house, conducted by the local brethren. Scriptures were read from Acts 17:26-31, with emphasis on our appointed time. We know Gods timing is perfect. Dad was loved and will be missed by all.

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.
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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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