

"And I, brethren...came not with excellency of speech or of wisdom, declaring unto you...

THE TESTIMONY

...of God. For I determined not to know anything among you save Jesus Christ..." I Cor. 2:1-2

— VERSE OF THE MONTH —

*"And shall not God avenge his own elect... I tell you that he will avenge them speedily.
Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:7-8*

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HE WILL COME!

Nehemiah 6-7

There is a great need for **discernment** today
As humanity 'round us spends much time at play.
There's an evident lack of perception of sin
While the world lives in darkness, not letting God in.

Our enemy's tactic is causing delusion,
Swooning those in the church into greater confusion
About doctrine, and works, and theology, too,
While forgetting what love and unity do.

The time is at hand, the Scriptures have spoken,
That men won't endure sound preaching, but broken,
And vainly puffed up in their own fleshly minds,
Discard **faithfulness** as, just "Grandpa's kind."

Do not be afraid what **TOBIAH** may say;
Tenaciously hold on to God's Word today.
It's time men rise up to a virtue that's true,
Unashamed and **courageous**, we know what to do!

A pure religion is what God's searching for.
When Jesus comes and opens His treasure store,
Will He find faithful men and real women, too
Like who ran to that once empty sepulcher tomb?

Will He come, find a bride, prepared in her dress,
Undeified, pure, and unspeakably blest,
In His righteousness, will she be Justified;
Will her eyes gaze upon Him, there by His side?

HE WILL COME for His bride, prepared in her best
So beautiful, pure, and unspeakably blest,
Adorned in His righteousness, Yes, Justified,
Her eyes fixed upon Him, right there by His side!

Will I choose to be part of His beautiful Bride?

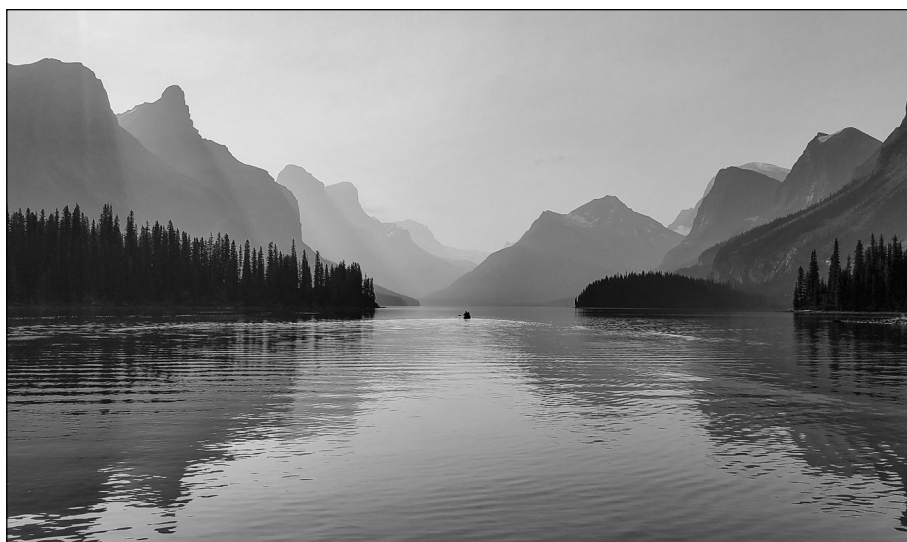
May we be Discerning, Courageous and Faithful in our day!

Josh Bowman, Mesquite, New Mexico

THE TESTIMONY

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EDITORIAL

CONFUSION OR PEACE?

From a Christian's point of view, 2025 has seen extreme unrest, violence, physical and verbal assaults, and almost every evil imaginable. But this may be expected. James writes in 3:15, "This [worldly knowledge and understanding] descendeth not from above, but is earthly, sensual, devilish." In 4:1 James writes, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" We accept confusion among ungodly men. But it sometimes comes closer home. Notice that James was not writing to the high and wise men of that day. James starts chapters 1, 2, and 3 addressing, "My brethren..." Confusion and perplexity lead to doubt, distrust, and deception. This is a downward spiral which may assault us as individuals, our marriage and family, and sometimes even a congregation of brothers and sisters. Unfortunately, the words of James sometimes apply to us. James wrote in 3:16, "For where envying and strife is, there is confusion and every evil work." Looking at those words, we understand that if one's life is filled with conflict and disarray, or if one's marriage is in confusion, or if a church suffers unrest and disorder, those situations do not result in godly peace. James says, Look behind all the turmoil and you will find an envious, evil spirit at work hidden in there somewhere.

Evil doesn't always mean wickedness and iniquity. The Bible speaks of lions as "evil" beasts—

dangerous but not wicked. Elsewhere, evil may be manifest as affliction, sorrow, trouble, grief, harm or hurt, or even things that simply trouble us. These are hurtful evils, but not necessarily wicked iniquities. All these may disturb individuals or a family. Or even a congregation where brotherly love doesn't reign supreme.

But we are most interested here in the transition from 2025 to 2026 and the simple observation of James when he says in 3:16, "For where envying and strife is, there is confusion and every evil work." Let us reverse those two phrases to say, "Where there are confusion and evil works, there you will surely find strife and envy."

Confusion is found with envy and evil works whether that evil be wicked iniquity or simply disturbances and deception, or disturbed and troubled hearts, or merely hurt feelings. A peaceful heart will not be confused—not for very long. Nor a marriage, nor brethren living in love with one another.

Five times in his letters Paul characterizes our God as "The God of Peace." And indeed, He is. In I Corinthians 14:33 Paul states, "For God is not the author of confusion, but of peace, as in all churches of the saints."

In the coming year, may the Holy Spirit bless our fellowship and congregations with love and peace, spiritual strength, and numbers. May the God of all comfort dwell in our homes mightily. And may every heart find peace.

Marcus Miller

GENERAL

**THE FREE CHURCH
HYPOTHESIS****Part 2**

Continued from the December issue...

In the first installment, we proposed that much of what made the Anabaptist movement unique can be explained by that fact that it was founded by men who believed in a Free Church and were not trying to maintain a union of church and state. We discussed how this has led to a difference of understanding in a wide range of areas, and that this divergence is key in trying to understand and explain the Anabaptist movement. We also looked at the three points that we agreed to at our baptism, non-swearing, nonresistance, and non-conformity, and saw how all three of these differences were seen as important, not because they represented the essence of the Gospel, but were three primary points of conflict between the early Brethren and the other churches around them who had originated from an integrated church and state. The following examples are a continuation of the discussion begun in the previous article, but will focus on more obscure examples of our uniqueness that can be traced back to our legacy as a Free Church. Finally, we will conclude with an explanation of how the living out of Two-Kingdom principals actually resulted in the widespread acceptance of the idea of separation of church and state.

**OFFICIALS CHOSEN FROM THE
CONGREGATION**

Most of the more conservative churches within the Anabaptist movement would maintain the practice of strong congregational participation within the church service. Even the ministry would be chosen out from members within the congregation. Ministers have minimal formal training, and the pastor as a professional is unknown. The pastors are not selected by an outside entity; they are generated and trained within the congregation.

If church is synonymous with society, this is a recipe for disaster. Imagine who might be chosen if all the people in your home town would get together to elect a preacher! Thus, in the Protestant model, pastors are seminary trained professional men who are brought in from the outside.

**PLURAL MINISTERS AND
MULTIPLE SPEAKERS**

Closely linked to the above distinctive: We expect to hear a “closing” after the sermon. Still within living memory in our circles, there would often be two additional speakers after the sermon, one who bore testimony, and another who closed.

This practice of multiple speakers and commentary on the sermon is a common trait across Anabaptist groups. It is an attempt to take literally Paul’s instructions

for order of services in I Corinthians 14:29. "Let the prophets speak two or three, and let the other judge." (The singular word "other" would probably be better translated as multiple, "others." Luther's German translation renders this verse more correctly, but awareness of the biblical basis for multiple speakers speaking after the sermon was probably lost after our fellowship switched to the English language).⁸

This order of service, which clearly requires the presence of multiple speakers, is more difficult to implement in the Protestant world, where seminary-trained ministers were often in short supply.

MATTHEW 18

Matthew 18, with its grassroots approach to conflict resolution, is the keystone of Anabaptist church polity. Even today, it seems like Protestant writers on church structure tend to emphasize Paul's epistles, while Anabaptists tend to start with Matthew 18 and work out from there.

Notice how the Heidelberg Catechism, especially in the italicized phrases below, subtly shifts the responsibility for the third step of Matthew 18 from the church to the church's officials. "...if after repeated brotherly counsel, he refuses to abandon his errors and wickedness, and if after being reported to the church, *that is, to its officers*, he fails to respond also to

their admonition—such a one *the officers exclude* from the Christian fellowship" [italics added].⁹

Again, the Free Church Hypothesis explains this difference perfectly. If a church congregation consists of all the population within a certain locality, the spiritual vitality of the congregation is probably very low. Matthew 18 depends upon having mature believers who can arbitrate the second step of Matthew 18, and upon a spiritually discerning church body who can make difficult calls if a dispute would go to the third step. This is impossible within the church/state synthesis. So, instead, Matthew 18 as a process tends to be downplayed, and the third step completely side-steps the voice of the body.

COLLECTIVE DISCERNMENT AND MUTUAL SUBMISSION

Closely linked to the Matthew 18 distinction is the stronger emphasis that Anabaptist churches would place upon collectively seeking of God's will and mutually submitting to one another. Protestant churches tend to place more emphasis on individual autonomy, and going apart to hear the voice of God. Anabaptist churches emphasize collective action, which generally requires submitting to one another. A unified congregational voice is often seen as a sign of God's direction.

In the church/state synthesis, your fellow members of your con-

⁸ Luther's translation renders the verse: *Weissager aber lasset reden zwei oder drei, und die andern lasset richten.* [Let two or three prophets speak, and let the others pass judgement.]

⁹ Heidelberg Catechism, Question 85

gregation may or may not have the indwelling voice of the Holy Spirit. If the congregation is able to come to any consensus at all, the decision will probably only reflect the prevailing societal attitudes of the day. Those who lived within the sacral churches, but who truly wanted to seek God's will, had to do it alone, or in a small select company. Submitting to one another is a very dangerous thing to do if your fellow church members are unregenerate!

VIRTUOUS LIFE

From the very beginning, and continuing on to this present day, mainstream Protestants have accused Anabaptists of trying to work their way to heaven. This accusation may have sometimes been correct, but often seems unfounded. However, Protestants are correct that Anabaptists tend to have a somewhat different emphasis on the message of salvation. Anabaptists were emphatic that salvation was more than simply pardon—it was also about renewal. The salvation process included genuine repentance and amendment of life.

In post-Reformation Protestant Europe, emphasis on virtuous life was not very practical. Imagine that you are preaching to a congregation of people who are, most likely, largely unregenerate. Focusing on conversion and the believer's power to overcome the practice of sin will only make you seem unrealistic and out of touch. Rather, Protestants emphasized a legal right standing with God that

is accessed by believing correct doctrine.

MUTUAL AID

A line of men simultaneously heave forward and upward on wooden studs, and the skeleton of a wall goes up into the sky guided by the cries of one man. Most Americans would probably identify this iconic scene as an Amish house or barn raising. While there are thousands of Christian charitable organizations, the Anabaptist movement is widely known for their practical applications of mutual aid, and also for the tendency to have a more egalitarian lifestyle, with less differences between the rich and poor.

This also may be due, in part, to our heritage of separation of Church and State. Consider a verse such as Galatians 6:10. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." How does that verse play out if ALL of your fellow countrymen are members of your church? What practical difference is their between "all men" and "the household of faith"? The answer, of course, is that verses like these become almost nonsensical. As a result, the only safety net for a sacral Christian, beyond his own family, might be the public poorhouse. In contrast, Reformation-era Protestants slandered Anabaptists by accusing them of holding all things in common, including their wives.

Interestingly, the Anabaptist commitment to care for the unfor-

tunate actually became the means by which separation of church and state has become a widely accepted idea. In 1608, a group of English Separatists fled to the Netherlands to escape persecution from the English Protestants. There, many of them would be cared for and housed by the local Dutch Mennonites, who had by now attained some level of toleration in Holland, and were actively showing hospitality to those who were less fortunate. (Another group of Separatist refugees chose to steer clear of the Mennonites and ended up immigrating to America. We know them as the Pilgrims.) During their stay with the Dutch Mennonites, the English Separatists were exposed to Anabaptist ideas. Many of them actually ended up joining the Mennonites, but others, while appreciating many Anabaptist beliefs, could not bear the idea of nonresistance. But the idea of separation of church and state would resonate deeply with these freedom loving Englishmen. One of these Separatists leaders, Thomas Helwys, is still remembered today for two landmark contributions to English thought: he was one of the founders of the English Baptist Church, and he wrote *A Short Declaration of the Mystery of Iniquity*, the first book in the English language that advocated for complete separation of church and state. Thomas Helwys would return to England and die in prison, but his ideas, and the English Baptists would go on. It is no coincidence that Thomas Jeffer-

son's famous letter that coined the phrase "a wall of separation between church and state" was originally written to the Danbury Baptist Church Association, spiritual descendants of Thomas Helwys. The origins of the First Amendment of the Constitution can be directly traced back to the intersection between English Separatists and Dutch Mennonites.

For centuries, thousands of martyrs of the Free Church had chosen to die rather than to be unfaithful to the New Testament vision for the church. God had heard their cry, and in His Providence, gave them a respite from suffering, and a great victory for the truth. This New Testament vision for the church has now been given to us. May we, in our day, faithfully carry the torch.

*Still faithful to our God,
And to our Captain true,
We follow where He leads the way,
The Kingdom in our view*

Thomas Bauman

Rev. 22:14 "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Rev. 22:17 "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

INTEGRITY

What We Cannot Afford to Lose

Richie Lauer

Many years ago, a distraught businessman's closest confidante advised him to curse God and die. That man's name was Job. Through a series of unbelievable calamities, Job was stripped of his children, his health, and decades of hard work.

We often contribute to our own hardships in some way. Job, however, was completely innocent. His catastrophe had nothing to do with mismanagement or failure to attend to his affairs. His catastrophe was beyond human control.

Perhaps you have or will experience severe hardship in your life. You didn't cause it, and you didn't deserve it. How will you respond when a voice whispers to you, "Blame God and give up"?

God is not the author of evil (wickedness or iniquity) and does not bring this into our lives. In Job's situation, He allowed evil because it suited His greater, spiritual purposes. He allows our wealth, health, or family to be affected in whatever way accomplishes His higher plan. He even allowed Satan to turn Job's wife against him. Nevertheless, through these tragic circumstances, Job's integrity remained strong.

Our own integrity is tested in difficult situations. But during those times, we cannot afford to lose this significant treasure.

INTEGRITY IS A CHOICE

At the end of that tragic day, Job had his wife, a broken piece of pottery, and his integrity remaining. His wife wasn't much encouragement, and the pottery was only good to scrape pus out of his painful boils. But what God was most interested in was Job's integrity. He had brought Job's integrity to the devil's attention: "...still he holdeth fast his integrity, although thou movedst me against him, to destroy him without a cause" (Job 2:3).

Job's integrity was the one thing the devil couldn't destroy and God couldn't protect. Keeping his integrity was Job's own choice. He pointed his choice out later to his friends: "...till I die I will not remove mine integrity from me" (Job 27:5). Job came to understand that his trials had happened to test that critically important part of his character. He begged God, "Let me be weighed in an even balance, that God may know mine integrity" (Job 31:6). He knew how highly God values this indispensable quality, and he had started cultivating it long before his trials started.

A family in our community owns a beautiful property with a scenic pond near the house, shaded by a grove of oak trees. One evening the youth group was at their place, and the young fellows were examining the remarkable oaks. One tree in particular caught their attention. Its trunk was nearly five

feet in diameter, and its massive display of broad, leafy branches cast a huge shadow on the lawn. What the youth found most fascinating was a sizeable hole on the back side of the trunk near the bottom.

Judging by the well-worn path leading into the hole, this ancient giant had sheltered generations of critters. The youth fellows soon got a light and one of them wiggled unto the hole to see how far up it went and who might have lived there. We watched in amazement as he struggled and twisted until his six-foot frame completely disappeared into that prodigious trunk with room to spare!

Sometimes the father worries about the tree when he hears the wind blowing at night. He doesn't want to think about cutting it down, but it's tall enough to smash into the house depending which way the wind would topple it.

Such a stately, seasoned giant—noble, imposing, magnificent, but it's hollow. It's rotten on the inside. This oak is the opposite of integrity. It is not as it appears on the outside. In a severe wind, it will be the first tree in the grove to buckle. And in the middle of the storm it can't suddenly decide to become solid and strong. The same is true for us: if you don't have integrity now, you won't have it in a storm. Hardship doesn't create good or bad character; it reveals it.

INTEGRITY REALIZES WHAT'S IMPORTANT

Perhaps you can think of someone right now whom you consider a success. What are the indicators of that success? Many of us immediately think of finances. We tend to view financial prosperity as a blessing and financial struggle as punishment. But financial success isn't necessarily an indication of God's blessing, nor is financial struggle an implication of God's displeasure.

The fact that Western Europeans and Americans tend to be wealthy does not imply that they are God's favorite people. Nor does the poverty in Haiti or Africa suggest that God has it in for the Haitians or Africans. Both groups, the rich and the poor, include those devoted to God. Prosperity isn't wrong in itself and neither is poverty.

Instead, prosperity should be evaluated by the following three questions:

1. What affect has prosperity had on my life?
2. What influence has prosperity had on my children's lives?
3. What effect is prosperity having on our churches?

Proverbs 23:4 says, "Labour not to be rich..." Pretty radical, isn't it? Lest you discredit that as general advice from the Old Testament, let me point out that Jesus made a similar command: "Labour not for the meat which perisheth..." (John 6:27). This is a command. We are not to work for the purpose of getting rich.

For many of us, wealth is the driving force behind our pursuits. It's what gets us out of bed in the morning. It's what makes us diligent and persistent. We aim to be rich someday. The Apostle Paul warned that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:9).

Prosperity isn't wrong, but the love of prosperity is dangerous. For the Christian, work and business aren't about accumulating money. From the story of Job, who lost everything in the course of a day or two, we discover what is really important.

INTEGRITY IS HONEST

The Apostle Paul instructs us to provide "for honest things, not only in the sight of the Lord, but also in the sight of men" (II Cor. 8:21). One of the most common ways businessmen display a lack of integrity is in disobeying the government building codes, taxes, or employment laws. Peter exhorts, "Submit yourselves to every ordinance of man...that with well doing ye may put to silence the ignorance of foolish men" (I Pet. 2:13–15).

Honesty is in the details. Do you report every dollar you make to the government as required? If you don't do it now, do you think you will when finances get tough? Do you claim deductions you don't deserve? Do you find questionable ways of getting around permits or

providing employee compensation and benefits the government requires?

Honesty can be expensive. In times of hardship, a man if integrity may find himself unable to pay all of his obligations, even though he has acted in good faith. But the spiritual corruption of dishonesty is far more consequential. The shame of a lack of integrity is far more painful than the regret and stress of being unable to pay your bills.

INTEGRITY ACKNOWLEDGES GOD

As stated at the beginning of this article, prosperity and hardships should not be taken as indications of God's approval or disapproval. God is in control of circumstances, regardless of our intentions.¹ James pointed to this when he said, "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow...For that ye ought to say, If the Lord will, we shall live, and do this, or that...Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:13–17).

This was written directly to businessmen and entrepreneurs. When you're in the office, on the phone, or speaking to your family, how often do you say, "*Lord willing*"? Do you say, "I'm heading to Ohio next month," or do you say,

¹ Proverbs 16:9 "A man's heart deviseth his way: but the LORD directeth his steps."

“*Lord willing*, I’ll be heading to Ohio next month”? Do you say, “This deal is closing on Wednesday, *Lord willing*,” or in your mind, is the deal closing on Wednesday whether the Lord is willing or not?

Following are five reasons why I believe a person of integrity must acknowledge God’s sovereignty in daily conversations:

1. *Acknowledging God’s sovereignty requires you to surrender your will.* You want everything to work out just so. But when you acknowledge that your plans depend on what the Lord wants to happen, you remind everyone, including yourself, that your will is surrendered to Him.

2. *Acknowledging God’s sovereignty keeps you humble.* The success of your plans depends on what the Lord wants. The outcome isn’t up to you. Your responsibility is to plan, work, and do your best. The outcome is in the Lord’s hands and He receives all the credit. If it doesn’t work out, then you can acknowledge that He has a bigger and better purpose for you.

3. *Acknowledging God’s sovereignty prepares you for disappointment and redirection.* If you’re able to bend your will enough to say, “I’m going to open a new product line in my shop, *Lord willing*,” then it isn’t so hard for you to accept when that new venture doesn’t pan

out. If something happened that was beyond your control, you can accept that you planned it, but the Lord intended otherwise.

4. *Acknowledging God’s sovereignty strengthens the faith of other Christians.* When you fellow employees hear you say, “*Lord willing*,” it forces them to put God in a daily-shoe-leather context. You might say, “We need to get this load out of here by three o’clock, so we’ll do our best. But the result is up to the Lord.” When a piece of equipment breaks down, you can remind them that this is in the Lord’s time and in His hands.

5. *Acknowledging God’s sovereignty provides a testimony to non-Christians.* It’s not common today for the Lord to be brought up in daily conversation. What do you think it would do to your banker or a salesman to hear you frame your plans in submission to the Lord’s will? It would set them back on their heels, and they’d walk away wondering if you really meant it. When you acknowledge Him again in the outcome (whether the result was disappointing or what you expected), they can see the integrity of your faith and that you really believe this.

Saying, “*Lord willing*,” acknowledges the Lord’s presence. And adversity, hardship, and loss are all bearable if you know the Lord is with you.

INTEGRITY MAKES SCRIPTURE-BASED DECISIONS

Scripture is full of principles to guide us. For example, being separate from the world is a guiding principle.² Not being “unequally yoked together with unbelievers” is another (II Cor. 6:14). Being yoked with those who hold to different values means you have to pull the same direction they are pulling. But following the scriptural principle of keeping separate from the world, your integrity remains intact.

As a person of integrity, you should’ve already settled in your heart that you won’t do certain kinds of work no matter what it pays. Are there places you won’t take your employees because you don’t want to expose them to a particular atmosphere? Will you take work that keeps you away from your family? What if a loyal customer wants you to put up a building where things will be sold or done that violate scriptural principles? Will you decline to build it and give him the honest reason why? Or are you hollow on the inside?

Do you make choices consistent with what you claim is most important to you? If so, that is integrity. Romans 14:22b says, “Happy is he that condemneth not himself in that thing which he alloweth.” A commitment to integrity lays the groundwork for making good

decisions in a time of stress. Like Daniel in the Old Testament, you can prepare your heart before you are faced with temptations and adversity.

CONCLUSION

The Apostle Paul once quoted a pagan Greek poet to get his point across, so I think it should be all right if I quote a popular writing in summing up this topic of integrity. It says,

- People are often unreasonable, illogical, and self-centered. ***Forgive them anyway.***
- If you are kind, people may accuse you of selfish, ulterior motive. ***Be kind anyway.***
- If you work hard and succeed, you will win some false friends and some true enemies. ***Work hard anyway.***
- If you are honest and frank, people may cheat you. ***Be honest and frank anyway.***
- If you find contentment and joy, some people will probably be jealous. ***Seek contentment and joy anyway.***
- What you spend years building, others can destroy in one day. ***Work hard and build anyway.***
- If you do good today, most people will forget it tomorrow. ***Do good anyway.***
- Give the world the best you have, and it won’t be enough. ***Give your best anyway,*** because in the final analysis it is

² II Corinthians 6:17 “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.”

³ Daniel 1:8a “But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank.”

between you and God. ***It wasn't between you and them anyway.***⁴

Others may be willing to compromise their values to get ahead. But you can choose a different path. Be like Job and have integrity in all that you do. *You can't afford to lose it.*

Selected by

Kieth Brubaker

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RIGHTEOUSNESS

Roger Gish

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom 6:16)

This will be a brief attempt to show by Scripture how vitally important an active faith really is. Anytime we start thinking we are freemen and have good judgment and don't need to take orders from

anyone, it is a good time to examine Romans 6:16. Either we are obedient to the heavenly calling and are a slave to Christ, or sin is our master and we are a slave to Satan. We are slaves either way but what a difference it makes if we choose to serve God. This little ditty says it well:

We cannot choose, but serve,

Man's lot is servitude,

But we do have this much choice:

A bad lord or a Good.

What is obedience? It is simply doing as you are told. What is the difference between obedience and good works? None, if good works are done in obedience to righteousness. But any "good works" done to merit salvation are really not good works, but are worthless, even detrimental, to salvation. Ephesians 2:8–10 says, *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."*

As an illustration of how a loving Master deals with His servants: In 1959, we had about 2500 laying hens. It was my wife's job to

⁴ "Anyway." *Anyway: The Paradoxical Commandments: Finding Personal Meaning in a Crazy World*, by Kent M. Keith, Berkley Books, 2004.

run the egg cleaner, and it was our eight year old son's job to set each stack of dirty eggs over by the egg cleaner when she needed them. Each flat held 30 eggs and six flats made one stack of 180 eggs, which was fifteen dozen. Once when our young son was feeling frisky, he decided to show his Mother how easy it was for him to lift a full stack of eggs over by the cleaner. He started with a dramatic swing, but when he did, the bottom flat collapsed and 180 humpty dump-tys crashed on the egg room floor. He gave a cry of pain, then ran outside and threw himself on the lawn and laid there sobbing. When his Father came in, did he punish him? Of course not—he tried to console him. Likewise, we all make mistakes, but God loves us so much that, if we are truly repentant, he forgives us and says, "Do better next time my son."

Obedience to Christ is not burdensome like the wages of sin are, It is easy. Jesus said in Matthew 11:28–30, "*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*"

The poet expresses it like this:
*His yoke is easy,
 His burden is light,
 I've found it so, I've found it so,
 His service is my sweetest delight,
 His blessings ever flow,*

The way of the transgressor is what is difficult. The wise man said in Proverbs 13:15b, "*...the way of transgressors is hard.*" After giving a whole catalogue of human sins, the Apostle says in Ephesians 5:6, "*Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.*"

"I wish I could mind God the way my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend. "He always looks so pleased to mind, and I don't." What a painful truth this child spoke! Shall the poor little dog thus readily obey his master, and shall we rebel against God, who is our Creator, our Preserver, our Father, our Savior, and the bountiful Giver of everything we love?

Charles Haddon Spurgeon
**SOME SCRIPTURES THAT
 CONNECT SALVATION WITH
 OBEDIENCE**

"*Marvel not at this: for the hour is coming, in the which all that are*

in the graves shall hear his voice, And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:28–29).

“And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him” (Acts 5:32).

“For as the body without the spirit is dead, so faith without works is dead also” (James 2:26).

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you” (Rom. 6:16–17). Note how this text is taken from a section of Romans which has emphasized salvation by faith and yet demands obedience. It agrees with James’ comments about a dead faith and a living one.

MORE BIBLE QUOTES ON FAITHFULNESS

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen” (Matt. 28:20).

“Moreover it is required in stewards, that a man be found faithful” (I Cor. 4:2).

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works...” (Tit. 3:8).

“He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (I John 2:4).

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Matt. 6:24).

There are dozens more Scriptures in the New Testament which do not use the word, obey, yet demand obedience. For instance: *“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matt. 7:22–23).*

O, to hear my Savior say, *“Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.” (Matt. 25:23).*

Selected by

Alice Mae Haney

SIMPLICITY OF THE GOSPEL

Do you ever overcomplicate the Gospel? Do you feel like you've gone too far for God's grace and mercy to reach you? I know I've felt that way. There are times, I've imagined God coming for me with knives and pitchforks. But lately, He's been speaking to me in His soft, gentle voice, saying, "Just simply have faith and believe." The beauty of the Gospel is its simplicity—so clear that even a child can grasp it. I was reminded of what Jesus said in Matthew 17:20 that if we have faith as small as a mustard seed, we can move mountains. When you really believe this, you'll realize that God hears even our one-to-two-minute prayers. You can move forward in victory—not because of how perfect you are, but because of what Jesus did to save us from the eternal punishment of sin. When we trust Him with that kind of faith, He gives us peace in return. Isaiah 26:3 says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." God doesn't want us to feel distant from Him. He's actually much closer than we realize. We're often critical of ourselves because of our past, but Psalm 103:12 reminds us that God has already removed our sins as far as the east is from the west—so why keep holding onto what He's already forgiven? Micah 7:18–19 also gives us a beautiful picture of God's mercy: "Who is a God like unto thee, that pardoneth

iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

Sometimes we go through seasons where it feels like we can't hear His voice. And that's completely okay. God understands the situations we're in. He meets us where we are and walks with us through it. Just keep being persistent and intentional about listening to His voice, and one of the best ways to do that is by spending time daily in prayer and meditation on His Word. As long as we're committed to Him, that's what truly matters at the end of the day. We don't need anyone else's approval—we only need His. Our relationship with God is deeply personal and faith-based, not performance-based. It's not about how well we do or measure up; it's about trusting Him and growing in that faith. We won't walk with Him exactly like someone else does, so we shouldn't compare our journey with theirs. The Gospel invites us into peace, trust, and daily grace—not complexity. It's not just about striving harder; it's about believing deeper.

Preston Landes



IN OR OUT?

Dr. Richard Donovan

The Bible has much to say about opening and shutting doors. We see where God told Noah to put a door in the side of the ark, and at the proper time, we are told that “the LORD shut him in.”

We also read in the Bible of ten virgins, five of whom were “wise,” and five of whom were “foolish.” The five wise virgins prepared themselves, and when the time came for them to go into the marriage, they went in.

The five foolish virgins who procrastinated came, only to find that the door had been shut, and they were left on the outside.

In the book of the Revelation, we read of Jesus saying to the church at Laodicea, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Rev. 3:20).

We need to be reminded that the same God who shut Noah in

the ark also shut the five foolish virgins out of the wedding. The difference was that Noah obeyed God, and the five foolish virgins were indifferent to the call of God.

So it is with each of us. God will either shut us “in” because we have heard and obeyed Him, or shut us “out” because we have refused to hear and heed His Word.

My friend, at this time you have the awesome responsibility of either opening your heart’s door to Jesus or keeping it closed. What you do with Him at this time will determine what He will do with you out yonder in eternity. If you’ll let Him come into your heart as Savior and Lord now, He will welcome you into Heaven then. If you turn Him away now, He will turn you away then. A songwriter once wrote,

What will you do with Jesus?

Neutral you cannot be.

*Some day your heart will be asking,
“What will He do with me?”*

Will you be In or Out?

Selected by

Sam Boone (deceased)

FOR CHILDREN

I'M THE CHILD OF A KING

There once was a small boy whose parents did not possess much of this world's goods. This boy's name was John.

John's daddy did find work here and there, and he was very glad that he had the work, and had the ability and health to work.

John's mother often did not feel well, and John felt lonely sometimes. He asked his mother why he couldn't have a sister or a brother, and his mother said they were just glad to have John!

So John tried to be happy, but he did not have many toys or extra clothes. And he felt like his home was not as nice as many other people he knew.

His mother told him he should be happy because they had "just enough"! She didn't want him to live his life complaining, but told him he should just count his blessings. "Counting your blessings," she said, "can make you happy!" One day she said, "John, why don't you try to count your blessings? Just write down all the blessings you can think of! Thinking about your blessings can make you happy!"

This seemed fun! He quickly began to make a list that included his father, his mother, his home,

toys, room, and clothes. He stopped and said, "I'm done." John's mother asked if that was all he could think of. John said, "Yes."

Soon after, John heard his mother singing, *I'm a child of the King*.

"Mother," asked John, "If we are children of a King, then why can't we have the things we want?"

Mother gathered John onto her lap and began. "Just look, John, at all the beautiful things God has made!"

"I know," John said, "The sun, the rain, my tree, your flowers..."

"Yes, John," said Mother, "God could give us everything we wanted, but this does not make good boys and girls, and many who have a lot of things are still not happy."

"Why?" asked John.

Mother thought awhile, and then said, "When we are spoiled and have everything we want, we tend to forget God. We are not happy or thankful, and often do not want to share. And then, if we see other things we want, we are not content, but keep buying more. There is no limit to all the things that we could buy, but they will still not make us happy."

"Then what can make us happy?" John asked.

Mother looked at John and said, "Why don't you write down some things that make you happy."

John said, "Well, when my friend comes and plays ball with me, I like that. And I like toasted cheese sandwiches, and tomato soup!"

Mother laughed. "We all have things we like, don't we? And those are things on earth. But God has said that if we just lay up treasures here on earth, we will not be happy."

John said, "But you sing *My Father is rich in house and lands... and I'm a child of the King.*"

Mother gathered John in a hug and began telling him, "If we believe in Jesus, and do our best to follow him, watching our actions and thoughts and life, God has prepared a place for us where everyone will be happy!"

"Can I go there?" asked John.

"O, yes! And I hope you will!" she replied. That is why Daddy and I don't buy all of the toys you see. We want you to be happy and thankful with what you do have and keep your treasure in Heaven."

"If you had one hundred toys, would you be happy?" asked Mother.

"Well, I would not know what to do first," replied John. "And I might be worried that someone

would break them."

"I have noticed," said Mother, "that when we really need something, it often comes to us in surprising ways."

"Do you mean, like when you needed medicine, and someone left some for you in the mailbox?" said John.

"Yes," replied Mother. "These are the things that can make us the happiest, and really thankful, when God provides for us in unexpected ways. And then we come nearer to loving people more, and loving Jesus more, too!"

"Jesus gave His all by giving His life for our sins! And this is what brings us true Joy! Joy is great happiness and great peace! Loving Him, and counting our blessings will make us rich indeed."

May we be content with what we have, and love the Giver of all good!

God has given us enough! We are children of the King!

Vicki Witmer

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

A MUSTARD SEED OF FAITH

In the boat of life, the tempest rages. Waves are crashing o'er.
Fearful thoughts consume the mind, a "what if" thought engages.

"Lord! Save us! We perish!" He responds with kindness warm.
"Why are ye fearful, have little faith?" He rises and suppresses the storm.

Increase our faith! We call to Thee! We have no courage, Lord!
We woke the Lord, who reposed the storm and quickly calmed the sea.

Yes, we have little faith. Small as a mustard seed.
Seemingly insignificant; a speck of faith indeed!

It is a faith, nonetheless. Insignificant as it is tiny.
A great plant grows from this tiny seed. And we know that we are His.

Gloria Wright
Ellensburg, WA

MEDITATIONS

If you think God doesn't speak to you, try listening to the silence.
He hath put a new song in my mouth, even praise unto our God.
New mercies each returning day, hover around us as we pray.
1 year, 12 months, 365 days, 8,760 hours, 525,600 minutes.
If I don't believe Genesis 1:1, how can I trust the rest?
Last year, with all its opportunities, is gone forever.
Every New Year brings ever new responsibilities.

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 Kingdom of God here on earth is always advancing and growing, even as leaven quietly grows (Matt. 13:33). And this Kingdom will finally fill the whole earth, in God's time (Dan. 2:35).

Our emotions can rise and fall as we feel sometimes that evil is winning. And yet we then see faithfulness and truth manifest, and saints overcoming against all odds, it seems, and in adverse circumstances and unlikely places.

Some questions come to mind:

1. Do I too often predict negative outcomes in life's battle?
2. Is it also possible that I lack the proper confidence in prayer?
3. Persecution does not seem to slow the growth of the Kingdom. Why?
4. Prayer changes things. Should we be more engaged?
5. Will evil actually win in the battle of life?
6. Should my voice be expressing more confidence in God?

GENERAL ITEMS

BAPTISMS

Nov. 15, 2025; Cutler Ridge, IN
Zoe Wolf
Nov. 23, 2025; Sugar Grove, OH
Polly Boone
Nov. 24, 2025; Bear Creek, OH
Westin Fullmer
Nov. 25, 2025; Bethel, OH
Sophia Bowman
Nov. 28, 2025; Lower Twin, OH
Austin Filbrun
Dec. 2, 2025; Bethel, OH
Lucy Hess

NEW MEMBERS RECEIVED

Dec. 4, 2025; Bethel, OH
Clem and Bevann Bowman
Pierre Bowman

COMMISSIONS

Dec. 1, 2025; West Modesto, CA
Clinton Bowman (with wife Kelley)
Advanced to the second degree of
the ministry

COMMUNION NOTICES

Jan. 31, 2026 Pinegrove, FL
Feb. 7, 2026 Living Epistle, NM
Feb. 28, 2026 Sequatchie Valley, TN
Feb. 28, 2026 West Manchester, IN
Mar. 14, 2026 Dallas, OR
Mar. 21, 2026 Mt. Zion, PA
Mar. 21, 2026 Sugar Grove, OH
Apr. 4, 2026 Modesto, CA
Apr. 11, 2026 Cascade Valley, WA
Apr. 11, 2026 Cutler Ridge, IN
Apr. 11, 2026 Fair Haven, KS
Apr. 11, 2026 Salem, OH
Apr. 18, 2026 Olive Branch, OH
Apr. 25, 2026 Bear Creek, OH
Apr. 25, 2026 Caldwell, ID
June 27, 2026 Mtn. View Brethren, ID
Oct. 10, 2026 Zillah, WA
Oct. 31, 2026 Bethel, OH

POEMS

GRACIOUS SPIRIT

Gracious Spirit, dwell with me; I myself would gracious be;
And with words that help and heal would Thy life in mine reveal;
And with actions bold and meek, would for Christ my Saviour speak.

Truthful Spirit, dwell with me; I myself would truthful be;
And with wisdom kind and clear let Thy life in mine appear;
And with actions brotherly speak my Lord's sincerity.

Holy Spirit, dwell with me; I myself would holy be;
Separate from sin, I would choose and cherish all things good.
And whatever I can be, give to Him who gave me Thee!

— Thomas Toke Lynch

A PRAYER FOR YOUR HOME

God bless this house and all within it;
 Let no harsh spirit enter in it.
 Let none approach who would betray;
 None with a bitter word to say.
 Shield it from harm and sorrow's sting;
 Here let the children's laughter ring.
 Grant that these friends from
 year to year
 Shall build their happiest memories
 here.

God bless this home and those
 who love it;
 Fair be the skies which bend
 above it.
 May never anger's thoughtless
 word
 Within these sheltering walls be
 heard.
 May all who rest beside this fire
 And then depart, glad thoughts
 inspire;
 And make them feel who close the
 door,
 Friendship has graced their home
 once more.

God bless this house and those
 who keep it;
 In the sweet oils of gladness steep
 it.
 Endow these walls with lasting
 wealth,
 The light of love, the glow of
 health,
 The palm of peace, the charm of
 mirth,
 Good friends to sit around the
 hearth;
 And with each nightfall perfect
 rest—
 Here let them live their happiest.

Author Unknown

Selected by

Alice Mae Haney
 Greenville, Ohio

HE CARES

Owen C. Salway

Do your prayers seem long, your
 pleasures few;
 You have more griefs than your
 neighbors do;
 The skies always cloudy, and never
 blue?
 Friend, go to God; He cares for you.
 Your every task, they seem so
 long;
 You try to do right, but it turns
 out wrong;
 There's never room in your heart
 for a song,
 Friend, go to Jesus; His arm is
 strong.
 You smile as you start a brand
 new day;
 But after awhile the smile goes
 away;
 Everything goes, but the grief
 seems to stay,
 Friend, go to God, when you feel
 that way.

You start off the day so happy
 and free;
 But way in the distance more trou-
 ble you see,
 So back to your state of perplexity
 flee;
 But Jesus has said, "Come unto
 me!"
 There's only one way to lose all
 that care;
 To go through the day with a song
 in the air,
 Slip down on your knees, in a mo-
 ment of prayer,
 Wherever you meet Him, He's
 waiting there.

Selected by

Meredith and Norma Wagoner
 Flora, Indiana

OBITUARIES

STAMBAUGH — Dale John was born on October 2, 1945, in Ionia, Michigan, to Arlin and Carmen (Fry) Stambaugh, near the little town of Sunfield. He passed away on July 28, 2025. At age 11, in August 1957, his dad was killed as a result of a grain elevator accident, after which Dale moved with his mother and brother to the North Manchester, Indiana area.

In December 1966, feeling the need for a Savior, he was baptized by the Old German Baptist Brethren Church.

On April 21, 1968, he was united in marriage to Vivian Blocher.

In October 1972 they were called to the office of deacon.

In 2009, they transitioned into the Old German Baptist Brethren—New Conference Church as charter members.

Dale owned and operated Dale Stambaugh Construction for around 45 years.

He was preceded in death by his parents, Arlin and Carmen; his in-laws, Ray and Lucile Blocher; two sons-in-law, Jeff Flora and Carl Tanner; and two sisters-in-law, Penny Blocher and Sharon Stambaugh.

Dale leaves to celebrate his move to his heavenly home, his wife of 57 years, Vivian; three daughters, Sarah Flora (Quentin Slothour), Deborah (Bill) Sisk, and Dinah (Dwight) Dutter; grandchildren, Alaina (David) Filbrun, Marillis Flora, and Riley Kate Dut-

ter; and one great-granddaughter, Isla Filbrun; one brother, Harold Stambaugh; brothers-in-law, Alan Blocher and Don Blocher; sister-in-law, Carol Blocher.

*"How sweet to reflect on those joys
that await me,*

*In yon blissful region, the haven of
rest,*

*Where glorified spirits with wel-
come shall greet me,*

*And lead me to mansions prepared
for the blest."*

The friends and family calling was Friday, August 1, 2025, from 1:30 P.M. to 6:30 P.M., and Saturday, August 2, from 10 A.M. to 11:45 A.M. at West Manchester New Conference Church, North Manchester.

The funeral was at 12 noon immediately following the Saturday morning viewing.

Burial was in the North Manchester Old German Baptist Church Cemetery, 12508 North State Road 13, North Manchester, Indiana.

Friends and family were welcomed back to a meal at West Manchester New Conference Church following the burial.

The Family

LAVY — Gary Lee Lavy passed away on October 26, 2025, at the age of 82. He was born December 28, 1942, in Springfield, Ohio, to Dallas and Esther (Barnhart) Lavy.

After graduating from Bethel High School he moved to California, where on November 18, 1960, he married Sharon Ann Boone, daughter of Aretas and Edna Boone. Gary returned to Ohio with his young family in the Spring of 1963 to farm with his father, enjoying the occupation of farming for the rest of his life. He paid meticulous attention to details which was apparent in his thorough accounting and record keeping.

After acquiring his pilot's license in 1967, flying small airplanes was a passion Gary maintained as long as his health permitted. Whether alone or with a group, he found pleasure in traveling and seeing new or familiar sights. Being an interested conversationalist, he enjoyed visiting with people of all ages and positions. Gary made everyone in his presence feel appreciated.

Gary received Christian baptism on October 14, 1962. He lived out his faith in the Old German Baptist Brethren, New Conference Fellowship. When his health was challenged, as his heart declined over the years, four times he was anointed with oil in the name of the LORD, which brought peace to his mind.

Gary is survived by his wife of nearly 65 years; five children, Ivan and Lisa Lavy, Yvonne and Keith Fisher, Rebecca and Sheldon Bowman, Aaron and Wendy Lavy, Amy and Chris Bauman; 16 grandchildren, and 26 great-grandchildren. Also surviving are his sisters, Shirley (Lavy) and Eric Rich, Carolyn (Lavy-Rohling) and Martin Blocher; brothers and sisters-in-law,

Sherman and Arlene Boone, Marilyn and Marion Rogers, Danielle and Sam Wray, and Gordon Boone.

He was preceded in death by his parents; Sharon's parents; a great-grandson, Jacob Bowman; three brothers-in-law, Donald Rohling, Dean Landes, and Harley Helmuth; and three sisters-in-law, Tamera Boone, Pat (Boone-Landes) Helmuth, and Marlene Boone.

The family service and visitation on Wednesday, October 29, 2025, and the memorial services on Thursday, October 30, 2025, were held at the Maple Grove meeting house. He was laid to rest in the adjacent cemetery.

Gary has taken his final flight to be present with the LORD.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

The Family

FLORA — Robert Lee, youngest son of Noah and Mary (Rockwell) Flora, was born October 26, 1934, in Delphi, Indiana. He peacefully departed this life on November 9, 2025, at the age of 91 years and 14 days.

Dad spent most of his growing-up years on the family farm near Menomonie, Wisconsin. He vividly remembered milking cows and then walking three miles to school each day. He decided to spend his life seeking and serving the Lord

Jesus and was baptized into the Old German Baptist Brethren Church in the Ash Grove district near Lima, Ohio, at the early age of 16. To this vow he remained faithful until death.

Dad was united in marriage on October 25, 1953, with Ruth E. Peters, and they shared the joys and sorrows of life together for nearly 40 years. To this union were born 4 children, Meldon (Lisa), Kevin, Gerald (Jane), and Rueshan (Donald) Boone. These children were blessed with a happy home which was instrumental in leading them to seek the Lord. Their married life together was changed in a very real and permanent way at the tragic loss of their second son, Kevin, on June 25, 1965. One of their greatest joys and comforts in life was when they welcomed their only daughter into their home on February 9, 1967. This union was broken when the Lord called Ruth home on June 16, 1993.

After the passing of Ruth, Dad became reacquainted with a childhood friend, Eula (Kuns, Miller) Bowser. They were married on February 5, 1995. This was Bob's second and Eula's third marriage. Together they enjoyed nearly 30 more years of very happy wedded life. Many loved ones were privileged to enjoy the hospitality of their home and table which they thoroughly enjoyed sharing with them.

Dad had been in gradual declining health in the last six months, but was always thankful and fervent in spirit. His chief joy during this time was going to church ser-

vices. He brought to life II Corinthians 4:16b, "...though our outward man perish, yet the inward man is renewed day by day." During this time he called for the anointing again which brought him much comfort. The most noteworthy traits which he exemplified in his life were simply cheerfulness, thankfulness, and faithfulness.

Left to mourn his passing are his children; his stepchildren, Marletta Gascho, Marilyn (Rick) Kingery, Myrna (Mike) Eikenberry, Michael (Rachel) Miller, and Maurice (Gail) Miller; 11 grandchildren; 18 great-grandchildren; 17 step-grandchildren; numerous step great-grandchildren; 6 step-great-great-grandchildren; a brother-in-law, Marlin (Janice) Kuns; and a host of nephews, nieces, and friends.

He was preceded in death by his parents; his wife, Ruth; his son, Kevin; a grandson, Jared Boone; his second wife, Eula; a step-son-in-law, Jim Gascho; his siblings, Harvey (Deloris), an infant, Harold, Earl (Margaret), Carl (Sarah), Hazel, Donald (Marcille), Francis (Betty), Kenneth (Ruby), and an infant, May Belle; Ruth's siblings, Clarence (Ruth) Peters, Sally Pierce, Clifford (Sara) Peters, Kenneth (Virginia) Peters; Eula's siblings, Maggie (Marlin) Markley, Sarah (Carl) Flora, Martha (Melvin) Wolf, Melvin Kuns, Naomi (Kenneth) Markley, Lee (Phyllis and Miriam) Kuns, and an infant, Flora Kuns.

Funeral services were held in the Covington meetinghouse on November 15 by the home breth-

ren. During the family service a reminder was given that each one of us have an appointed time and the importance of finishing our course. The opening focused on better things, Ecclesiastes 7:1–5 and then many sobering thoughts were given from II Timothy 4:7–9. All present were given much comfort, hope and a solemn warning. Dad's body was laid to rest beside Mother, in the Sugar Grove Cemetery, to await the resurrection, thus closing a chapter in our lives. It is now our responsibility to keep the faith!

The Family

PEGG — Marietta Eileen (Davison) was born September 17, 1941, the second child and first daughter of Alpha and Mary (Garber) Davison, near Westphalia, Kansas. She peacefully departed this life on November 21, 2025, at the age of 84 years.

Her father was elected to the ministry when she was very young, so she never remembered life before her parents traveled a lot to various areas to preach the Word. She gave her life to the Lord and was baptized in the Old German Baptist Brethren Church in the spring of 1957. At the time of her passing she was a member of the Dallas District, New Conference.

She married Donald Edward Pegg on April 9, 1960, and they made their first home in Topeka, Kansas. There, Don did his C.O. work in a hospital while Marietta stayed busy working in a sewing

factory, making shirts by the hundreds. They then moved back to Cedar Creek district, where she enjoyed homemaking and helping Don with his farming duties.

Their union was blessed with a son and two daughters, in whom she delighted. Marietta enjoyed the beauties of nature, exploring, and camping, which they did several times along the way to visit her parents, who had settled in Oregon. She and Don moved their family to Dallas, Oregon in 1971, and she was diagnosed with type 1 diabetes later that year. She bore her affliction gracefully with no complaining, and eventually her doctor mentioned that she was the longest lived diabetic patient whom he had ever heard of.

Marietta was full of enthusiasm for life, which led to her having many varied interests, including gourmet cooking, baking for the farmers' market, sewing, quilting, letter writing, watercolor painting, gardening, hunting, and hiking. More than anything, she loved people, making sure to reach out to strangers and visitors, and showing compassion and hospitality to all. She had a special heart for babies and children, and was always thrilled to babysit or spend time with her grandchildren and great-grandchildren. Even as her memory failed during her latter years, a child would always light up her day. She was so pleased to have the bi-weekly visit and help of great-granddaughter Kyra (King) Flory in her last several months.

Preceding her in death were her parents; her parents-in-law, Lester and Alpha Pegg; her two brothers, Dale and Harley; and a younger sister, Gloria.

She leaves behind her devoted husband; her sister, Sherda Garber; and sisters-in-law, Deanna Davison, Mildred Davison, and Virginia Wankum; her children, Wyatt and Gail Pegg, Sheila and Ryan Narayan, Natalie and Philip Callaway; eleven married grandchildren, Krystal and Clyde King, Laurel and Rodney Kimmel, Landon and Samantha Pegg, Charis and Alex Peters, Winston and Marcy Pegg, Marin and Kamron Fullmer, Celine and Jordan Dumont, Kendall and Katherine Callaway, Stanton and Carissa Callaway, Austin and Amanda Callaway, and Macey and Matthew Rumble; 38 great-grandchildren, one great-grandson-in-law; and many loving cousins,

nieces, nephews, and friends.

As the old familiar hymn says, *"We wait in hope on the promise given, We shall meet up there in our home in heaven."*

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:54, 57).

Visitation was Saturday, November 29, from 5:00 P.M. to 8:00 P.M. at the Old German Baptist Brethren Church, Dallas, Oregon, and the Funeral services were Sunday, November 30, 10:00 A.M., also at the Old German Baptist Brethren Church. Burial followed at the Salt Creek Cemetery, Salt Creek Rd., Dallas, Oregon.

The Family

Terms

Subscriptions should be made through the congregational contact or through *The Testimony* office. Subscription price is \$30.00 per year. New subscriptions should be paid (prorated) through the remainder of the current year. All renewals begin at the first of the calendar year. Newly married and those unable to pay for a subscription may receive a free subscription through the agent of their local congregation.

Contributors

Authors of essays, devotionals, poems, etc. are asked to review the Statement of Purpose on the back page of this periodical. Articles should

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

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

Old German Baptist Brethren
Church—New Conference

THE TESTIMONY

353 Billman Rd.
New Paris, OH 45347-9102

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

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

Send all communication to:

The Testimony

353 Billman Rd.

New Paris, OH 45347-9102

Phone: (937) 604-9464

thetestimony@emypeople.net

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