

"Quicken me after thy lovingkindness; so shall I keep...

THE TESTIMONY

...of thy mouth." Psalm 119:88

VERSE OF THE MONTH

"Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way... And he said, My presence shall go with thee, and I will give thee rest." Exod. 33:13-14

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MY PRAYER

I do not ask that I may steer
My bark by peaceful shores alone,
Nor that I linger, harbor-bound,
And sail no stormy seas unknown;
I only ask one boon of Thee:
Be ever in the ship with me.

I do not ask that I may dwell
From din of battle far removed,
Nor ever feel temptation's force,
Nor ever know mine armor proved;
I only ask, through Life's long fight,
Grant me the power of thy might.

I do not ask that I may walk
Only on smoothly trodden grass,
Nor ever climb the mountain's height
And trembling, through its dangers pass;
I only ask, on rocks or sand,
The sure upholding of Thy hand.

I dare not pray for any gift
Upon my pilgrim path to Heaven;
I only ask one thing of Thee:
Give Thou Thyself and all is given.
I am not strong nor brave nor wise;
Be Thou with me—it shall suffice.

— Dwight Edwards Marvin

THE TESTIMONY

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EDITORIAL

NEW BEGINNINGS

Israel forsook God in the desert of Zin. They strove with Him at an oasis called Meribah. Fearing giants, they failed to enter the land of promise. Though His people, time after time, followed idol worship, God sent a Savior. In Isaiah 43:18–19 He called His people to Himself saying, “Behold, I will do a new thing; now it shall spring forth...I will even make a way in the wilderness, and rivers in the desert.” He provided a highway of deliverance, sending His Son Jesus Christ for their salvation—and for ours. At the beginning of a New Year, could we apply this to our lives?

So often well-meaning children of God slip back into old idolatrous habits—returning to the pleasures of self-indulgence, delighting in the things that satisfy the flesh, reveling in a life of luxury so prevalent in this our day. We have all we need and more. Israel of old, in Numbers 11:5, did the same. Looking back, they yearned for the times when they ate their fill of fish, cucumbers, melons, leeks, onions, and garlic. Not satisfied with manna from Heaven, they longed to return to bondage in Egypt! Sometimes I neglect my daily devotions. Sometimes I spend too much time surfing the “information highway” and poring over useless “news.” It is easy to forget that God is calling us to

Himself, to a Land of Promise out ahead.

Today offers many things to experience, many things to see, not to mention the ambition and superficiality which goes with living in an age of luxury. We read in I John 2:16 of the lust of the flesh, the lust of the eye, and the pride of life. God says, “Do not go back there. It’s time for a New Beginning.”

It is easy to drift into the “spirit of the age” and to blend into present-day social surroundings. This is an age of individualism and personal indulgence. We have all we need or want—more than seems good for the life of a humble follower of King Emanuel. Like Israel of long ago, we fritter away far too much time on things which satisfy the flesh. Ezekiel in 16:49 called it “pride, fulness of bread, and abundance of idleness.”

In Isaiah 40, God called His sheep back to His fold—a New Beginning. He sent Messiah, His Son Jesus Christ. He said, “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” All of us have robbed God of time and praise at one time or another. Yet He will still receive us into His loving arms.

The beginning of a New Year is a good time for yet another New Beginning.

Marcus Miller

GENERAL

UNANIMITY— THE FORGOTTEN IDEAL

Part 2

In the previous installment, we began with a snapshot from the Annual Meeting of 1932, and saw how our forefathers had made decisions using unanimity, meaning that nothing could be passed until there were zero objections. We noted that this procedure would be very strange for most of us, and observed that generally a principle is lost before the practice is lost. However, in order to rediscover the principle that led the early brethren to use unanimity in decision making, we suggested that it may be helpful to look at other church fellowships who have still maintained the practice. The intent of this second installment is to look at other church fellowships with similar histories to ours and their persisting practice of making decisions through unanimity. In doing so, I believe that we will discover common threads that are actually familiar to us, and help us to better understand why a group would be willing to so inconvenience itself by the use of unanimity.

Quakers: Collective Search for Light

The first group that we would like to look at are the Quakers (or

Society of Friends). Most of us would be vaguely aware that there is a connection between the German Baptists and the Quakers. Perhaps we have noticed a similarity between the Quaker Oats logo and a clean-shaven man in traditional Brethren dress. Or we may be aware that it was William Penn, a Quaker, who set up the Commonwealth of Pennsylvania and welcomed German Baptists to immigrate from Europe for religious freedom. If you are a California German Baptist, you may also know that the original congregation in Whittier was located in an area that was settled by Quakers, and that the town was named after John Greenleaf Whittier, the Quaker poet.³ The reality is that the connection is far deeper than that. German Baptists and Quakers lived side by side in Pennsylvania. Originating as a dynamic fusion of Pietist and Anabaptist ideals, German Baptists would have appreciated the Quaker emphasis on the Holy Spirit, similar to their Pietistic emphasis on personal, heartfelt devotion. It also appears that the early Brethren directly copied certain practices from the Quakers.

One of the practices that the Brethren apparently copied is Annual Meeting. The Brethren's Annual Meeting has similarities to the Quaker Yearly Meeting that

³Whittier was also the boyhood home of former president Richard Nixon, who was of Quaker heritage.

can hardly be coincidental. Both were held on a national level. Both dealt with “queries.” Both are facilitated by clerks. Both have local churches represented by delegates. Both—and this is the clincher—are held annually on Pentecost. Most significantly for this discussion, both meetings used group consensus, rather than voting, to make decisions.

The Quaker term for their way of making decisions is called “the sense of the meeting.” It is a complex process, that I am not sure that I fully understand. For the material in this section, I am heavily indebted to the book “Beyond Majority Rule: Voteless Decisions in the Religious Society of Friends” by Michael J. Sheeran.

In order to understand the Quaker method of decision making, we must first understand that Quakers are a religious group that placed heavy emphasis on seeking the leading of the Holy Spirit, the “Inner Light.”

The problem that Quakers encountered, very soon after their beginning, was the erratic behavior of some Quakers when they claimed to be following the leading of the Holy Spirit. For example, one early Quaker caused widespread defamation to the Quaker cause by entering the town of Bristol on horseback while his followers spread their garments in his path and sang “Holy, Holy, Holy.”

As a result of this kind of heresy, Quakers moved to emphasize the need for a collective revelation

of the Inner Light. Scripture teaches that the Holy Spirit will not contradict itself. The Quakers came to recognize that, if two different individuals are claiming contradictory leadings from the Holy Spirit, then great caution was needed. The prophet out of Judah who cried against Jeroboam’s altar would be a clear scriptural example. When he disobeyed what God had told him, in deference to the supposed revelation from the old prophet at Bethel, he shortly met the claws of a lion (I Kings 13). Thus, the need for a unified direction on an issue became a paramount part of Quaker procedure, and an important means of testing spiritual leadings. If a congregation or conference was not unified in their understanding of how to deal with a particular issue, then probably more searching was needed for the Holy Spirit’s guidance.

The process of collectively discerning the Inner Light and coming to a consensus became known as “The Sense of the Meeting.” Here is a fascinating description of the process from a Quaker leader of the early 1900s.

“The central idea was the complete elimination of majorities and minorities; it became the Quaker custom to reach all decisions in unity. The clerk of the meeting merely performed the function of reporting the corporate sense, i. e., the judgment of the assembled group, and of recording it. If there

were differences of view, as there were likely to be in such a body, the consideration of the question at issue would proceed, with long periods of solemn hush and meditation, until slowly the lines of thought drew together towards a point of unity. Then the clerk would frame a minute of conclusion, expressing the "sense of the meeting."

The practice of slowly and worshipfully discerning "the sense of the meeting" became an integral part of Quaker identity, valued for producing balanced decisions that the members could unite behind, as they collectively experienced the tug of the Inner Light drawing them together. Michael Sheeran observes that, "The extraordinary authority credited to decisions made in this situation cannot be minimized."

Amazingly, this seemingly inefficient process would even be used in large conference-sized assemblies. Even as the Quaker movement grew to be large in size and an influential movement in America, this process was the means by which the Quakers made decisions, continuing into the 1950s, and even beyond.

Henry Kurtz was a Brethren leader and writer that had a major impact on the German Baptists during the mid-1800s. His 1867 *Brethren's Encyclopedia* contains an in-depth discussion about the Quaker Yearly Meeting and its

similarity to the Brethren Yearly Meeting. He first quotes extensively from a volume on Quaker history, describing how the Quakers used discernment of the collective consensus of the meeting, with individual members voluntarily giving way when the general mind of the meeting begins to manifest itself. This consensus-based approach is used rather than a majority rule "no counting of numbers (votes) is allowed."⁴

Kurtz then goes on to comment approvingly: "*Another remarkable circumstance about the Yearly Meeting of the Friends, which the above named author did not notice is this: that the way and manner of holding their Yearly Meeting is essentially the same as it was two hundred years ago...The reason for this seems to be, "First, these people acted from the outset from and upon correct principles..."*

Did the Brethren learn the unanimity principal from their Quaker neighbors in Pennsylvania? It is difficult to know, but Kurtz hints that this may be the case:

"If one would say, 'What is all this about the Quaker Yearly Meeting?' to us, we would answer: Just as the great prophet Moses could learn something of his father-in-law, (Exod. 18:14-24), and as Christ taught the lawyer a lesson from the example of the Samaritan (Luke 10:33-37), telling him, 'Go and do thou likewise,' even so, we might learn something from these

⁴The original method of voicing at Annual Meeting also did not tally votes.

people, and follow their example, in whatever they followed Christ and His Gospel, and try to do right.” (Quoted from *The Brethren’s Encyclopedia* 1867 “Yearly Meeting”; page 200.)

It is hard to say for sure, but it seems possible that the early Brethren, like the early Quakers, saw unanimous consent as a sign of the miraculous working of the Holy Spirit in uniting the minds of the assembly. Certainly, the idea of Annual Meeting decisions being led by the Spirit is still a common theme in Brethren circles. The Quakers credited the decisions of their Yearly Meeting with “extraordinary authority” because they were the result of the united “sense of the meeting.” It seems likely that the early Brethren held Annual Meeting decisions so highly for the same reason.

The Anabaptists: No Brother Left Behind

In gathering material on unanimity, I have taken every opportunity to ask friends from other Old Order fellowships about their experience with this practice. Some time ago, I had the golden opportunity to interview an Amish minister on their practice of making decisions by unanimity, a practice which has been maintained by the Old Order Amish and Mennonite groups. His opening words still ring in my ears. In reaching a decision by unanimous consent, he told me, the most important con-

cept is respect. In trying to understand the Anabaptist approach to unanimity, mutual respect for one another is key. It is what prevents the majority from running roughshod over the concerns of the minority, yet it also prevents the minority from stonewalling the majority.

While the Quaker connection might be largely forgotten by today’s German Baptists, most of us are well aware of the connection to Anabaptist groups. It is fascinating then, to realize that the Anabaptist movement has, historically, also emphasized the need to make decisions in unity. Even today, the majority of Plain Anabaptists make decisions by unanimous consent. (Pun intended.) The Plain churches that use majority rule are actually the anomaly.

While we tend to caricature Anabaptist groups as being dominated by bishop rule, this appears to only be a half truth. Making decisions by unanimous consent of the congregation is the historic practice of the Amish and Swiss Brethren (Mennonites of Swiss-German origin). According to one source, it dates back to the early days of the Reformation in Europe.

“Only by silence did the church council come to a decision. It was apparent that by this method, it made no difference to the council whether the presiding officer was the President or the man on the street, because he didn’t make the decision. His sole purpose was to

*bring the church into agreement through silence. This resulted in an unpersuaded minority having a much greater weight than its numeric strength.”*⁵

The Anabaptist movement has historically had a different emphasis than the more pietistic German Baptists, to the point that many Anabaptists would see Pietism as a threat. Compared to the strong Pietistic emphasis on listening to the voice of God, Anabaptism has more emphasis on brotherhood, close fellowship, and Two Kingdom principles.

However, like the Quakers, the Anabaptists will simply defer a subject, or perhaps make no decisions at all, if the congregation cannot be brought to full agreement. And although Anabaptists would be similar to the Quakers in that they would see a unanimous decision as a sign of the Spirit’s work,⁶ there is a stronger emphasis on the need for a united brotherhood.

“It is based upon the understanding that the one Word and one Spirit require that there be one mind among them. When this is not obtained, when one side cannot convince the other, it is evidence that one side is not hearing the other (as would take place in the true church with the active work of the

*Word and Spirit.) In this concept of the (unified) active work of the Word (Spirit and members), the Anabaptists were thus constantly standing in the place where Zwingli, in January 1523, and Luther, at Worms, in 1521, had stood. This was the original ground of the Reformation.”*⁷

Thus, the practice of unanimity is a good fit with the Anabaptist, as well as Quaker ideals. In talking to an Amish friend about this subject, he emphasized the good feeling that the brotherhood experiences once a unanimous decision has finally been reached. It is much easier, he told me, to give up a useful technological innovation, if you know that your congregation is solidly in agreement on the subject. The good feeling that finally results makes the Anabaptists willing to wait on each other, until a decision can be made unitedly.

The good feeling that my Amish friend described when a unanimous decision has been made is not unique to his personal experience. Donald Martin, an Old Order Mennonite writer, describes the same warm feeling of solidarity. In his small book “Distinctive Teachings of the Old Order People,” Martin first states clearly that the Old Order churches do not use majority rule.

⁵*Teufurtum und Reformation im Gespräch* (Anabaptist and Reformers in Conversation, English translation, pg. 106)

⁶A modern day example of this would be the dramatic hostage escape in Haiti. The hostages became fully agreed that the night of Dec. 21, 2021, was the best time to try to escape. They took their complete unity to be a sign of the Holy Spirit’s direction.

⁷*Teufurtum und Reformation im Gespräch* (Anabaptists and Reformers in conversation, English Translation, pg. 106)

“The Old Order People administer their brotherhoods differently from most other churches. They operate their churches by consensus rather than the generally accepted way which is democracy where the majority rules.”

Martin goes on to describe the good feeling created by consensus building:

“When consensus has been reached on a difficult decision there are no victory calls and cheers, but rejoicing within the group because an agreement has been reached.”

Fascinatingly, Martin also brings out the same theme of respect for one another that was emphasized in my conversation with the Amish minister.

*“A consensus is not possible when members are stubborn and self-willed. To arrive at a consensus takes the Old Order theme of humility and yieldedness along with a true sense of respect for one another and a desire to live together in peace.”*⁸

What do these Old Order groups do when they are at an impasse? In talking to my Old Order friends, it appears that a true impasse, where it is impossible to come to a unanimous conclusion, is actually rare. Most issues can be talked through to come to a consensus, and the members are apparently willing to tarry one for another. My Amish friend stated

that he had never seen a situation that was truly unresolvable. He pointed out that if a brother is so strongly convicted on something that he is willing to stand up to the social pressure of the whole community, then his conviction is probably worth serious consideration. Another Amish acquaintance emphasized a willingness to submit to one another in the fear of God. He told the story of a man in his congregation who, seemingly out of sheer obstinacy, chose to stonewall his congregation by saying he needed two weeks to think through a decision. “But within two weeks” my informant exclaimed, “that man was in his grave!”

What is the scriptural basis for decision making by unanimity? In interviewing my Amish friend on the subject, he cited Acts 15, and the fact that the early church wrestled through a controversial issue until they were finally of one accord. But, beyond that, it seems that the practice of consensus-making is a part of the very fabric of the Old Order paradigm that holds its fellow brethren in high respect. We esteem our brother better than ourselves, even when his viewpoint may be in the minority.

To be continued...

Thomas Bauman

⁸*Distinctive Teachings of the Old Order People*, Donald Martin, Vineyard Publications Wal-lenstein Ontario, pg. 65.

BIBLICAL BEHAVIOR

Part 1

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Of the 783,137 words in the King James Bible, behave, behaved, and behaviour is mentioned only eighteen times. Yet the theme of behavior is threaded throughout its pages over and over again. From Adam and Eve to those who loveth and maketh a lie in the last chapter of Revelation, behavior is on display.

The purpose of this article is to provoke thoughts as to how a born-again believer should behave. In doing so, it is not our intent to ever lose sight of the basis of behavior, which is belief. Belief dictates behavior. I offer the following axioms: 1. All behavior is based on a belief. 2. Lasting behavioral change always starts in the mind. 3. When people genuinely change, it's because their beliefs changed first. 4. Changing your behavior without changing your belief is not true change at all. This is why Paul says "be ye transformed by the renewing of your mind." Transformation begins in the mind, or with belief.

In the New Testament, the apostles use the word "conversation" to describe behavior. In the Greek it is the word *anastrophe* which means behavior. *Anastrophe* is rooted in *anastrepho* which means to turn, or to turn oneself about.

This implies the idea that godly behavior is a turning away from a direction you were once going, and going in a different direction. This is the essence of repentance—a change of your mind and direction of your life, and turning away from sin, self, and the world, and turning toward Jesus, the Holy Spirit, and heaven. "Conversation" is used multiple times in the New Testament. Over the next several issues of this publication, I intend to look at some of these verses that call us to godly behavior and give some practical encouragement for your consideration. Because the Word of God is quick (living), we will, no doubt, only touch a fraction of the depth and meaning of each verse. The first verse we'd like to consider is found in II Corinthians.

Second Corinthians 1:12: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."

Here the Apostle Paul tells the Corinthians that he and Timothy are happy. They are happy because their consciences are clear, because they have been behaving with a sincere, single, focus on God. This focus avoids behavior that is according to fleshly wisdom, and is according to the grace of God. This verse is informative about Paul and Timothy, but calls

us to behave in the same way. Some questions to ponder: Am I sincerely focused on God more than worldly pursuits? Is my *modus operandi* characterized by fleshly wisdom? Am I treating others as God has treated me, which is by grace? These are questions only we each can answer for ourselves.

In regards to fleshly wisdom, let's dig deeper. Can a believer have a dream to build a business, to build a house, or desire a vacation? Are these aspirations absolutely fleshly wisdom? I must say these answers must be wrestled through in each heart with the guidance of the Holy Spirit. However, may I suggest the short answer is, "Yes." Yes, you can do those things as a believer, but yes, it can be fleshly wisdom. However, the crux of the matter is not so much about what you desire, but what the primary focus of that desire is. Is that focus on God and His desires, or on your own ambitions, apart from God? If the desire to build a business is to provide a wholesome work environment where employees can thrive, or if building a house is to provide a setting where family and friends can gather to deepen their relationships with God and each other, or if the purpose of a vacation is for rejuvenation so you can return to more ministry; then these desires are not rooted in fleshly wis-

dom. As was with Paul and Timothy, our consciences keep us honest, as to whether our heart is truly pure in its motives.

In regards to grace, let's dig deeper. Clearly God has dealt with us through grace. Can a believer demand consequences for one who has sinned against them? Or must they absorb and swallow this, allowing the offender to continue without penalty? The crux of this matter is not so much about what they deserve, but about what you deserve that God has withheld in His mercy toward you. The penalty of your offenses was paid for by Jesus at the cross. The work of remorse in another's heart will only occur through grace working in their heart. Our demands upon this work can be stated, and consequences can be placed upon the offender, but again, the changing of their heart will only happen through their own embrace of grace.

If every behavior we allow is seriously inclusive of God's ambitions, and we are extending grace to others, we will with Paul and Timothy, be happy. Again, we won't be able to fake this, for our consciences will bare testimony of our sincerity and single focus.

Until next time, may your conscience bear witness of the truths of this verse in your life.

Grant Fullmer

ENDURING FAITH

A Study of Hebrews 11:22–38

Luther Patches

We sometimes ask, “Will my faith endure through whatever comes into my life?” Many have felt the pain of unexpected trials. Our hearts have a hard time coping with grief and the suffering we know of in the world. Tragedies shatter the sense of control we thought we had. Our confidence feels threatened and our security shaken. We desire a bright future. Undesirable circumstances can cause us to question whether we can trust God. Let us take a closer look at God’s Word regarding persevering in our faith.

The heroes of faith listed in Hebrews 11:22–38 understood, as we do, that they were living in a world that could be shaken. There is no hope apart from God. How did they endure when things seemed out of control? We define endurance as the ability to hold out, to remain, to continue faithful in the Gospel of Jesus Christ, to keep on trusting God. The writer of Hebrews appeals to Christians of his generation, and of all future generations, to endure in faith and to not be overcome by fear and doubt. He reveals what brought these heroes of faith successfully through their trials. In this article we will also look at ways we may remain faithful

through the circumstances we face.

1. A Continuous Focus on God—Joseph; and Moses’ Parents

The King and the kingdom which cannot be moved must be our focus. Some of those who had this focus are named in Hebrews chapter 11. The families of Abraham, Isaac, and Jacob lived as strangers and pilgrims because they “saw” beyond their circumstances. Joseph is mentioned next in verses 21 and 22. Joseph had God and His kingdom as his focus, and when the hard times came, he endured.

Taken as a slave into Egypt because of the jealousy of his brothers, Joseph faced tremendous adversity, including false accusations and imprisonment. But because Joseph acted with discretion and wisdom, he was eventually made the second-highest ruler over all the land of Egypt! The beautiful end to this story is found in Genesis, chapters 42–45.

Joseph’s faith enabled him to understand the ways of God. With insight he told his brothers that God had, in fact, used their evil intent to preserve a nation (Genesis 45:4–8). Joseph saw that the adversity he had experienced was a blessing in disguise. Can we look for the providence of God in our hard circumstances? If we keep our focus on God and endure with

patience, we may someday see how God used our circumstances to bring blessing into our future.

Hebrews 11:22 records Joseph's dying hours. He could have looked back on his promotion and achievements in Egypt, but Joseph's heart instead was looking forward to the "things hoped for." He draws attention to the time when the children of Israel would take possession of the land that God promised. Joseph was so certain of this promise that he com-



manded that his bones be taken along when they departed for Canaan.

This would be a public exhibit to his descendants that his heart was agreeing with God.

The circumstances surrounding Moses' birth are spoken of next. Those circumstances are similar to the culture many face today. Moses was born at a time when Pharaoh was making the lives of the people of God miserable. Fearing their potential strength in numbers, Pharaoh ordered the killing of male babies. What would we

have done if we were living at that time? Would we decide not to have children? Amram and Jochebed became the parents of a baby son whom they named Moses. The parents were put in a vulnerable position when they made the decision to keep this baby!

Though God instructs us to obey those in authority over us, we are not expected to obey something that is clearly wrong in light of God's Word (Acts 4:18–20). We love the story of Moses' parents hiding him at home three months, and then carefully placing him in the little bulrush boat hidden at the river's edge. Nothing quiets the mind like a real faith in the Lord who directs the course of history!

God saved Moses' life in a very unusual way. Through the compassion of Pharaoh's daughter, Moses was brought out of the water and, amazingly, given back to his mother to be nursed until she would take him into the palace (Exodus 2:1–10). Imagine the godly teaching that was done while Moses was in his parents' care! The home is where the earliest faith is born; we must not neglect it! This was a window of time when Moses' parents could teach him about God. The realization of the shortness of that time had to be continually in their minds. Without a doubt, God's promise of deliverance from Egypt was surely taught to Moses.

2. A Regenerated Heart—Moses

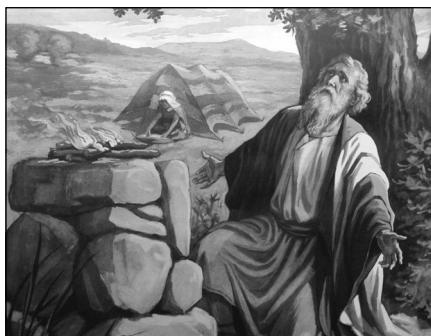
A regenerated heart is required for individuals to endure. Acts 10:35 says, “In every nation he that feareth [God], and worketh righteousness, is accepted with him.” It is through this process that we will endure through trials. The fear spoken of here is reverential fear that brings us to faith. We ask God to save us from our sinfulness and to strengthen us to follow His will. He comes through the Holy Spirit into our lives to give us a regenerated heart. This work in our hearts is evidenced by turning in obedience to the Lord and working righteousness.

Moses is an example of this. When Pharaoh’s daughter later brought Moses into Pharaoh’s court, Moses was taught the wisdom of the Egyptians, which likely included the unlawful studies of the magicians of Egypt. The “pleasures or sin” were abundant. The time came when the sinful practices in the Egyptian culture showed stark contrasts to what he had been taught about God’s will for the Israelites.

Sin is often fun, exciting, and amusing. It can feed our pride and satisfy unwholesome physical desires. Often overlooked are the facts that the pleasures of sin will bring punishment and the pleasures of sin are always transient. They are for a season. Then the pleasure passes away. And more is

desired. Moses recognized this lifestyle would be a snare to his spiritual identification with God.

It is a serious thing to resist God, who promises eternal blessing. His only intent is to bless us: Psalm 16:11 says, “...in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.” Though we may not be esteemed highly by the world’s standard, we have riches that the natural mind can barely fathom.



When Moses was forty years old, in a noble act of self-denial, Moses by faith made the choice to identify with the people of God. In doing so he gave up the honors and pleasures available to him. Though in a unique position of freedom in Pharaoh’s court, he chose to place his heart with God’s people, who at that time were slaves! He saw that the culture of unbelief and the power of superstition could not compare to life with the Spirit of God.

Though troubled by reproach from his adversaries and sometimes by personal stumbling, Mo-

ses sought “greater riches” than those of Egypt. We are told he endured these things as “seeing” Him who is invisible (Heb. 11:27). We catch up with Moses again in the New Testament (Matt. 17:1–3) and see a glimpse of how his “sight” became a reality!

How is our “sight”? A brother told me he was given an assignment through his employment to attend a business conference. It was held in a city of America known for its wickedness. He would not go out to view the city or the sin. He said, “I was ashamed to even be there.” This wariness, this disdain of evil, is a sign of a regenerated heart.

3. Dependence upon God— Joshua, Rahab, Gideon, Jephthah

We rejoice to see the Bible characters endure and God’s objectives not be defeated. The servitude which the children of Israel experienced actually made them stronger for the journey out of Egypt that was ahead of them (Exod. 1:14,19).

Joshua follows next in Hebrews 11. He also followed the Lord. He learned he was not self-sufficient to conquer the land of Canaan which they were entering. When he was brought face to face with the captain of the Lord’s host in Joshua 5:13–15, he fell on his face in an act of humble surrender.

Through realizing our weakness

and believing in God’s power, we can be victorious in the difficulties we face. After the Lord caused Gideon to see his own helplessness, his faith became notable (Judges 6:13, 15). He also needed to learn that God is not dependent upon numbers. He was strengthened as he realized that he could only succeed if he relied upon the



all-sufficient strength of the Lord. Through the Holy Spirit he succeed.

Rahab, Gideon, Barak, David, and others are pointed out in the cloud of witnesses. The term witnesses does not mean that they serve as spectators, but rather that their lives are testimonies to us of their faith and are incentives to us. Many of them did glorious deeds during dark periods of Israel’s history.

Yet we remember also failures in their lives. They were men of like passions with us. We can take courage from that fact when our faith is at a low ebb. Through our

failures our character is tested and matured. The courageous actions described in Hebrews 11 do not overlook man's weakness or his struggles of fear or self-pride, but they show us God's power to provide endurance.

People of faith sometimes fail through self-confidence, fear, physical allurements, or reliance on carnal methods. These weights hinder us and must be removed in order to press on in faith. God's Word tells us there are two principal "kingdoms" the Christian is called upon to subdue. One is within and the other without—they are the flesh and the world. These "kingdoms" seek to prevent the people of God from entering into and enjoying their rightful inheritance.

The lives of Rahab the harlot, Jephthah the son of a harlot, and others teach us that God is not hindered by our position in life or by sinful actions formerly associated with our lives which we have repented of. Afflictions need not be a barrier for service either. The heart is where character is produced. Spiritual faith is the heart's persuasion of the truth of God. When Rahab accepted the truths she learned, her heart was changed, and this faith saved her from the doom that awaited her city.

Like runners in a race, we can expect to encounter exhausting circumstances. Relational problems, physical or financial setbacks, and feelings of failure and inadequacy all tempt us to give

up the race. One name given for God means, "Jehovah will provide." How does He supply? One way is by giving us the light (Eph. 5:5–14). Another way is by equipping us with the armor of light (Eph. 6:13–18). We are warned to not be as the men of Ephraim who "being armed, and carrying bows, turned back in the day of battle" (Ps. 78:9).

When we read about our friends who were kidnapped and held hostage in Haiti, we were reminded that God's grace to endure will be an everyday supply. During their captivity they faced spiritual warfare which tested them severely. Knowing their sure identity in Christ and praying for unity among their group became a strong position in their spiritual warfare. God acted and provided escape from the gang leaders. Satan's strongholds cannot withstand the power of God! He is able to give victory in trials.

God had consecrated Moses to lead the people out of Egypt. God's unique object lessons supplied Moses with courage, and were figurative of cleansing his heart and hands (Exod. 4:1–9). Through this renewed courage Moses obediently kept the Passover and brought God's people through the Red Sea in a miraculous display of God's power (Exod. 14:14–23). To depressed Elijah, God also supplied strength: "Arise and eat; because the journey is too great for thee" (I Kings 19:1–8).

4. A Faith That Accepts Suffering

It is possible to live in faithfulness to the Lord without being freed from physical suffering. The experience of some is not the rule for all. In Hebrews 11:32–39 we see that those who endured pain and death are also commended for their faith. They didn't see the promised relief in this life. But they had faith in their spiritual Redeemer. The strength to endure in such suffering cannot be understood apart from the renewing power and comfort of the Holy Spirit. Those who were delivered from death are not commended higher than those who were not delivered in this life.

Actively seek what God says about answered prayer in the Bible. We are commanded to believe that God is who He declares Himself to be. Genuinely show evidence of faith in the truth concerning His substitution and salvation. Be encouraged by the way He has identified with us in our struggles. This results in a prayer of child-like trust that says, "Do for me as you would have done for Jesus, for I am authorized by Him to use His name" (compare James 1:5–7). Christ knows the heart of a petitioner, because He also prayed in the Garden for His own needs with prayers and supplications.

Praise Him for the unshakable foundation He gives to us (Luke 6:46–49). When we are falsely accused or abused, do not lose hope. We know our salvation and our honor depend on God, and we can

pour out our hearts to Him. We can hand over the damages to God's control (Ps. 62:5–8). Others can provide a safe physical and emotional environment when the need arises.

Seek to help others endure who face trauma and grief. We know of Anabaptist brothers and sisters who opened their homes to refugees from the Russia-Ukraine war. These brothers and sisters saw loss of life, sadness, tragedy, and people's homes and security taken away. Their touch and presence gave a taste of the presence of God to the refugees. Their sacrifice testifies that security is not in this world's wealth or weapons of war. They are witnesses of the "living hope," of an inheritance reserved in Heaven. That is their sword and fortress.

Those who grieve are comforted when others listen to their lament.

One of the most precious gifts we can offer people in the midst of tragedies is to weep with them. Christian people can pray with and intercede on behalf of those who are for a time too weak to pray. Realize that in this world we belong to a bigger picture of what is happening. Scriptural examples can renew this understanding and give courage.

The day is coming when all the faithful will see deliverance. Set your hope on this. Note what I Peter 1:7 says: "...the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might

be found unto praise and honour and glory at the appearing of Jesus Christ." First Peter 1:3–5 speaks descriptively of the hope we have: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Every stage of life has its beauty and its burdens. As we walk the Christian life we will notice that among the seasons of adversity there are also seasons of grace and blessing. May we choose to praise God and trust Him in every season of life. Our faith and endurance will grow as we live in this peace and serve our heavenly Father, because He is truly good.

We must recognize who God is before we can trust Him with our difficulties. It is a lifelong process. This is the God whose promises I am counting on. Can He help me out of my predicament? Jesus, during His walk on earth, was the head of a long line of faithful witnesses. Christ showed in His life the perfect realization of faith. His own faith is our incentive and our example to imitate. We are told to look "...unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the

shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Because He endured, He is called "the author and finisher of our faith."

In the Old Testament, God had promised the children of Israel a land to inherit. Faithful men and women acted upon the conviction that this promise, though yet unseen, was a reality. In the New Testament, God shows Himself in the person of Jesus Christ. Jesus said, "He that hath seen me hath seen the Father" (John 14:9).

Jesus today promises His followers an entrance into a heavenly city which cannot be moved (Heb. 12:27–28). He has conquered death!

When we think of some of the darkest moments in recorded history, we desire that heavenly city. We realize the need for this message to shine brightly.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). Jesus is the promised Messiah and His hand is stretched out to save you. Jesus understood injustice; He experienced it. As the missionary B.T. Badley wrote:

Show Me Thy Hands

Lord, when I'm weary with toiling
And burdensome seem Thy commands;
If my load should lead to complaining,

Lord, show me Thy hands.

Thy nail printed hands,

Thy cross torn hands,

My Saviour, show me Thy hands.

Christ, if ever my footsteps should falter,
And if I be prepared for retreat,
If desert and thorn cause complaining,
Lord, show me Thy feet.
Thy bleeding feet,
Thy nail scarred feet,
My Jesus, show me Thy feet.
Oh God, dare I show Thee
My hands and my feet?

The day is coming when “the government will be upon his shoulder” and darkness and injustice will be banished (Isa. 9:6–7). Revelation 22:3 concludes, “There shall be no more curse.” Will you believe and be a part of that kingdom?

Selected from
Bible Helps Booklet #465

By the Editor

MEDITATIONS ON DELIVERANCE

Redemption—My Jesus, how could You love me? I was rebellious and headstrong, choosing to numb my pain in my own way, in my own strength. But the pain, though masked, continued. I denied it, I called it by different names, like “stress” or “busyness,” denying even to myself that the medication I chose was slowly but surely sucking my life away. And also, the life of my family, because the medication was more important to me than my family. Oh, I would never say so, of course, but my actions betrayed me. The power of addiction—no, let’s be real—the power of sin, the power of Sa-

tan himself—is strong. It’s stronger than my own will. But JESUS! Jesus is stronger than Satan! He is so gentle. How can such meekness have such power? For He delivered me! Yes, even from the power of the devil! And how can He do that? Because Lucifer himself was created by God, and the created is subject to the Creator!! Hallelujah!!

So when I got to the end of myself, and when I asked, truly ready to surrender, Jesus touched me! He healed me! Yes, God still heals today; I am living proof! And am I perfect, and is life always easy-breezy now? No, it’s not. I still live in a body of clay. My flesh still (even after such a redemption!) wants its own way. So daily, I pray for surrender. My spirit cries for surrender! My Jesus, thank You! I surrender all—my control, my impatience, my words, my tones, my attitudes, my sweet, loving, precious husband, my children. Oh Lord, please take my children! Draw them to You. Help them to surrender early, not living in bondage for years, as I did! Help us to live and surrender to You in everything, dwell in us so we live Your will, so that our precious children see You, and desire to follow You! Life-giver, Healer, Savior of souls! Thank You, Jesus, for Who You are, for loving me, for dying for me, for conquering sin and death!

Rachel Bowman

TO BE AN OVERCOMER

To be an overcomer is to have our eyes on Jesus. He is the best example of this! He answered, "It is written..." (Matt. 4). This is because He realized that Satan lies and has no power to promise happiness anywhere or any time!

A good report is evidence, as shown in Hebrews 11. We know Jesus, and want to walk in His will. We know His Word!

Is it as Abraham, when he gave up his son (in his mind) without understanding God's purpose or God's way? It is!

Is it as Daniel, (Dan. 1:8) who purposed in his heart that he would not defile himself?

Jesus came from heaven and often spoke of doing, not His own will, but His "Father's will" (as in Matthew 26:39, as He prayed). Can we do this?

This is a new year, a new beginning! We can make a new resolve to please God!

"Enoch walked with God." Can I walk with God, in everything I am doing, and everywhere I am going? Do I need some turning around?

Haven't we all been warned, as we have listened to preaching, that time is short? Does my life have a godly foundation, or am I coming up short? Have I looked into eternity, keeping in mind both destinies? This is a help to me. Do I confess that I am weak? Or do I march right on to do my own will, and get what I want?

Our wants here are very temporary. In Heaven there will not be any wants! Which country am I moving toward?

Yes, we all have opportunity to seek God, and to know His will. And we have His help.

If we are as Moses, we will refuse to be called Pharaoh's daughter (the world's daughter).

How much can one suffer? Well, Jesus suffered a whole world of sin, while He had no faults! He was tempted as we are, and yet He sinned not. Can God take our weaknesses and make us strong? (Heb. 11:34). He can, if we say, "Thy will be done."

We need to ask ourselves, "Do I want a better resurrection?" (Heb. 11:35) This begins today! Yes, there are trials! Is Satan, with his temptations and lies, wanting us to feel that eternity is nothing? Or far away?

True faith is a living faith that trusts in God! What is in this world is not worthy to be considered. It is nothing! Let us be looking unto Jesus!

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24-25).

Vicki Witmer

MEDITATIONS

God favors us not because we are good—but because He is good.
 Prayer moves mountains—or it gives strength to climb them.
 There is less beauty in a sunset when there are no clouds.
 I'm a work in progress—God's not done with me yet.
 A smile sets someone's sad heart to singing.
 Where will you be a year from today?
 Read your Bible daily all this year.

QUESTIONS TO PONDER

This section offers some questions to think about, or for Sunday afternoon discussions, or to prompt future articles from our readers, etc. Readers are encouraged to offer questions.

The world is full of violence and fear. Unrest abounds. The church of Christ in the earth is still tasked with the role of representing Christ in the earth and showing forth the joy of the Lord.	1. Am I entering into this year with JOY myself? Or with fears?
We must ask ourselves questions:	2. When my voice is heard, will it be a voice of confidence in God?
	3. Will it be possible to comfort others, and guide them to rest?
	4. Is the joy of the Lord my strength?

GENERAL ITEMS

BAPTISMS

July 9, 2023; Cutler Ridge, IN
 Alaina Jamison
 Oct. 8, 2023; Pleasant View, OH
 Malerie Hermann
 Oct. 22, 2023; Maple Grove, OH
 Tessa and Kassidy Baker
 Nov. 26, 2023; Shenandoah, VA
 Maddie Metzger

COMMUNIONS

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

Apr. 20, 2024 Shiloh, OH
 Apr. 27, 2024 Bear Creek, OH
 Apr. 27, 2024 Sugar Grove, OH
 Jun. 22, 2024 Mission Valley, MT and
 Mountain View, ID held jointly in ID
 Nov. 2, 2024 Bethel, OH

HARVEST MEETINGS

July 14, 2024 Lower Twin, OH
 July 21, 2024 Bethel, OH
 July 28, 2024 Shiloh, OH
 Aug. 4, 2024 Maple Grove, OH
 Aug. 11, 2024 Covington/Sugar Grove, OH
 Aug. 18, 2024 Salem, OH
 Aug. 25, 2024 Stillwater, OH
 Sept. 22, 2024 Bear Creek, OH
 Nov. 28, 2024 Pleasant View, OH

COMMISSIONS

Nov. 17, 2023; Mountain View, ID
 Jeremy Wray (with wife Heidi)
 Advanced to the second degree of
 the ministry.

POEMS

ANOTHER NEW YEAR

Another New Year and what shall I make it?
God gave it to me alone;
Shall I search for earth's cheer, her sparkle, and take it—
No bread for my soul but a stone?

Another New Year and what shall I gather?
Earth's tinsel, her rabble, her show?
Another New Year and what would I rather—
A flash or a deep inner glow?

A year full of getting or a year full of giving
The best that I have to give?
A year full of fretting or a year full of living
The way God wants me to live?

Another New Year and what shall I make it?
God gave me the right to choose;
Another New Year, God helping, I'll take it
And give it to Him to use.

— Phyllis C. Michael

BE STILL!

Be still! Just now, be still!
Something thy soul hath never heard,
Something unknown to any song of bird,
Something unknown to any wind, or wave, or star,
A message from the Fatherland afar,
That with sweet joy the homesick soul shall thrill,
Cometh to thee if thou canst but be still.

Be still! Just now be still!
There comes a presence very mild and sweet,
White are the sandals of His noiseless feet.
It is the Comforter whom Jesus sent
To teach thee what the words He uttered meant.
The willing, waiting spirit He doth fill.
If thou wouldst hear His message,
Dear soul, be still!

—Author Unknown

THE STORM OF LIFE

Lightning flash and thunder roar,
Keep me 'til the storm is o'er!
If I stay faithful and bold,
I may walk the streets of gold.
God my Savior, ever shine,
I am Yours, and Thou art mine.

Once I leave this troubled earth,
Where I'll go has endless worth.
Where I'll go, I'll never die;
I'll be singing way up high.
God my Savior, ever shine,
I am Yours, and Thou art mine.

Here our trials never cease,
But our Father brings us peace!
Here our troubles never end,
But in hard times He's a Friend.
God my Savior, ever shine,
I am Yours, and Thou art mine.

I don't need to fear the storm!
Jesus keeps me safe and warm!
Then He spreads His gentle wings,
And He calls, and softly sings:
"Come My child, come to Me,
Come and rest eternally!"

Seth Bowman

THE SOUL'S RESPONSE

He said, Wilt thou go with me?
Where shadows eclipse the light?
She answered: "Lord, I will follow Thee
Far under the stars of night."
He said, "No starlight pierces the gloom
Of the valley thy feet must tread;
But it leads thee on to a cross and tomb..."
"But I go with Thee," she said.

"Count the cost, Canst thou pay the price—
Be as the dumb thing led;
Laid on an altar of sacrifice?"
"Bind me there, my Lord," she said.

"Bind, that I may not fail—
Or hold with Thy wounded hand;
For I fear the knife and the piercing nail,
And I shrink from the burning brand.
Yet whither Thou goest I will go,
Though the way be lone and dread—"
His voice was tender and sweet and low,
"Thou shalt go with me," He said.

And none knew the anguish sore
Or the night of the way she came;
Alone, alone with the cross she bore,
Alone in her grief and shame.
Brought to the altar of sacrifice,
There as a dumb thing slain:
Was the guerdon more than the
bitter price?
Was it worth the loss and pain?

Ask the seed corn, when the grain
Ripples its ripened gold;
Ask the sower, after toil and pain,
He garners the hundredfold.
He said (and His voice was glad
and sweet):

"Was it worth the cost, My own?"
And she answered, low at His
pierced feet,
"I found at the end of the pathway lone
Not death, but life on a throne!"

—Annie Clark

*"For I reckon that the sufferings of
this present time are not worthy to
be compared with the glory which
shall be revealed in us" (Rom. 8:18).*

HOMEWARD BOUND

Janice Etter

The cords that tie me to the earth have loosened one by one,
It pleases me to think how soon my journey will be done.
This flesh of mine has served me well, but now it trembles so,
I'm weary, weary of the world, it's time for me to go.

The health I had has ebbed away in illness, pain, and tears,
But I have lived and labored on, though long have been the years.
Now my days are growing short, O, Thou, who sets their length,
Release me from this weariness, renew in me Thy Strength.

The family so dear to me have watched with me and wept,
I pray they may be faithful, Lord, with Thy commandments kept.
Forgive my sins, forgive them theirs, for we Thy Face shall see,
Strengthen every one of them, and Father, strengthen me.

It frightens me when I can see my feebleness of mind.
Confusion robs my memory; I'm crippled and I'm blind.
I long for useful work to do, but years have left their mark,
Take my hand and lead me, Lord, I'm groping in the dark.

My breath is short, my voice is weak, but still my spirit sings,
For someday those who hobble here will mount on eagles' wings.
I've fought the fight, I've kept the faith, now let me lay me down,
O Father, I have borne the cross, I want to wear the crown.

Selected by

Lorraine Grover

OBITUARIES

ANGLE — Marie Ellen (Miller) Angle, 91 of Covington, Ohio, passed away Tuesday afternoon, August 29, 2023, at her residence with all her children by her side. She was born June 1, 1932, in Pendleton, Indiana, to the late Howard and Jennie (Stoner) Miller. On August 3, 1948, she was baptized into the Lord Jesus Christ and served Him all her life, joining the fellowship of believers of the Old German Baptist Brethren.

Marie was married to Paul Angle on November 26, 1950. To this union were born four children, Jeff (Connie) Angle, Connie (Marcus) Shively, Brenda Rapp, and Sandy (Randy) Brinkman.

Surviving are her four children, 11 grandchildren, 36 great-grandchildren and two great-great-granddaughters. She is also survived by a sister, Mary Huntzinger of Pendleton, Indiana, two sisters-in-law, Opal Angle of Peru, Indiana, and her husband's twin, Pauline Beckner of Alamosa, Colorado.

Mother enjoyed 35 years of making head coverings for many of the sisters of the church, being blessed by their fellowship. After a stroke left Mother a little slower, she gave up her driving privileges. A special family friend, Myrna, would drive her to many destinations. Mother and we children were blessed by her love and kindness.

Her caregiver Lois Peters brought so much love and compassion as she tenderly cared for our Mother's needs over the past year. She became like family to us all, to which we will be eternally grateful.

Mother was preceded in death by

her parents, her husband, a great-granddaughter, and five siblings, Paul Miller, Dorothy Flora, Harold Miller, Donald Miller, and Ralph Miller.

We would also like to thank Hospice for all the care they provided, along with numerous others who stepped in from time to time to bless Mother and us!

Visitation was held on Monday at the Old German Baptist Brethren Church, Covington.

Funeral services were held on Tuesday, September 5, also at the Old German Baptist Brethren Church. Burial followed at Highland Cemetery, Covington.

The Family

DENLINGER — Lynn Allen, age 50 of Lewisburg, Ohio, died Wednesday, September 20, 2023, after a motorcycle accident in Butler Township, Montgomery County, Ohio. He was born on February 2, 1973, in Dayton, Ohio. Lynn was an Industrial Maintenance Technician at Purina in Richmond, Indiana, for many years. He was a 1992 graduate of Tri-County North and Miami Valley JVS. Lynn loved off-roading, vacationing and spending time with his family and friends and never met a stranger. He also loved playing pool in the barn with family and friends. He was a bright light to all who knew him. He was preceded in death by his Father, Allen Ray Denlinger.

Lynn is survived by his wife, Britany Ann (Davis) Denlinger; Mother, Judy (Wray) Denlinger; Children, Shelby Denlinger, Madi-

son (Coltan) Neal, Mason (Karigan) Dreischarf, and Mia Dreischarf; father-in-law and mother-in-law, John G. and Brenda Davis; mother-in-law, Judith M. (Aultman) Davis; sister, Jorene (George) Gay; brother-in-law, Luke Davis; sisters-in-law, Sherry Keasler and Brooklyn Hamby; grandchildren, Blaire Dreischarf, and Kennedy Neal; and many nephews, nieces, and cousins.

The funeral service was held on Thursday, September 28, 2023, at Barnes Funeral Home in Lewisburg, Ohio with David O. Justis officiating. Interment was held in Roselawn, Lewisburg, Ohio.

The Family

FILBRUN — Eunice Iolene (Sides), daughter of Owen and Susan (Miller) Sides, was born September 5, 1930, in Arcanum, Ohio. She departed this life on October 1, 2023, at Envive Healthcare of Anderson, Indiana, at the age of 93 years, 25 days, with Daddy by her side.

On June 10, 1951, she was united in marriage to Lester Lee Filbrun, who survives—a marriage of 72 years. To this union were born three sons and three daughters.

She was baptized into Christ on May 12, 1946, and was a faithful member of the Old German Baptist—New Conference, Fall Creek congregation.

Mother was a God-fearing, pleasant, and contented housewife. She was a real trooper through many joys and sorrows of raising children, grandchildren, and great-great-grandchildren. Eunice, along with her husband, opened their home to many foster children. We have fond memories of her nurturing ways.

She enjoyed nature in everyday life and many camping trips and outings with family.

In addition to Lester, Eunice is survived by sons, Norman (wife Mary Helen), Mike Filbrun; daughters, Veneta (husband Gerald) Denlinger, Julie (husband Dan) Killion, Sherri (partner Ben) Filbrun; 10 grandchildren; 11 great-grandchildren; and three great-great-grandchildren.

Eunice was preceded in death by her son, Melvin, and was the last of 12 siblings to pass into eternity. Those siblings include brothers, Lester, Charlie, Joe, Oliver, Walter and Harley Sides; sisters, Ruth Hollinger Hudson, Florance Brubaker, Ethel Jamison, Hester Metzger, and Phyllis Yoder; and brothers- and sisters-in-law.

Funeral services were held October 8, 2023, at Bozell Funeral Home in Lapel, Indiana, with Russel Bowman and Laban Filbrun officiating. She was laid to rest in Pleasant Valley Cemetery near Pendleton, Indiana.

Mother's earthly journey toward heaven is finished, and she is now waiting to meet you there.

The Family

KINZIE — Anna Elizabeth (Wolf), was born on August 19, 1926, to James and Katherine (Metzger) Wolf, while the family was visiting in Rio Oso, California. The family returned to their home in Indiana when Mom was six weeks old and then moved to Rio Oso in 1932, where she lived until her teen years. At that time, the family moved to Modesto, California. Although in Indiana for a short time, she held fond memories of her times spent

with extended family and kept lifelong friendships with those she met while living there.

Mom accepted Jesus Christ as her Savior and was baptized on August 13, 1944, and was a member of the Old German Baptist Brethren Church—New Conference, at the time of her passing.

She was united in marriage to Ray S. Kinzie on November 2, 1946, in Modesto, California. They enjoyed almost 55 years of marriage together and were blessed with three sons and one daughter.

Mom had a special gift for hospitality, hosting many friends and family get-togethers, always being aware of and including those in her community who were less fortunate and in need of fellowship. She appreciated the friendships of her close neighbors looking out for her well being in her later years.

Mom passed away on November 14, 2023, at the age of 97.

She is survived by her three sons and their wives, Roger and Jeanette, Delbert and Cheryl, Wes and Heidi;

one daughter and her husband, Art and Annette Bowman; 12 grandchildren and 30 great-grandchildren.

Each of her grandchildren held a special place in her heart and they have many memories of good times spent with her. Camping trips, game nights, birthday shopping trips, milk shakes and apple dumplings, are just a few of the memories. She prayed for her family faithfully and loved them, each one.

Preceding her in death were her husband, Ray S. Kinzie, her parents; three sisters, Sylvia (John) Wray, Miriam (Merle) Mohler and Myrtle (Harold) Turner; and one brother, John (Virginia) Wolf.

With her passing, God has closed a chapter in our lives but we are so thankful that she is in heaven with her Savior. She will be missed and remembered by her family, many relatives and friends.

Her funeral service was held on November 22, 2023, at the West Modesto Church on Covert Road.

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.

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