

BIBLE MONITOR

VOL. XCVIII

FEBRUARY, 2020

NO. 02

“For the faith once delivered unto the saints”

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHEN GOD DESCENDS WITH MEN TO DWELL

When God descends with men to dwell,
And all creation wakes anew,
What tongue can half the wonders tell?
What eye the dazzling glory view?

Celestial streams shall gently flow;
The wilderness shall joyful be;
Lilies on parched ground shall grow,
And gladness spring on every tree.

The weak be strong, the fearful bold,
The deaf shall hear, the dumb shall sing,
The lame shall walk, the blind behold,
And joy thro' all the earth shall ring.

Monarchs and slaves shall meet in love;
Old pride shall die, and meekness reign,
When God descends from worlds above,
And truth and righteousness prevail.

– *Hosea Ballou*

LAZARUS, COME FORTH

When Jesus approached the tomb where Lazarus had been buried four days previously, there was a certain amount of consternation when He commanded that the stone covering the opening of the tomb should be rolled away. Those nearby expected the stench of death and decay. They feared not only those sure smells of death but also the sight of decomposition that would have happened after the preparation of Lazarus' body for the burial.

Amid all these misgivings, Jesus voiced a prayer to God that what would happen next would glorify God. Since coming to Bethany, He had counseled both Mary and Martha concerning the resurrection. While they expressed belief in

a future resurrection, they were not prepared for an immediate one. He had previously given His disciples several lessons concerning His own future resurrection, now He would bring those lessons to mind as He called Lazarus forth to new life.

After the stone was rolled away, Jesus spoke clearly when commanding Lazarus to come forth. As Lazarus approached from His resting place, he was still bound in the graveclothes that had been put upon Him for his long sleep. The bindings of the graveclothes represented death as bondage. Sin and ultimately the grave binds those who allow themselves to be ensnared in Satan's Ways. Sin may seem frivolous and fun but will extract a much higher price.

THE BIBLE MONITOR FEBRUARY, 2020

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Once Lazarus was freed of his graveclothes, he was free to serve God. Not long after this a meal was served in Bethany. Jesus was present but the person of interest was Lazarus. The curious and the concerned came to see the resurrected Lazarus. This should have cured any doubts about his resurrection.

While everyone was very interested in Lazarus, Mary was anointing Jesus' head and feet, preparing for His burial. Lazarus' resurrection was connected to Jesus' death and burial. She was preparing His body for that future burial. At the time of His death on the cross when His body was removed to be buried in the nearby tomb of Joseph of Arimathea, there was insufficient time for His body to be properly prepared for its burial. Mary's anointing service in Bethany had supplied that need.

From what little we know about Lazarus we would think that he was a good man. He was part of a family that provided friendship and fellowship to Jesus during His journey in the flesh in this world. He might remind each of us that while we might be considered to be good people, we are also sinners and will meet death at some point in our journeys. Since

none of us can rightfully claim to be perfect, we are all under the condemnation of sin. "The wages of sin is death." The degree of our sin or our reputation will not derail the final penalty.

Obviously, the time Jesus had spent with Simon's family had been fruitful in their belief and acceptance of what He had told them. They clearly believed in a resurrection. They were willing to honor Him, even at the cost of the precious ointment used to anoint Him. They sought His well-being when many religious leaders were seeking to eliminate Him. Some who were at the feast with Lazarus began to scheme how they could destroy both Jesus and Lazarus. Lazarus was a reminder to them of who Jesus is and what He had done.

Jesus' resurrection of Lazarus was one of many miraculous acts that He did during His earthly ministry. Through the power of the Holy Spirit He has continued to work miraculously in people's lives throughout the centuries since His return to Heaven. He has provided the rescue from the power of sin in our lives. His death, burial and resurrection have been implemented in our lives. He has made an offer of eternal life but

that becomes effective only when we were willing to accept the offer according to His terms. He desires that all would be willing to believe that He is the Son of God and that He has supplied the means of our salvation from the devices of Satan.

When Jesus called to Lazarus to come forth, Lazarus faced some inconvenience in moving out of the tomb while hindered by the graveclothes. Jesus commanded that he be set free from those impediments. He wants us to be free from the

impediments that hinder us from freely serving Him. He wants us to sacrifice ourselves for His honor, the glory of God, and the good of our neighbors. He wants us to serve freely not bound by self-interest, pleasure or profit.

As those who have been loosened from the bondage of sin and death, do we excite those around us as we remind them of what Jesus has done in our lives? Have we been loosed from the graveclothes of sin? Are we serving Him freely?

M. C. Cook

HALLELUJAH, GOD NEVER GIVES UP

The times in which we live sometimes seem to be the worst times of all. Charles Dickens stated it the best, "It was the best of times, it was the worst of times."

A person's perspective is important when it comes to defining the times in which we live. Somebody sees the cup half full while someone else sees it half empty. It all depends on your state of mind at the time, which can change tomorrow.

What is worse for one person seems to be the exact opposite for someone else. I believe that in the worst of times we can begin to see the amazing grace of God.

When everything is going fine and to our liking, we rarely think of God and His grace. It is when our world is turned upside down that we begin to look up and claim the grace of God.

Our country has experienced some horrific tragedies and we all remember 9/11 as one of the greatest tragedies in the history of our country.

This brings me to the point of trying to understand that the enemy's stranglehold on a person or even the nation is in the form of terror. Nothing brings our country together more or divides it more than this aspect of terror.

It is amid our personal or national terror that we begin to understand who God really is and that God never gives up on us. No matter how far we wander away, we can never go beyond the grace of God.

In the Old Testament, during the self-sufficiency of the nation of Israel at one point, God said He would give them the desires of their hearts but send leanness into their souls. God will let you go your way and let you have what you want, but with that comes certain consequences.

I wonder if God's mercy is not a problem in our generation. We think that if we can get away with one thing, we can get away with something else. Then it begins to snowball and soon we are surrounded by elements having nothing whatsoever to do with godliness.

No matter how far we go, God never gives up.

God never gives up on His ultimate purpose in this world of ours. He has a purpose and an agenda and will never allow anything to interfere with His will. Down through the years, His will has been challenged again and again, but to no avail. The darker the ages, the more brilliant God's light shines.

God always wins in the end. Although there may be storm clouds hiding His purpose, it is only superficial and can never destroy the purpose of God.

God never gives up on His people. Sometimes it may seem as though the enemy is getting the upper hand but that is only apparently so. As in the case of Job in the Old Testament, God has everything firmly in hand. Nothing the devil can do can ever in the slightest way contradict God or His purpose. He can only do what God permits him to do and nothing more.

It is true that God's people go through trials and tribulations, but the Bible said that would be true. "In the world," Jesus said, "ye shall have tribulation: but be of good cheer; I have overcome the world."

It is never what you are going through at the time that really matters, but the end results. Anybody can start something, but few can finish it. The promise Jesus gave to us is, no matter how dark the situation He will bring us through to the shining light of His purpose and will.

Tragedies come to just about everybody. For the believer, it is an opportunity to discover the faithfulness of God. An

opportunity to discover that God will never give up on us. We may give up on Him at times, but He will never give up on us.

For the Christian, we need to understand that God treats us from His perspective, not ours. God has the big picture in mind while we only have one little glimpse. We can barely understand the past and we do not know the future, but God understands it all. Paul said of Jesus, "The same yesterday, and today, and forever." Which means, God knows the end from the beginning because He created it.

He has His world in the palm of His hand. That being so, He has me in the palm of His hand

and nobody can touch me without God's permission. God will only give permission when it is to His best advantage.

What is the devil to think when he finds out how much God has used him to accomplish His own purpose? The devil is trying to destroy God's work, but God is using the devil to really build His work. I am sure it is really going to make the devil mad when he understands how God has used him.

Because God never gives up on me, I never give up on God.

James L. Snyder
324 Bahia Circle
Ocala, FL 34472

PATIENT CONTINUANCE

Romans 2:7, "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life."

This is a fine description of a Christian. How shall we then continue? To continue would indicate a successful beginning and perpetuating it to the honor and glory of God. In Colossians 1:23 we are told to "continue in the faith grounded and settled." This faith is the faith "which was once delivered unto the saints." (Jude 3.)

It is faith in the finished work of our Lord and Saviour Jesus Christ. God initiated it because He loves us and wants us to occupy eternity with Him. If we believe it and live it every day we will be grounded and settled in Christ.

We should also continue in the Word of God. John 8:31 tells us, "If ye continue in my word, then are ye my disciples indeed." Daily reading and meditation upon the scriptures will bear fruit. John 1:1 tells us that God's Word was

from the beginning in the person of Jesus Christ. "In the beginning was the word, and the word was with God, and the word was God." This is why the Bible has stood the test of time because it is from God. Begin in the Word and continue in the Word. Allow it to fill your heart and bless your life.

Continue in well doing, as our text has told us, that God may be glorified by the fruit of our relationship with Him.

In Hebrews 13:1 we read, "Let brotherly love continue." Brotherly love is one of the fruits of the Spirit. It is one of the ways that the world sees that we follow Christ. It is a result of God's love. "For God so loved the world that He gave His only begotten son..." (John 3:16.) He loved us so that He gave the ultimate, which made us children of His and gave us the ability to love one another.

If ye then be risen with Christ
 Let thy soul rejoice
 Let continual praise be sounding
 With glad heart and voice
 He who died to be your Saviour
 Rose again to be your King:
 If ye then with Him be risen,
 Let your joyous praises ring.

– *Grant Colfax Tullar*

Brother Lynn H. Miller
 Mohler's Congregation

PHIL'S PONDERINGS

As we "*study to shew ourselves approved unto God...*"

February 2020 Study Questions

February 2 – Luke 5:17-39

What is Jesus confronting when He tells the paralyzed man that his sins are forgiven?

What purpose does the miracle of healing the paralytic man serve?

How easy is it to categorize people according to their behavior?

What does Jesus see in Levi?

What in Luke's mind is the connection between the paralytic and Levi?

How "might" the parables of the patch and wineskins apply to the phrase, "We've never done it that way before"?

Commentary: Jesus has resisted the temptation to display His power in an irrefutable manner in order to gain the support of Israel's religious leaders. Such a demonstration does not result in faith even by those who see it. Faith comes from within the heart through the prompting of the Holy Spirit. But Jesus is willing to demonstrate His power for the purpose of revealing the hardness of heart or unbelief. "Only God can forgive sins," were their thoughts. So, Jesus healed the paralytic to demonstrate His authority to forgive sins. And they did not believe. At the heart of our faith is the belief that God in Jesus Christ has forgiven our sins. Are our hearts too full of unbelief to accept this truth? Are we willing to entrust the entire course of our lives both now and for all eternity on this truth? Pray that each of us can overcome our own unbelief with the truth that is in Christ Jesus.

February 9 – Luke 6:1-26

How do you feel when it seems someone's primary purpose is to expose your faults?

How do you respond to someone who speaks in a hostile manner toward you?

What do you think were some of Jesus' prerequisites for those who became His apostles?

How was Jesus' healing miracles counter intuitive to the expectations of a Messiah?

What labels would you place on many of the people who flocked to see Jesus?

Commentary: Jesus did not come to recruit an army. He did not come to throw out the ruling establishment, both religious and secular. He

did not come to rebuild the lost dreams of Israel's ascendancy over all the nations of the world. He did not come to conquer by whatever means necessary. He came to die. He came to die so that all people of every nation and land could choose to make Him their king. While multitudes came to see Him, He only chose twelve to follow Him and be His apostles. Despite this low profile in political power He was still seen as dangerous. He had to be followed. Something He might say or do must be exploited in order to render Him harmless. In the end death became the only means to eliminate Him as a threat. Luke 6:22, "Blessed are ye when men shall hate you..."

February 16 – Luke 6:27-49

Beginning with Luke 6:17 why is this passage sometimes referred to as the Sermon on the Plain?

Do these verses have any relevance to the politics of our day?

What particular passage, if you practiced it regularly, would make the biggest impact on your life?

Commentary: How different our lives are meant to be. This is Jesus' call to arms. This is His training manual for warfare in this world. This is how we are to fight against the powers and principalities with whom we will experience conflict. Yet, how quickly we can find ourselves falling far short of what Jesus teaches. Some see these particular verses as being idealistic but not realistic. They are not practical in the real world. Exceptions are made that allows many to ignore the scope of these teachings in certain areas of life. Jesus makes no such allowances. So, no matter how difficult they may seem, how impractical or foolhardy, we must continue to trust Him to provide the ability to integrate these teachings into our hearts and lives. It is His life within us. Nothing is beyond His ability no matter how irrelevant, nonsensical, or contrary to our own ability it may seem. And while we live in this life, we are guaranteed the opportunity to engage in battle for the improbable and the impossible time and time again.

February 23 – Luke 7:1-23

What process occurred with the centurion that freed him to leave desperation behind and embrace the hope of Jesus' authority?

What must occur in us that will embolden our faith in Jesus?

What is the contrast Luke wants us to see between the centurion and the dead son's mother?

How are they similar?

What does John the Baptist's question tell us about John's expectations?

How is Jesus' answer to John meant to help him?

In how many different ways is Jesus offensive and who are the ones offended?

Commentary: As we reflect on these passages in Luke it seems as though Luke is trying to help us see the multiple ways that faith breaks into our lives and clarifies who God is and how much He loves us. The centurion discovered that God had already placed in his own experience all the elements of faith. Thus, he was free to respond to the needs of his servant by faith in Jesus' sovereign power to heal.

By contrast the dead son's mother was completely surprised and amazed; both by Jesus' power to heal and the compassion that He demonstrated to and for her in raising her son from the dead. What a marvelous example of grace and mercy completely separate from any deserving on her part.

Finally, we see John wondering if Jesus is really the Messiah. That Jesus had power he could not doubt. Yet, Jesus didn't seem to be fulfilling John's hopes of what the Messiah was supposed to do. How often do we find ourselves wondering about God and His silence amid our hopes. Faith reaches out to the God and Father of Jesus Christ. But it is God who alone has the freedom to shape our faith according to who He is and not who we want Him to be. Jesus offended many by the things He declared about Himself. He offended others by what He did not do to meet their expectations. Blessed are we if we are not offended at whom He has revealed Himself to be.

Brother Phil Franklin
Modesto, CA

OBITUARIES

LLOYD M. KEENY

Lloyd Mervin Keeny, 89, Fawn Grove, Pennsylvania, died December 21, 2019 at the home of his son, where he has lived for the past six years. He was the husband of Catherine E. (Miller) Keeny and the late Ida E. (Weaver) Keeny.

Lloyd was born on June 8, 1930 in New Freedom, Pennsylvania and was the son of the late Ervin J. and Mary E. (Keeny) Keeny.

He retired in 1995 as a machinist with Trail Tool, Inc., Glen Rock, Pennsylvania and prior to that was a mechanic for twenty-eight years with the former Neuhaus'es Inc. in Glen Rock, Pennsylvania.

He was a member of the Conservative German Baptist Brethren Church.

Besides his wife, he leaves a daughter, Carolyn J. Sweigart and husband Paul of Kenton, Ohio; two sons, Roger L. Keeny and his wife Ruth of Fawn Grove, Pennsylvania and Fred L. Keeny of Glen Rock, Pennsylvania; eleven grandchildren, forty-four great grandchildren; two sisters, Charlene Miller of Shrewsbury, Pennsylvania and Lyr-ian Miller of Stewartstown, Pennsylvania; and a brother Stuart Keeny of York, Pennsylvania. He was predeceased by a daughter, Lois M. Keeny and a son, Galen R. Keeny.

Funeral services were held December 27, 2019 at Codorus Church of the Brethren, Dallastown, Pennsylvania. Burial was at the New Freedom Cemetery.

DANIEL M. NOECKER

Brother Daniel M. Noecker, Sr., 86, of Pine Grove, Pennsylvania passed away January 1, 2020 at home. He was the husband of Dorothy M. (Fidler) Noecker, with whom he shared sixty-three years of marriage on February 18, 2019.

Daniel, a son of the late William M. and Cora (Yeich) Noecker, was born in Auburn, Pennsylvania. In addition to his wife, he is survived by eleven children, Darlene M., wife of Michael Keeney, Red Lion, Pennsylvania, Brenda L., wife of Robert Wesner, Pine Grove, Pennsylvania, Daniel M. Noecker, Jr., husband of Marie, Schuylkill Haven, Pennsylvania, Wanda A., wife of Marvin Marks, Montrose, Colorado, Karen S., wife of Arlyn Litfin, Ault, Colorado, Sharon G.

Beck, Belgrade, Missouri, John W. Noecker, husband of Lisa J., Myerstown, Pennsylvania, Tim D. Noecker, husband of Valarie, McClave, Colorado, Teresa A. Readinger, Lititz, Pennsylvania, Denise A., wife of Brent Longenecker, Bernville, Pennsylvania, and David L. Noecker, husband of Barb, Lebanon, Pennsylvania; fifty one grandchildren; fifty one great grandchildren; and a sister, Mary Bartlet, Schuylkill Haven, Pennsylvania. He was preceded in death by five brothers, four sisters, two grandchildren and two great grandchildren.

He was a member of the Bethel Dunkard Brethren Church. He was an Army Veteran, having served in Germany. Daniel retired in 1995 from George H. Longenecker, as a carpenter.

Funeral services were held on January 7, 2020 at the Bethel Dunkard Brethren Church. Burial was in the Dunkard Brethren Church Cemetery.

LAWRENCE CLAYTON

Brother Lawrence Nathan Clayton of McClave, Colorado, passed away at his home on December 10, 2019, with his family by his side at the age of 93. He was the son of the late Judson Remington and Bessie Chloe (Relph) Clayton, and was born in Lebanon, Nebraska on June 27, 1926. He had experienced some severe heart problems recently and was unable to function normally in his home where he was cared for by the family and a hospice outreach program.

He was a member of the McClave Dunkard Brethren Church where he served in the office of a deacon for many years and was very involved in keeping the small congregation active.

He was married to Etta Wertz in 1946 and they settled in the Hasty community where he farmed and operated a dairy. At one time, they moved to the Kansas City area where they maintained close fellowship with the Grandview Congregation.

Both he and Etta loved to travel, and they attended many General Conferences and other meetings across the United States. They also were camping fans and spent much time in the summer in the Colorado mountains.

If you knew Lawrence and Etta well, you know what a great witness they both had and how much the Lord and the Church meant to them. They loved to share the Good News.

He is survived by his wife of 73 years, Etta Clayton, four daughters: Loretta (Roy) Johnson of Garden City, Kansas; Cheryl (Jesse Lee) Baldwin of Quinter, Kansas; Vickie (Wayne) Burgess of McClave, Colorado and Valerie (Tim) Noecker, McClave Colorado. He is also survived by eight grandchildren, eighteen great grandchildren and eleven great-great grandchildren as well as numerous nieces, nephews, other family and a host of friends. He was preceded in death by his parents, brother, James Ordell Clayton; sister, Deloris Jarboe; grandson, Clayton Burgess and granddaughter, Briana Pearl Noecker.

The celebration of his life was held at the Peacock Family Chapel, December 13, 2019 with burial at the McClave Community Cemetery. Brother Brad Wertz had charge of the services.

The family is all very musically gifted and the selections of music for the service were "He Walked on Water", "Life's Railway to Heaven", "How Great Thou Art", and "I'll Fly Away".

NEWS ITEMS

GENERAL CONFERENCE 2020

2020 General Conference will be held June 6 through June 10 at Roxbury Holiness Campgrounds located at 13763 Cumberland HWY, Orrstown, Pennsylvania 17244.

Please bring your own sheets and pillowcases. There is plenty of room for campers and trailers.

When making reservations please state date of arrival, approximate time of arrival, number of people in party, and approximate time of departure. The campground will be available for occupancy Friday afternoon, June 5. The phone number of the campgrounds is 717-532-2208.

Please send e-mail, text, or phone reservations to:

Duane and Tena Priest

51 Hillside Ave.

Manheim, PA 17545

505-771-2974

Duaneandtena3@icloud.com

Conference Lodging Committee

NOTICE

All queries, reports and any other business for the 2020 General Conference should be in the hands of the General Conference Writing Clerk by April 20, 2020. Thank you.

Brother Bob Lehigh
5137 Waltersdorff Drive
Spring Grove, PA 17362
717-225-4928
rlehighdb@gmail.com

ADULT SUNDAY SCHOOL LESSONS FOR MARCH 2020**March 1 – A Sinner Washes Jesus’ Feet – Luke 7:24-50**

1. What does “wisdom is justified of all her children” mean?

2. Why was this woman weeping? Did she recognize she needed saving?

March 8 – Parable of the Soils – Luke 8:1-25

1. What did Jesus mean by saying “seeing they might not see”?

2. Where is your faith?

March 15 – A Visit to Gadarenes – Luke 8:26-48

1. Why were the people afraid?

2. How can we be like this man after he was freed?

March 22 – Multiples of the Love of Jesus: 1,12, & 5,000 – Luke 8:49-9:17

1. Do we ever “laugh” at Jesus because we think we know?

2. Should we also today shake the dust off our feet when not received?

March 29 – Confessing Faith is a Costly Faith – Luke 9:18-45

1. What is a man advantaged if he gains the whole world and loses himself or be cast away?

2. Who was Jesus speaking to when He said faithless and perverse generation? The disciples? The child’s father? Everyone present?

FEBRUARY 2020 ISSUE

STANDING INFORMATION

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on the decisions or positions of the Church as determined by the General Conference or derogatory thereto. Also excluded will be all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor will be exercised by the Publication Board.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed.

GENERAL MISSION BOARD

The following tracts are free:
Please order from closest distributor:

Justin Beck
480 Schubert Road
Bethel, PA 19507

Robert Carpenter
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Dallas Center, IA 50063

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Ronald Marks
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Hart, MI 49420

*Why Triune Baptism
Plain Dressing*

*Which Is the Right Church?
The Service of Feet Washing*

as a Religious Rite

*What Shall I Do with The
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The Lord's Supper

The Doctrine of The Prayer Veil

The Brethren's Card

Do You Want Salvation?

Bible Teachings

*The Sabbath-Its Origin and
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They Counted the Cost by Keith Bailey

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\$39.00 each plus postage

Church Manual \$1.00 ea.

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The Old Testament History \$.55

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No charge for the following:

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Baptismal Certificate Blanks

Credential Blanks

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the writer.

1. Become familiar with the Editorial Policy and do not use subjects or statements, which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article.

We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long, involved sentence, which is difficult to punctuate and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations into paragraphs. Set these apart from the rest of the article by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words such as, "thot" for "thought", "2" for "two", "&" for "and", "etc." for "and so forth".

6. Write or type on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least a one-inch margin on each side of the sheet.

7. Use direct quotations for the Scripture references. Please copy wording and punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter, and verse.

“Jesus wept.” John 11:35.

8. Frequent mistakes we find: “beleive” for “believe”; “recieve” for “receive”; “ore” for “or”; “&” for “and”.

9. In submitting selected material, give the name of the author and publication in which it appeared, if known, secure permission to use copyrighted material and add “selected by” and your name.

10. To be certain that an item is in a certain issue, your editor should have this item at least sixty days prior to the date of that issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore, items of only local interest should not be included in News Items, such as local Sunday School officers, District Meeting delegates, minor local church property improvements and items, “In Memoriam”.

12. Read these, then write.

FIXED COMMUNION DATES

Third Sat. March - Quinter, KS

First Sat. April - Dallas Center, IA

Third Sat. April - West Fulton, OH

Next to last Sun. April –

Shrewsbury, PA

Last Sat. April – Grandview, MO

Last Sun. April - Bethel, PA

First Sun. May - Chambersburg, PA

Third Sun. May - Lititz, PA

Third Sun. Oct. - Lititz, PA

Fourth Sat. Oct. – CornerStone, OH

Last Sun. Oct. - Bethel, PA

First Sat. Nov. – Berean, IN

First Sun. Nov. - Shrewsbury, PA

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GOSSIP: VERBAL, BY MAIL, E-MAIL, OR TEXT

A. Elders, other officials and all others are admonished that being busybodies in other men’s matters is contrary to Scripture. It should not be indulged in, as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere,

DIRECTORY OF INFORMATION

CONGREGATION	NAME	ADDRESS	TELEPHONE
Berran, IN	Robert Carpenter	6150 E 775 S, Peru, IN 46970	765-395-7879
Bethel, PA	Justin Beck	480 Schubert Road, Bethel, PA 19507	717-933-5944
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Clearville, PA	Eldon Mallow	467 Miller Road, Clearville, PA 15535	814-784-3488
CornerStone, OH	Stephen Blocher	9946 US Rt. 36, Bradford, OH 45308	937-448-6585
Dallas Center, IA	Dennis Meyers	20337 270th, Adel, IA 50003	515-321-2073
Dayton, VA	Merle Sweitzer	13227 Fishel Rd, Felton, PA 17322	717-993-2637
Goshen, IN	Velda Gunderman	58795 C.R. 115, Goshen, IN 46526	574-875-5684
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talking and writing about those matters.

B. When advice is sought of an official in any church matter, he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member.

If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or anyone else.

E. Talking or circulating of what was done in council, either to members, who were not present, or to outsiders, is irregular and un-Christian and should not be indulged in.

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LOCATION OF CHURCH HOUSES

BEREAN, INDIANA

The Berean Congregation meets in downtown Peru, Indiana, at 84 West Second Street. Directions as follows: From the South take Highway 19 northward into Peru. After crossing the Wabash River, make a left turn at the second stop light (Second Street), go two blocks to the church on the right (Corner of Cass and Second Street); From the North, follow Highway 19 south almost through Peru to Second Street, make a right turn, go two blocks the church on the right (Corner of Cass and Second Street); From the West or the East use Highway 24, then follow Highway 19 south as per the directions above.

BETHEL, PENNSYLVANIA

Located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, Rehrersburg Exit 17. The Church and school are located together. The telephone number is 717-933-5510.

CHAMBERSBURG, PENNSYLVANIA

The Chambersburg Dunkard Brethren Church is located at 2175 Lincoln Way E, Chambersburg. From the north, south or west exit from I-81 at Exit 16, go three miles east on US 30 to the church which is on the left. Coming from York or farther east, take US 30 west to the church which is on the right.

CLEARVILLE, PENNSYLVANIA

The Clearville Congregation is located in South Central Pennsylvania, 16 miles south of Everett and about six miles south of Clearville. From Everett take Rt. 26 to Clearville. At Clearville go straight south, leaving Rt. 26, which turns right. Go 1.5 miles, turn right at the fork. The church is five miles on left side of road. Services are held every Sunday at 10:00 AM.

CORNERSTONE, OHIO

The church is located at 5430 Greenville Falls-Clayton Road, Covington, Ohio. Those traveling on I-70 exit unto North I-75. At the junction with Route 36 exit to West 36 and proceed through Covington to the junction with the Greenville Falls-Clayton Road, turn left to the church. Those traveling on Route 48 go to Covington and turn unto Route West 36 and proceed as above. Those traveling on Route 127 should exit unto East 36 near Greenville and proceed to the junction with the Greenville Falls-Clayton Road, turn right to the church.

DALLAS CENTER, IOWA

Dallas Center is located on Rt. 44, twenty-four miles northwest of Des Moines. Turn off Rt.44 onto Quinlan Avenue at west edge of Dallas Center. The church is located at 23209 Quinlan Avenue, three-fourth mile north on the west side of the road.

GOSHEN, INDIANA

Located on Green Road, one block north of County Rd 130. Take U.S. 33 or Indiana 15 to Goshen. Turn west at police booth. Four blocks beyond bridge, turn right on North Indiana Ave., go one block. Turn left

on West Clinton Street. Go one mile to Green Road, turn right and go one block. The church is located on the east side of the road.

GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take I-49 (old Highway 71) to exit #178 (140th Street). At the stoplight, if coming from the south turn left, if coming from the north turn right. Go west one block and turn left on Southern Road. Go one block to 140th Street, turn right and go one block to the church on the left side of the street. The address is 5301 E 140th Street, Grandview.

HART, MICHIGAN

From Muskegon go north on Rt. 31 to Hart Exit. Go left from freeway about 1.5 miles to tee in road. Turn right and go approximately one-half mile to church on left side of road.

LITITZ, PENNSYLVANIA

Coming from the south on Route 501, turn right on Newport Road, which is about a mile north of Lititz. Coming from the north turn left on Newport Road. Go to second crossroads, turn right. The white church is on the right.

McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave Junction, or two miles east of Hasty, Colorado on U.S. #50, then one mile north.

MOHLERS, PENNSYLVANIA

Mohlers Meetinghouse - Located near Route 15 on Old Gettysburg Road, south of Mechanicsburg. Coming from the South take the Rossmoyne/Wesley Grove Exit off Route 15. Make a left onto Rossmoyne Road and another left on Old Gettysburg Road. The meetinghouse is on the left after you travel about one-half mile. Coming from the north you will exit onto Rossmoyne Road and make a left onto Old Gettysburg Road.

NEW LIFE, WASHINGTON

The New Life Christian Fellowship meets at 201 Main Street, Granger, WA. Granger is approximately five miles east of Zillah. From I-82, whether going east or west, exit at Exit 58. If coming from the east, turn left, if coming from the west, turn right onto Highway 223. Go 0.6 miles to East 3rd Street and go 0.4miles to Main Street. Turn

right onto Main Street and go one block to East 2nd Street. Turn left, the meetinghouse is the first building on the left (south side) of the street.

PINE GROVE, PENNSYLVANIA

The location of the church house is 97 Pleasant Valley Road, Pine Grove, Pennsylvania. The directions to the church house from the stoplight at the center of Pine Grove take route 443 East 8/10th of a mile to Church on the left. From route 183 North take route 443 West 9.2 miles to the Church on the right. It is located on the east edge of Pine Grove.

PLEASANT HOME, CALIFORNIA

The Pleasant Home Church is located at 3960 Sharon Avenue, Modesto, California. The church's telephone number is 209-524-8634.

Directions: Coming from the north or south on Highway 99 take the Briggsmore Exit and proceed east on Briggsmore Avenue for approximately five miles. Turn left at the Roselle Avenue signal. Turn right at the first stop sign unto Merle Avenue. Turn left at the stop sign at Fine Avenue, approximately three-fourths of a mile. Turn right onto Sharon Avenue. At the end of Sharon Avenue turn right into the church parking lot.

If traveling south on Claus Road, turn right on Merle Avenue. If traveling north on Claus Road turn left unto Merle Avenue. Go to Fine Avenue, turn right and follow above directions to Sharon Avenue.

PLEASANT RIDGE, OHIO

Located in Williams County, Ohio four miles west of West Unity, forty rods north of Rt. 20 Alternate on County Road 16. Two miles east of junction of Ohio Rt. 15 and U.S. Route 20 Alternate.

PLEVNA, INDIANA

Route 18 passes east and west through Converse. In Converse, turn south at stoplight and go three miles. Turn right on blacktop road and go five miles to Plevna. Or go west of Converse on Rt. 18 for five miles, turn left and go three miles south. The church is on west side of street near the square of Plevna.

QUINTER, KANSAS

Exit 107 from 1-70 leads to Quinter. If coming from east turn right, if from west, turn left. The exit road will curve into Main Street. The church is located on the left at the corner of Eighth Street and Main Street.

SHREWSBURY, PENNSYLVANIA

The physical location is: 216 North Main Street, Shrewsbury, Pennsylvania.

From Baltimore, Maryland and points south of Pennsylvania: Proceed north on Interstate 83. After crossing from Maryland into Pennsylvania, get off the Interstate at the Exit 4 (Shrewsbury Exit). After going down the hill on the ramp, turn left (west) onto State Route 851 (E. Forest Avenue).

Proceed up the hill to the center of the town of Shrewsbury for 0.7 miles. Turn right (north) onto North Main Street and proceed about 0.5 mile. The church building will be on your left (west side of the road). There is a sign in the yard in front of the meetinghouse.

From York or Harrisburg and points north: Proceed south on Interstate 83 to Exit 4 (Shrewsbury Exit). At the bottom of the ramp, turn right onto State Route 851 (E. Forest Avenue) and follow the above directions. There is a sign in the yard in front of the meetinghouse.

SWALLOW FALLS, MARYLAND

Church address is: 2191 Swallow Falls Road, Oakland, MD 21550. Take Maryland Rt. 219 North of Oakland 5.5 miles or South of I 68, 18 miles to Mayhew Inn Road. West on Meyhew Inn Road to the stop sign (4.2 miles). Bear left onto the Oakland-Sang Run Road for .3 mile to the Swallow Falls Road. Turn right onto the Swallow Falls Road for .3 mile. The Church will be on your left.

WEST FULTON, OHIO

The church is located at 18354 US 20-A, Wauseon, OH 43567. It is located on U.S. Rt. 20 Alternate, 3.5 miles west of the junction of Ohio Rt. 108 and U.S. 20 Alternate.

MISSIONS

TORREON NAVAJO MISSION, NEW MEXICO

Located 23 miles southwest of Cuba, New Mexico. In Cuba, turn on State Highway 197. Follow Rt. 197 for 19 miles to a paved road leading to the left. This is marked Mission Road and a mission sign is at this junction. Present personnel include Jason and Sheena Carpenter; Danny Wagner and Austin Wagner. Visitors would be wise to notify the Mission in advance. Address: HCR 79, Box 8, Cuba, NM 87013-9701; telephone: 505-731-2292. If no answer call 505-731-2341. Please contact for further information.

AFRICAN MISSION

Located in Makutano, Kenya. Address: P. O. Box 658, Kapenguria, Kenya, EA.

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