

BIBLE MONITOR

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MARCH, 2020

NO. 03

“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.

OUR GOAL

As we travel down life's highway
Striving hard to reach the goal,
Each of us has our own problem
Some of body, some of soul.

Onward, upward is our motto
Looking over to the right,
Expectation speeds our progress
When we keep our goal in sight.

Broad the road leads to destruction
Many travel down that way,
Straight and narrow leads to Heaven
And we gain it day by day.

Do not leave self-pity bind you
Heed not error's awful din,
Keep your heart attuned to Heaven
With faith and patience, you will win.

– *Selected*

EMBARRASSED, ASHAMED, CONDEMNED

Have you ever felt embarrassed? Did you say something or do something that you should have left unsaid or undone? At the time, it seemed an innocent remark or a good deed, but upon reflection, you realized that you had spoken crudely or offensively or what seemed a fun situation later became a deed you realized should never have been done. What begins as innocent fun may end up an embarrassment.

Embarrassment usually happens in a social situation by one who does not know, appreciate, or value the customs and habits of the people they socialize with. It might involve either inappropriate or damaged clothing. It might be triggered by nervousness, discomfort, or illness. Whatever the cause, there is a feeling of

failure to appear or do what was expected in the situation. Some may be more easily embarrassed than others. Some may be obtuse to the social situation and fail to be embarrassed. People can be embarrassed by situations that are not sinful, but they are not righteous deeds.

When we consider the situation of the Virgin Mary, we can imagine there was embarrassment as she carried the ever-more-apparent baby in her womb. Some around her would have been quick to make crude, embarrassing remarks. Joseph was embarrassed for her. Although she knew she was serving as the Lord's handmaiden, it could have been quite embarrassing.

Are we ever embarrassed because we are Christians? As

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Christians there are activities that we do or don't do that are at variance with surrounding society. Are we embarrassed by the standards God has set for us concerning our dress, amusements, and activities?

Have you ever been ashamed of yourself. Shame has a deeper degree of disgust than embarrassment. Shame comes when we have violated not just the cultural standards around us but God's standards. Shame bespeaks guilt. This is when our words or deeds have been so egregious that we must acknowledge and make confession for them. This feeling condemns us in our hearts, minds and souls. Shame conveys the sinfulness of the action or words.

Peter was ashamed when he heard the cock crow. He wept as he realized that his brave talk had been in vain as he denied Jesus before servants. On the shore of the Sea of Galilee Jesus gave him three opportunities to confess his love and to share His Word.

Are we ever ashamed of being a Christian? Do we complain about the restraints of serving God? Do we want the benefits without responsibility of accepting our Savior? We often fear public opinion rather than fearing God

who has power over both our physical and spiritual life and death. We can make light of Peter but how do we behave just like he did? Are we ashamed of God, Jesus, and our Church?

Even more dangerous than embarrassment and shame is condemnation because of our evil deeds. This is beyond being ashamed of our actions or words, it comes because our evil thoughts inspire deeds and words worthy of judgment. Condemnation brings a penalty. We may escape in this life, but we will not escape God's judgment. The all-seeing, all-knowing God who deals with us will impose that penalty if we have not taken care of it before the end of this life.

Judas Iscariot felt the condemnation that came through his betrayal of Jesus for a few coins. He was unfaithful as well as being a thief. When he came to that realization, rather than approach God in repentance, he ended his life as a miserable suicide.

David was condemned by the counsel of the prophet Nathan. Unlike Judas, he repented before God. Through that experience he wrote Psalm 51 which encourages us to seek God during the lowest scenes of our lives. Even during

these dire times, God is available to forgive.

We need to be willing to humble ourselves before God with totally repentant hearts, minds and souls. Like David we need to combine our repentance with a determination to go forward in godly service, in dedication to Him. Our love and dedication must be not only in words but in our activities and attitudes.

It is not pleasant to be embarrassed, when others have fun at our expense. It is even less

pleasant to be ashamed for the activities of our lives. It is more serious when we are actually condemned for our activities or attitudes. In all these situations, it behooves us to listen to the Holy Spirit's pleading that we would acknowledge our sin, seek forgiveness, and go forward in holy living.

Please, deal with the situations that cause you to be embarrassed, ashamed, or condemned.

M. C. Cook

CHURCH OUTREACH CONFERENCE

During the third weekend of November 2019 we had the pleasure of attending the Second District Church Plant and Growth Conference at West Fulton Congregation. This event was sponsored by the Church Growth Committee. Our speaker was Richard Newswanger of Family Harvest Mennonite Church in Fredericksburg, Pennsylvania. Richard and his wife, Elma, have been involved with several church plantings as well as ministry in Canada.

I believe the sessions Richard led were both informative and inspirational. I will be writing about his sessions from my notes. If you

wish to receive a recording please contact Andrew Miller or Mark Cordrey, Jr.

“Session One”

As pastors, we don't want to separate people. We like to keep people together.

Seven years ago, seven families moved about eighteen miles away. Today they have one hundred twenty-five attending and they need to do another church plant.

As Anabaptists, we are weak on evangelism. We are good with serving and discipleship. We teach and we teach, and we teach. The goal of that teaching should be to send out and share the Gospel.

In our families we don't expect our grown children to stay in our homes indefinitely. It wouldn't be healthy for any of us. We expect them to start a new home and start a new family.

Richard asked the audience, why should people come to visit your church. He received the following answers:

- Bible based teaching
- Christ centered
- A heart for people
- Receive encouragement
- House of prayer
- Worship God

"Caring for the lost" should be on our list of reasons for being.

Does your church have a vision? What is it? What brings you to church on Sunday morning?

Anabaptists have been known as being weak on evangelism and strong on discipleship and teaching. Richard proposed that a healthy church should divide up their time and effort into the following categories: discipleship to members (teaching, preaching, fellowship 50%), outreach/local ministry (25%), foreign mission projects (12%), and church planting (13%).

If we would actively plant a new church every ten years, it would: end church splits, change our

churches, and change our nation.

New churches can be located relatively close to the sending church so they can benefit from shared youth activities, financial support, and ministers. Starting a new church is life giving and brings excitement into a congregation. People need to be part of something where they see God working.

The members of his church now eagerly look forward to a new church plant to be started. People need to be part of something where they see God at work.

What is the church? The church is the Bride of Christ (II Cor. 11:2 and Rev. 19:7). Christ is the head of the church (Col. 1:18).

People have asked if church planting is Biblical. We only need to read the Great Commission to see that it is! (Matt. 28:18-20). They are important words because they were the last words Jesus Christ spoke before ascending to Heaven. Anabaptists are serious about following the clear directives of the New Testament, but lack in following this one. How can we accomplish this Commission without planting new churches?

So, what hinders us from planting new churches?

1. We crave security and comfort.

2. It is extremely difficult work.

3. We lack a vision for outreach and evangelism.

4. Pastors want to keep their flock together.

5. Pastors are already overwhelmed with current responsibilities.

We are the salt and the light to the world (Matt. 5:15). We need all the light we can get in this dark world! For the light to shine, we must be placed where it is dark. He showed the big image of road salt. The salt is useless when kept in a big pile. It must be broadcast to be helpful.

Almost every church has members in whom God has placed a vision and burden to plant a church. They are waiting for the leaders to provide the approval and opportunity! Encourage the congregation to pray for direction for the members with this God-given desire.

Richard showed us an illustration called "*Life Cycle of a Church*". The typical growth pattern is a bell-shaped curve. The progress typically follows this order (on the increasing side): birth of the church, growth, comfortable. As a church is on the declining side it goes through a survival stage and then the "living dead". The further down the declining

slope a church is, the harder it is to bring it back to life. A church plant can add life to an "aging" church. The typical lifespan of a church is thirty years.

A growing church has an external focus. A dying church is focused inwardly. A dying church has more focus on administration and committees. Inward focused churches are concerned more about member comfort than the lost. Do not be overly concerned about a comfortable or luxurious church facility. In his travels around the United States, he found that churches that have the best facilities are the least eager to plant a new church.

Where do your church offerings go? Do they reflect a care for the lost or are they primarily used to provide comfort for members?

Acts 1:8 is a good church planting strategy. Paul was a church planter. He started a new church everywhere he went. As messengers were sent, they planted churches.

Richard then presented some practical aspects to church planting.

1. They use a search team of six men from the church.
2. Spend much time in prayer.
3. They set a date when they

would like to begin a new church.

4. They determine a radius for choosing a new community (example: 18-mile radius).

5. They plan for it to take 1.5 years to arrange the details.

6. They determine if there is a focus group of people who would be most in need in the target community (examples: College students, Hispanics, families, and so forth)

7. The sending church helps the new church financially.

8. The goal must be spreading the Gospel, not planting a church.

Once the new church is established, they will try to sponsor

events that will benefit their community. For example, they have hosted monthly parenting classes because they saw a need.

It is good if a pastor can go with the new plant. If that does not occur, they will choose a new minister from the church approximately a year after it starts. Starting a new church will enliven both the new church and the sending church. The new church will help new leaders develop because the project will require their effort and gifts.

Sister Melissa Brock
West Unity, Ohio

HOPE IS A LIGHT IN THE DARKNESS

The reason most people are afraid in the dark is that they do not know what the dark is hiding. Once the light comes on, then they see, and all fear dissipates.

The only hope we have in the darkness is the light. The darkness cannot hide the light, but the light can chase the darkness away. The darker the night the brighter the light can shine.

One of the things really missing in people's lives today is hope. That is why so many scam artists, both secular and religious, are able to dupe people.

Their situation is so desperate they will take anybody's word of encouragement as a hope that they will get out of their predicament.

People like this are always disappointed because when hope is in people, the light rarely turns on. Yet, these same people will stand week after week in the lottery line "hoping" against all hope that they are going to win it this week and win big.

Someone once shared with me an acronym for hope. Having Our Perspective Eternal. I have

often thought of how true that really is. If my hope is going to bring anything into my life, it must be rooted in something eternal. Something I can really count upon.

I often think of Job who in the midst of his hopeless situation, gave this testimony, "Though he slay me, yet will I trust in him." (Job 13:15). No matter how difficult his situation became, Job's hope was only in God.

Many today have their hope in themselves, their education, their gifts and talents, their ability to press on despite difficulties. They have what I call, the survivor notion. If you work hard enough, so the idea goes, you will succeed finally. Just think positive thoughts.

What if you don't succeed? What if what you hoped in, turns out to be bogus?

How many people's lives can be explained this way?

The only hope that has down through the years proven to be true is that hope in Jesus Christ. That hope is expressed in the blood of the Lord Jesus Christ. Because He died on the cross, He broke forever the tyranny of sin in our lives. My hope is that by trusting in Him I can experience that freedom.

Yet some people point out all the tribulations we go through.

Yes, even Christians go through trials, temptations and suffering. People want to believe that if we hope in God, everything will turn out rosy. They forget to mention that in a rose bush, there are also many thorns.

Jesus even said that in this world we are going to have tribulations. Then He encouraged us and gave us hope in one phrase, "I have overcome the world." My hope is not in my understanding, my hope is in believing what Jesus said is absolutely true.

Foxes Book of Martyrs gives story after story of Christians who suffered for their faith. Their hope was not in escaping persecution. Their hope was in Jesus Christ, who broke the tyranny of sin for them so that they can suffer for the Lord Jesus Christ.

People become Christians and expect their life will be perfect. Then along comes the darkness and with the darkness the fear and with the fear a turning away from following Christ. How shameful it is to see lives like that empty and unresponsive to the hope we have in Jesus Christ.

One hope I treasure is, God has a plan for me. It is hard to really comprehend that and wrap my mind around that thought. As I think about it and meditate upon

that concept, I begin to understand that God saved me for a purpose. My hope is focused in the truth that God has a wonderful plan for me. Wonderful from His perspective, that is.

The joy of every day of my life is God's plan for me unfolding step-by-step. I know I do not know the outcome. I do not know what is going to happen tomorrow. But each day I begin to hope in Jesus Christ as the Unfolder of my life for Him. He certainly knows how to take every situation and turn it around for His honor and glory.

"Though he slay me..." That may happen in my life and God may allow it to happen, but my

hope is not in my circumstances, rather, it is in the plan that God has for me. God will never allow anything to happen to me that will in any way compromise His plan for me.

My hope in God is experienced in the darkest of nights. When I do not know what is happening. When I do not know which way I am going. When I have no clue as to what to do next. Then my hope in God kicks in, to the point that I trust Him for that next move in my life.

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SWEET FELLOWSHIP WITH GOD

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full."
I John 1:3-4

From all that's mortal, all that's vain,
And from this earthly clod,
Arise, my soul, and strive to gain
Sweet fellowship with God.

Brethren Hymnal #409

When we have sweet

fellowship with God, the only thing that can tear us away from it is giving another precious soul the opportunity to enjoy it as well. Even then, fellowship with God is accentuated rather than diminished, because what we are doing gives honor and glory to Him. To sit together in heavenly places with God is the ultimate experience. (Ephesians 2:6)

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the

same image from glory to glory, even as by the Spirit of the Lord.”

II Corinthians 3:18

The fellowship with God is a wonderful benefit to salvation. We mourn for our sinful life and beg forgiveness from God and are presented to the Saviour, who tells us, “In my Father’s house are many mansions, ... I go to prepare a place for you.” (John 14:1-3). We long to go, now, but we must stay because we have been commissioned to teach all nations, so the Holy Ghost in His wisdom comes into us to teach us and to comfort us. He is in us and we are in Him, and we, who were made in

His image, grow into His image indeed.

So shall my walk be close with God
Calm and serene my frame;
So purer light shall mark the road
That leads me to the lamb.

– William Cowper, 1769

Though we never can adequately explain to others the sweet fellowship we have with God, perhaps they will see it in us, and perhaps they will also want it for themselves, and maybe, by the grace of God, they will find it. This is our prayer.

Brother Lynn H. Miller
Mohler’s Congregation

PHIL’S PONDERINGS

As we “study to shew ourselves approved unto God...”

March 2020 Study Questions

March 1 – Luke 7:24-50

How is John the greatest of the prophets?

How is it that those who are least in the kingdom of God are greater than John?

What point is Jesus making through the illustration of children playing at market?

What contrast is Jesus making in verses 33-35?

What blinded the Pharisee from seeing what Jesus saw in the woman’s actions?

Commentary: When John the Baptist submits his resume in heaven

there will be one item that moves him to the top of the Prophet list. He introduced the Messiah to the world. Yet, when compared with all who receive Christ by grace through faith he will be at the bottom of the heap. John had the advantage of knowing Jesus as the Messiah before he was even born. Yet, he misses the mark in understanding Jesus' mission. Jesus came to save sinners. In His second coming He will bring God's wrath upon the world. When our eyes see as the Pharisee at the end of this passage, we are also missing the mark. Lord, help us to see others through the eyes of Jesus.

March 8 – Luke 8:1-25

Where do you see yourself in the parable of the sower?

What part of your field do you neglect, lack concern for, or are too lazy to work on?

Why does the sower waste his seed on unprepared or marginal ground?

What is the more that will be given in verse 18?

In the storms of life do you hear rebuke or challenge when Jesus says, "where is your faith?"

Commentary: It seems normal for us to focus on the difference or quality of the soil being sown. Many of us have some familiarity with farming or gardening. We know how important it is to prepare the soil for the best possible crops. But the sower sows indiscriminately sowing the seed everywhere. While the best yield comes from the prepared soil our focus also needs to be on sowing the seed wherever we go. Unlike well prepared soil it is harder to recognize hearts well prepared to receive the seed until we see the fruitfulness of the seed. Let us sow and not sow sparingly as well as prepare our hearts for bearing fruit.

March 15 – Luke 8:26-48

What is the connection between the storm at sea and the demon-possessed man?

How did the demon-possessed man know who Jesus is?

What is the abyss the demons refer to?

What was the ritual status of the woman who touched the hem of Jesus' garment?

How does her healing illustrate both Jesus' divinity and humanity?

Commentary: No one is outside of Jesus' reach. The plaintiff cry of the demon-possessed man suggests that he saw himself so lost, so firmly in the grip of demons, that he had no hope. In casting out the demons Jesus restored his lost life, clothing both his body and his mind. Jesus also gave him a purpose. His testimony to those who had known him before would strengthen the credibility of Jesus' ministry. The woman with the flow of blood had also lost all hope save one: "If only I can touch the hem of his garment." The result was power flowing from Jesus before He was aware of her presence. Her ritual uncleanness and attempt at anonymity were no barrier to God's grace and mercy.

March 22 – Luke 8:49-9:17

What growing fear did Jairus have to overcome by faith?

Why did Jesus put everyone outside?

Why did Jesus send out his disciples to preach and heal?

What did Herod consider Jesus to be?

What kind of suggestion did the disciples make to Jesus concerning the multitude?

How many groups were there altogether?

Commentary: Jairus' worst fears were realized with the delays that kept Jesus from arriving in time to save his daughter's life. But time is not the decisive factor in God's kingdom; faith is. Jesus gives him two commands and one promise: 1) Do not fear; 2) only believe; 3) she will be made well. As Kingdom citizens we do well to believe in all the decisive ways that Jesus wants to minister in and through our lives. Growing in faith is necessary for multiplying ministry. So, Jesus sends his disciples out to accelerate their learning. Their confidence grows as they preach, heal, and cast out demons. But any ministry will always

be limited by the scope of its vision. If that vision is parochial in nature, it will soon default to what is sensible and practical. It will fail to stretch far enough and last long enough to reach out to the whole world. Jesus says, "You give them something to eat." Are we ready to hear and respond to such a command believing that Jesus says it then He will provide the means to fulfill His command?

March 29 – Luke 9:18-45

Who do you say that He is?

Why does Jesus command them to tell no one?

Why does He keep reminding them of His suffering to come?

What purpose was served in Jesus' conversation with Moses and Elijah?

How long does Jesus bear with your faithless and perverse nature?

What new information does Jesus add this time to His coming suffering and death?

Commentary: The end of Jesus' life is drawing near. The reality of what He must face continually draws His attention. The need to spend more time in prayer is real. The incompleteness of His disciples' faith is real. The coming betrayal by one of His own disciples is real. And the continual press of the crowds with all their needs is real. Perhaps Moses and Elijah met Jesus on the mountain for the purpose of providing encouragement. Death would be His greatest accomplishment. What joy! But as the finish line of His human life was drawing nearer, He needed to summon all the strength that He had in order to endure the last steps of His race. (Hebrews 12:2). As He endured so can we despite the deficiencies in our faith. His joy is ours as well. That joy, in all its fullness, awaits us at the end. But even now, in the darkness of our worst fears, His joy will sustain and strengthen us to the end of our race.

Brother Phil Franklin
Modesto, CA

BREAD FROM HEAVEN

Rudy Cover ~John 6:22-65~

Does your mother ever bake bread? I can remember when my mother did. It smells so good. Fresh bread out of the oven tastes good, too. Almost everybody eats bread. There are many foods that we eat but bread is one food that's always there.

Jesus was teaching in Capernaum. The people had seen the disciples leave without Jesus. They didn't know that He had walked on the water. When they saw Jesus on the other side of the lake, they said, "Rabbi, (or teacher) when did you come here." Jesus said, "You seek me not because you saw the miracles but because you did eat of the loaves and were filled."

People are still about the same as they were when Jesus was here nearly two thousand years ago. It seems hard for people to see beyond the natural life. We work for the food we eat, the clothes we wear, the houses we live in, the cars we drive and so forth. The people asked Jesus, "What shall we do that we might work the works of God?" Jesus said, "This is the work of God, that you believe on Him whom God has sent."

The people said, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Jesus said, "My Father giveth you the true bread from heaven. I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst...he that believeth on me hath everlasting life...I am that bread of life. This is the bread which came down from heaven; if any man eat of this bread, he shall live forever."

Then the Jews wanted to know how they could eat this bread which Jesus said was Himself. Jesus answered, "...he that eateth me, even he shall live by me."

Jesus was teaching the people that there is something far more important than just the things that are for this life. He came that we might have life and have it more abundantly. If we do what Jesus says, He has promised us that we will live forever. Jesus says, "If you love me, keep my commandments." Jesus never gave us anything that we couldn't do or that He, Himself, didn't do.

Whether we go to school, work at a job, or take care of the home we can live for Jesus. It's the everyday

life that really counts. Most of us can be good people on Sunday or at Church, but it is during the week when we are apt to fail. We should always ask ourselves the question, "Would Jesus approve?" Jesus is

the bread from heaven. We need to live by Him and for Him.

Selected from the
April 15, 1980
issue of the Bible Monitor

BY THIS SHALL ALL MEN KNOW

A. G. Fahnestock

These are the words of Christ and are not to be questioned. This refers to something definite, that they may refer to the past, present, future or at all times. Here it refers to something that all men shall know. It is not only revealed to the more learned or experienced, but to all men. Christ says, "All men shall know" and therefore I conclude that there is no reason for doubt.

Our best educated and all of us at some time, may err in a statement but when it comes from God the Father, Christ His Son, or from the Holy Spirit, the statement dare not be questioned. The complete statement referred to, that Christ has made to His disciples is, "By this shall all men know that ye are my disciples, if ye have love one for another." John 13:35. Looking simply on the surface of this statement will not suffice to get Christ's thought.

We have often seen people

who have not accepted the Saviour as their Lord and yet they have love one for another. For twenty years we lived not very far away from a hotel. We have heard and seen some of the things that have taken place there. There were four or five men who met almost every evening at this hotel, and it was evident that they came to fellowship together and to quench their thirst. They often displayed quite a bit of sympathy and love for one another; they did not only try to quench their own thirst but would sacrifice their hard-earned money to help quench the thirst of others whom they loved. Thus, so far as their love and sacrifice is concerned, many Christian professors should take a lesson of love one for another.

Early in the evening, I have seen with my own eyes, one of these men starting for home, but the highway was too narrow for him, and two of his fellowmen

went to assist him, although both of them had about enough to do with themselves. Did not these men have love one for another, when they sacrificed their money to quench the thirst of others and then assist them, as best they could, on their way home? I am sure that you will agree with me, that although they had love one for the other, they were no disciples of Christ. We must therefore conclude that there must be a vast difference between the love that Christ speaks of and the love of human beings.

In Mail Order catalogues I have noticed that they mark their merchandise; good, better, best. I never saw anything marked lower than good. Possibly some of the churches should mark their activities in this manner and some even begin marking a ways below good. The love that Christ speaks of is the very best and is not obtainable anywhere here upon the earth, it must be received from Heaven.

The qualifications describing this love are found in the words of Jesus, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 15:12-13. These are again the words of Christ and they will stand even if

Heaven and earth pass away.

I want to call your attention to the words "As I have loved you". To me this implies, not only His suffering and death on the cross, but His life's purpose and teaching. Parents who claim they have too much love, to reprove or if need be punish their children; should take time out to examine their love.

The Elders, Ministers, Deacons and every member in the church, who will evade sound doctrine, admonitions, warnings, discipline, etc. needs to get more of the genuine, profitable and life eternal giving love, that Jesus had and still has. When Christ got to the home of Martha, Mary and Lazarus and Martha was preparing a meal, did Christ's love prompt Him to praise Martha? His heavenly love for her soul's welfare seems to have compelled Him to say, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary has chosen that good part, which shall not be taken away from her." Luke 11:41-42.

There was a man who had great possessions and he approached Christ in a very humble manner, asking Him, "What shall I do that I may inherit eternal life?" He was a man who, not only knew the commandments but also observed

them from his youth. The record says, "Then Jesus beholding him loving him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor." Notice, because he was a good man and Jesus loved him, did He praise him for his earthly gain? Christ, for the love of his soul, told him to remove the thing that would hinder him having eternal life. Even though the thing that was to be removed was precious to him, read Mark 10:17-22.

Jesus says, "Love one another

as I have loved you." Some people like to be praised and honored for what they do. There are those who recognize their feelings and say, we should encourage them. Encourage them to what? For our soul's sake, for Christ's sake and His kingdom's sake. May we strive to love one another as Christ has loved us, having the soul's welfare above everything else.

Selected from the
March 1, 1960
issue of the Bible Monitor

COWORKERS

B. E. Kesler

Jesus planned in the great work of spreading the gospel and soul saving, that all may share in the work and in the reward that shall come to the faithful for service rendered.

On a certain occasion he said to his disciples, "Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life; that both he that soweth and he that reapeth may rejoice together."

He had now been schooling them for several months, preparing them for the great work soon to be committed to them, and to arouse

their interest in the work he said, "Lift up your eyes, and look on the fields; for they are white already to harvest." He referred to the host of people that were coming out of the city at the request of the Samaritan woman, who had said, "Come, see a man, which told me all things that ever I did."

With their interest thus aroused, he said, "I sent (send) you to reap that whereon ye bestowed no labor; other men labored, and ye are entered (enter) into their labors." In other words, "I am sending you into a field, or fields, that are white already to harvest." Others have sown the

seed, it has grown, and is now ready to harvest, and when you reap you will receive wages, the same as the sowers, and at the end both shall rejoice together, for both have shared in the work, they in their way and you in yours. They and you are co-workers in the same field of service, one in one capacity, the other in another, and either without the other cannot do the work.

In the study of human nature individually, different types of character and temperament are to be found. Here is an individual of a logical turn of mind. He must be convinced, if reached at all, by plain facts, well grounded and established by the truth. Sensation and emotion do not appeal to him. Here is another, of a sensational temperament. He pays little attention to what the preacher or even the Bible says. It's demonstration, dramatism, that appeals to him. And the more of these and noise the better it suits him. Excitement and lip service appeal to him as nothing else will.

Then too, here is another person of a sympathetic, impressionable, disposition. He is easily moved to tears, by appeals to the emotional side of his nature. Solid facts and sensation mean little to him.

Besides these prominent characteristics many others are to be found in which there is a blending of two or more of these.

Now, since we have these different temperaments in the pew, we need them in the pulpit.

In apostolic times, a Paul who could "reason of temperance, righteousness and a judgment to come", and appeal to the reasoning faculties and say to a king, "Why should it be thought incredible with you, that God should raise the dead?"

An impetuous Peter was needed, who in a pitch of excitement could say to frightened inquirers, "Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins", or to silence inquisitive Jewish brethren, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?"

Then, too, the apostolic band of preachers would have been incomplete without the "beloved John with his undoubted assurance, "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous" and, "God so loved the world, that he gave his only Son," and "Behold what manner of love the Father hath bestowed upon us."

So, today, we need these different types of preachers to reach these different types of people. This is, perhaps, most effectively accomplished thru the "plurality" of preachers in the same congregation. It may be done by the itinerary system, one minister at a time, for the congregation to be succeeded by another ever so often.

Among these different types of ministers are to be found, the seed sowers, men mighty in the scriptures, men who "preach the word", who "shun not to declare the whole counsel of God." Men who emphasize "observance of all things whatsoever" Christ commanded. These men are good sowers, but rarely good reapers. But the souls they reach are moved by plain truth of the Bible, and usually are good "stickers", and are not easily "carried about by every wind of doctrine, and are the real "pillars" in the church, not afraid, not ashamed to let the world know where they stand, and why.

Another type of preacher is the dramatic sensational fellow. He is loud, noisy, often dramatic and clownish. He charges the fort with a fusillade of irony, sarcasm, denunciation, slang and ridicule and takes the camp by storming,

stamping and excitement. And when he is gone, what little religion, if any, his converts had, goes with him. The heavenly gale passes away, and they become chilled by the blast. This type of men never makes good pastors. Their work is built on the sand and cannot stand when "persecution and tribulation because of the word arises."

Another type is the saint John style. These men are loved because of the magnetism they possess, and unseen force or power by which souls are drawn together, heart to heart. They are sympathetic, and emotional, and loving; other forces by which they captivate the hearts of the people and win them to Christ. These along with the first named above make good pastors and shepherds, but of opposite types.

The one great truth contained in the scripture at the head of this editorial is that each will be rewarded according to his labors, and when the time of reckoning comes each will be full of joy unspeakable and full of glory. "Both he that soweth and he that reapeth will rejoice together."

So that if it is our lot to be a sower, let us do it faithfully, having been assured we'll be just as happy, when "the faithful are rewarded", as the one who does

the reaping. We'll not gather as many sheaves as the other, but he could not reap had we not sown the seed.

If we are reapers, let us be careful the harvest is ripe before we garner the sheaves. Persons may float with the current, or be stampeded, or persuaded into the church without regeneration,

in which case they are stillborn; or bastards and are in worse condition than before. For "except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven."

Selected from the
March 15, 1930
issue of the Bible Monitor

"THE HIGHEST PEAK"

B. F. Masterson

In the Epistle to the Romans, Paul leads the sinner out of the valley of sin and degradation to the peak of justification; then to the peak of sanctification; and still higher, to the peak of glorification, and reaches the summit in the twelfth chapter, the first verse, where he says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He wants us to see our Spiritual Searchlight on the swivel of the word "therefore" in the text and turn it towards the valley of degradation from whence we came, in the first and second chapters where are described all manner of sins, and the final verdict that all are

sinners and that the whole world is guilty before God.

No wonder Paul felt himself under obligation to bring to man the gospel of Christ, the power of God unto salvation, which led us out of this valley of darkness, and set us on the peak of justification through faith in Him, who was delivered for our offenses, and was raised again for our justification: "Therefore, being justified by faith, we have peace with God through our Lord, Jesus Christ." (Rom. 5:1.)

He is scaling a higher peak by counting the old sinful man to be dead and yielding the new life unto God by union with Christ in his death and resurrection. Set apart to a newness of life, which is sanctification. (Chap. 6.) And the overcoming of the lower

nature by the higher, and this one is delivered from this wretched body of sin and death through Jesus Christ our Lord. (7:24-25.)

But he has reached still a higher peak when he said: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." (8:1.) The whole chapter is contrasted between the spiritually-minded and the carnally-minded. To be carnally-minded is death, but to be spiritually-minded is life and peace. (8:6.) This is the mountain peak of glorification. "Moreover, whom he did predestinate, them he also called; whom he called them he also justified; and whom he justified, them he also glorified." (8:30.)

But Paul will lead us to a still higher pinnacle, by omitting the ninth, tenth and eleventh chapters (which are parenthetical and should be studied separately) and connect the eighth with the twelfth chapter, which makes good sense when he says: "I beseech you, therefore, brethren, by the mercies of God!" He wants us to set the spiritual searchlight on the swivel of the word "therefore" (which means, "because of") and turn it back

over the trial that we may see how God has found us in the depth of sin, and led us to higher ground of justification; and still higher to a plain of sanctification; and still higher to glorification; and still higher, if anything, that we might view the display of God's mercies in our deliverance from sin. How "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock and established my goings." (Ps. 40:2.)

Because of this wonderful display of mercy toward an unworthy recipient of God's grace, Paul says: "I appeal to you therefore that you present your body a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Why this stupendous claim upon me, that I should turn over to God all my physical powers: And furthermore, claim that it is my reasonable service? I must again turn on the searchlight, "For God has revealed them unto us by His spirit, for the spirit searcheth all things, yea the deep things of God. Now, we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God."

Have I forgotten the misery, remorse and regret in the valley of sin and degradation from which He has delivered me? And the glorious experiences of the mountain top, glimpses of the heavenly light, for which I would not exchange for all the material things? Yes, it is my reasonable service to “yield myself unto God, as those that are alive from the dead...”

This summit also implies the thought of turning the searchlight forward that we might have a vision of service. This being the highest peak of the mountain range of the Roman letter, we have a plain view on all sides. Being transformed by the renewing of our minds, we would not be conformed to this old world with all its allurements. “Old things are passed away, behold all things are become new.” (2 Cor. 5:17.)

After scaling these mountain peaks of experience, we would not turn again to the weak and beggarly elements, but looking forward – yea, “pressing toward the mark for the prize of the high calling of God in Christ Jesus”, thereby proving what is that good and acceptable and perfect will of God, seeing clearly the relationship we sustain to

those of like precious faith, and our conduct towards those that are without, to the government under which we live, as well as how to respect our neighbors. The epistle to the Romans is the greatest of all. It is the fifth gospel. Paul calls it his gospel (Rom. 2-16, 16-25) consequently it is the gospel according to St. Paul.

In the four gospels we have biography, prophesy and history, but the epistle to the Romans is the door through which we enter to a secret meeting place with the Holy Spirit, to learn from Him the things which Jesus would have told his disciples, but found them unable to bear it. Jesus said, “I have yet many things to say unto you, but ye cannot bear them now.” The many things were revealed to Paul through the spirit, who took the things of Christ and showed them unto him. (John 16:14.) He will also show it to us, if the God of this world has not blinded our minds, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto us. (2 Cor. 4:4.)

Selected from the
March 1, 1930
issue of the Bible Monitor

THESE ARE THE TRUE SAYINGS OF GOD

J. H. Beer ~Rev. 19:7-9~

“Let us be glad and rejoice, and give honor to him: for the marriage of the lamb is come and his wife hath made herself ready...and he saith unto me, write blessed are they which are called unto the marriage supper of the Lamb.” The church is represented as the espoused bride of Christ. (Eph. 5:23-32; 2 Cor. 11:2.) “These are the true sayings of God.” Jesus Christ is declared to be the bridegroom.

Much discredit has been raised against the teachings of the New Testament, by the setting of dates of days, and years for his coming, of which no man knows the day, year or hour. Yet the truth connected with his coming still stands unshaken. (Matt. 25:5-6.) “Behold the bridegroom cometh.”

What is he coming for? (John 14:2-3.) Evidently for the bride (the church). “Be ye also ready for in such an hour as ye think not the Son of Man cometh.” “If I go away I will come again and receive you unto myself.”

Christ is calling a people out of the Gentiles for his name. Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled. (Luke 21:24.)

“Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name to this agree the word of the prophets as it is written.” (Acts 15:14-16.) After this! After what? After he has taken a people out of the Gentiles. Then he declares, “I will return and build again the tabernacle of David.”

Now we beseech you brethren by the coming of our Lord Jesus Christ, and by gathering together unto him.” (2 Thess. 2:1.) “Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left.” (Matt. 24:40-41.) There will be a lot of church members left, because they are not a part of the bride.

The idea a lot of people have about the coming of Christ is that when he comes, the judgment day will also come, and that the world will come to an end. This idea is unscriptural. Business will continue and governments will go on as now after Jesus comes and takes his believers out of the world. (1 Thess. 4:13.) “But I would not have you to be ignorant, Brethren concerning them which

sleep that ye sorrow not, even as others which have no hope... For the Lord himself shall descent from heaven with a shout, with the voice of the arch angel, and with the trumpet of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up in the clouds to meet the Lord in the air and so shall we ever be with the Lord."

The meeting place when Christ comes for the bride, his saints, the church, will be up in the clouds in the air.

"These are the true sayings of God, looking for that blessed hope, and the glorious appearing

of the great God, and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." (Tit. 2:13-14; Rev. 14:1-3.)
The saints are to reign with Christ. (2 Tim. 2:12; Rev. 20:6, 22:5.)

May you have your vessels filled with oil and your lamps trimmed and burning when the bridegroom comes for his bride. "Wherefore comfort one another with these words." (1 Thess. 4:15.)

Selected from the
March 15, 1930
issue of the Bible Monitor

OBITUARY

CASEY LICHTENBERGER

Brother Casey Lane Lichtenberger, 15, of Newville, Pennsylvania entered Heaven in the early hours of January 10, 2020 at home. The family is comforted and confident that Casey is worshipping his Lord with the Angels around the Throne! Casey was born on July 9, 2004 in Newville, a son of Andrew Mark Lichtenberger and Charity Ellen (Yeager) Lichtenberger of Newville, Pennsylvania.

Casey was a member of the Chambersburg Dunkard Brethren Church, where he served a year with his family abroad supporting the Church's Kenya Mission. Casey was currently homeschooled and worked one day a week with his father in construction.

In addition to his mother and father, he is survived by four brothers; Blake, Zane, Dallas and Denver and one sister Cheyenne Lichtenberger, all at home; paternal grandparents, Martin and Sandra Lichtenberger of Newville, Pennsylvania; maternal grandparents, Richard and Mary Ellen Yeager of Carlisle, Pennsylvania; paternal great-grandmother, Clara Ann

Lichtenberger of Indian Valley, Idaho and many extended family members.

Funeral services were held January 17, 2020 at the Blue Ridge Menonite Church, Carlisle, Pennsylvania with burial in the church cemetery. Services were conducted by Brethren Merle Sweitzer, Gerry Priest and Jeremiah Johnson.

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

FEBRUARY BIBLE MONITOR UPDATES

Please make the following changes in your copy of the February issue of the Bible Monitor.

Deacon's List:

The correct address for Brother Jeff Eberly is 315 Host Church Rd, Bernville, PA 19506, 717-933-1500

The correct address for Brother Jeff Davison is 24708 NW Harper Rd, Garnett, KS 66032, 785-204-0115.

Directory of Information Page

Pine Grove, PA: Paul Noecker, 74 Natures Road, Pine Grove, PA 17963, 570-527-7879.

Fixed Communion Dates List

Second Sunday, April – Pine Grove, PA.

Directory of Boards Page

Torreon Navajo Mission Board: Jeff Davison, 24708 NW Harper Rd, Garnett, KS 66032.

Publication Board: Ken Brock, Chairman, 20845 County Road H50, West Unity, OH 43570.

PLEASANT HOME, CALIFORNIA

Lord willing, the Pleasant Home Congregation in Modesto, California will hold Revival Meetings, March 8-15, 2020. Please join us in prayer for Bro. Ken Brock of the Pleasant Ridge, Ohio congregation as he comes to preach the Word. Schedule includes Sunday evening at 5:30 P.M., followed by weekday services at 7:00 P.M. Fourth District Conference will convene Saturday at 10:00 A.M., Examination Service followed by Lovefeast/Communion at 5:00 P.M. Saturday. Morning Worship at 8:00 A.M. Sunday followed by breakfast. Sunday School at 9:30 A.M. and Worship Service at 10:30 A.M., with dinner to follow. Come, anticipating a time of renewal and revival. May God be glorified.

Sister Edith Moss

BETHEL, PENNSYLVANIA

The Bethel congregation will be holding their Spring revivals starting on March 15 through 22, 2020 with Bro. Alan Meyers from the Dallas Center, Iowa congregation. May we remember Bro. Alan in prayer as he prepares for these meetings.

Sunday morning services start at 9:30 A.M., Sunday night at 6:00

P.M. Throughout the week at 7:30 P.M.

The last Sunday, March 22, there will be a meal prepared for all in the basement. The last service will begin at 2:00 P.M. Everyone is invited to come worship with us and enjoy the fellowship.

Sister Darlene Longenecker, Cor.

PLEASANT RIDGE, OHIO

The Lord willing, the Pleasant Ridge Congregation will be holding their spring revival meetings, March 22 through 29, 2020. Bro. Jim Eberly from the Lititz Congregation will be our evangelist. Evening services will begin at 7:30 P.M. We will be having a 2:00 P.M. examination service on Saturday, March 28 followed by our Lovefeast at 7:00 P.M. The conclusion of our meetings will be on Sunday at 2:00 P.M. All are welcome to attend. Please pray for Bro Jim as he prepares for these meetings.

Sister Susan Nines, Cor.

DALLAS CENTER, IOWA

The Dallas Center congregation plans to have its spring revival meetings, March 29 to April 5, 2020, with District Meeting of the third district on Saturday, April 4. Bro. Paul Skiles from the Juniper Hills congregation will be our evangelist. Please pray for Bro. Paul as he prepares and speaks to us, and that the Spirit would work through these meetings. All are welcome to come and worship with us.

Sister Brenda Meyers, Cor.

THANK YOU

Dear Church Family,

There are no words to express my sincere thanks for the cards, prayers, flowers and memorials for Lawrence. God bless you all.

Love,

Sister Etta Clayton and family

THANK YOU

We would like to thank all of you for the prayers the last few months. We couldn't have made it without them. Fred's heart surgery is successful, and we give God the glory!

Brother Fred and Sister Jane Johnson

ADULT SUNDAY SCHOOL LESSONS FOR APRIL 2020**April 5 – Getting Fit for the Kingdom Means Traveling Light****Luke 9:46-10:16**

1. When others are not following with us but still practicing in Jesus' name and we forbid them, so to speak, are we judging ourselves to be greater? How do we need to be least to be greatest? Should we be cautious of any ecumenical movement?

2. Are we quick to “command fire to...consume them” instead of sharing the great grace that saves rather than destroys? Are we occasionally guilty of this even in our own circles?

3. One man said I must “bury my father” and another wanted to tell his family “farewell” but Jesus answered with “go” and don't “look back”, are we too quick to give reasons (excuses) for not dropping everything and going today?

4. We have the laborer being worthy of his wages on one hand and providing for the journey on the other, where do we find the equilibrium between those two hands?

April 12 – The Resurrection – Mark 16:1-20

1. When we look at the four Gospels, what is the order of events that take place around the Resurrection?

2. Why did Jesus appear to Mary Magdalene first and then to the others? Why did others doubt the validity of the Resurrection?

3. The command of the Great Commission is given. How well are we as the DBC doing in going into all the world? What about us, as local congregations and individuals, going into the “world” of our own communities?

April 19 – The Good Samaritan – Luke 10:17-42

1. Do we still have the same authority to trample on serpents and scorpions? What should we rejoice in and why?

2. What must we do to inherit eternal life? Are we like the certain lawyer, always wanting to make rules, have check boxes and “three step plans” to be righteous before God? Why are those things easier to do rather than reveling in the unmerited grace of our Lord?

3. How can we be like the “Good Samaritan” today? In other words, how can we “go and do likewise?”

4. Is there a balance to living out a Mary and a Martha lifestyle? If so, what does that look like?

April 26 – Prayer, Persistence and Power – Luke 11:1-28

1. As we read through Luke’s version of the “Lord’s Prayer” we see a lot of similarities with Matthew’s writing and a few differences. Why are there differences?

2. Ask, seek, knock; in what ways does God through the Spirit give, reveal and open His will for us today? What are His “good gifts” that He gives as our Father?

3. That a house divided cannot stand is truth from and for the ages. In what ways do we let the house be divided today? Do we still need to consider this: when one spirit leaves and the space is not filled with the Holy Spirit, that the original spirit will return and bring seven others with him? What might that look like?

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