

BIBLE MONITOR

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NO. 6

“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.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

AND ARE WE YET ALIVE

Preserved by pow'r divine
To full salvation here,
Again in Jesus' praise we join,
And in his sight appear.

What troubles have we seen!
What conflicts have we passed!
Fightings without, and fears within,
Since we assembled last;

But out of all the Lord
Hath brought us by his love;
And still he doth his help afford,
And hides our life above.

Let us take up the cross,
Till we the crown obtain,
And gladly reckon all things loss,
So we may Jesus gain.

—Anonymous

GATHERING IN

Baker University in Baldwin City, Kansas will be the site of the 2021 Dunkard Brethren General Conference, the Lord willing. After the 2020 General Conference was at first postponed and later canceled, our hopes are high that the General Conference planned for 2021 will be held when and where purposed.

With the plans laid and announced there is a desire across the Brotherhood to gather at Baldwin City. There may be some uncustomary wrinkles added for those who attend, as precautions are exercised due to the Covid-19 infection. Even with these small nuisances, there is a great desire for the meeting to happen.

After public worship and fellowship has been restricted, it will be sweet to gather united in

worship and fellowship. Whatever restrictions might still be in place will be a small nuisance compared to the total shutdowns experienced throughout the past year. Christians do not spiritually prosper when they are deprived of in-person study, fellowship, and worship. The electronic means used to bring people together are amazing compared to what was available a hundred years ago during the last great pandemic, but still did not replicate in-person activity. Images could be seen, voices could be heard, messages could be shared, but personal contact was lost.

God has established preaching as His primary means of communicating the Gospel. Preaching is often ridiculed as boring, repetitious, and foolish, but God in His wisdom has ordained

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it as the method He desires to use. His wisdom ordaining its use allows Him to use the talents He has given to speakers. General Conference gives an opportunity for the Brotherhood to hear ministers whom they seldom hear. As ministering Brethren have been called from the congregation to serve, they fulfill God's plan for enlightening and edifying the hearers. The Gospel is proclaimed so the hearers may accept it. General Conference is centered around its preaching services, where believers hear it proclaimed and receive a deeper understanding of the Holy Spirit's use of faithful men of old to compose it.

The worship services consisting of singing, praise and prayer inspire those who attend. The singing shares the Gospel and praises God. Prayers are offered for the immediate needs of the Conference and for the Brotherhood as a whole and for those beyond.

The public preaching and worship are further enhanced by the fellowship enjoyed by those attending the meeting. People can share not only deep, spiritual needs but also the lighter everyday experiences that knit people together. Their lives are enriched by being together. People gather from

many congregations with divergent experiences and personalities. They value this sharing.

The preaching, the worship and the fellowship are all important ingredients in God's people meeting on Conference occasions. There is also the role of Conference as the business of the meeting is discussed and handled appropriately. The needs of individual members or congregations can be made known to the Brotherhood. Together there can a reasoning and a decision on how those needs can be met in ways that are consistent with the Word of God.

As Brethren share what they have read and learned of the Bible's teachings, they can come to a general understanding of how to proceed in a situation that is troubling some of the Brethren. Those gathered in this meeting must be considerate of the nature of our membership and our laboring together. We have promised to receive the counsel of our Brethren and to give counsel to our Brethren. We have a responsibility to listen to the needs and pleas of our Brethren while realizing we must remain established upon the Word of God.

When the business of the Conference is fairly considered and a decision has been made, to

ensure the fellowship that we want to maintain among the members, we need to forego any special pleading to have our own way. The faith and practice of the Church has been established over many Conferences and through much discussion, we must avoid making changes that cannot be predicated upon God's Word.

General Conference is a special time. It is a time of worship and fellowship. It is a time of knitting our hearts together to come to the

best result possible during our discussions. General Conference is a time that includes sweet fellowship, but also has the need for diligence in choosing a godly pathway through this world.

Are you looking forward to General Conference? Did you miss attending last year? Are you encouraged to continue to fulfill the plan that has been laid for the Body of Christ by His Holy Word?

M. C. Cook

WORN OUT AND WORTHLESS OR A VALUED TREASURE?

When we bought our home some years back, it was an overgrown mess of what was left of a hog operation. Left to nature, it was overgrown with trees and weeds so thick, in places, it was hard to walk through. The buildings, also left to themselves, without any maintenance or care, were falling down and beyond salvaging. We began to demo buildings and reclaim the overgrown ground. We left the one-hundred-year-old barn hoping that someday we would have the means and the time to restore it. Time passed and we realized it was going to have to be torn down. Its location was

such that it made shade over the house in the winter and was just in the way of the plans we had for a new shop for our business. We built the new shop before tearing down the old barn. As they stood there together in the sunset one evening, my thoughts wondered over the past one hundred years or so of the sunsets the barn was witness to, the storms it had weathered, the changes in farming it had seen, and so forth. In my spirit I found the Lord whispering to me. He had a lesson to reaffirm to me. A lesson I want to share as an encouragement to you.

The old and the new, they

both stand simultaneously. The new has just begun to be of service, the old has stood for years, silent and strong. Its usefulness has diminished over time, and due to lack of upkeep, and the changing of time and farming practice, had become of little use, almost useless and somewhat of an annoyance. Today marked the end of that old barn. It has stood the storms of time for almost one hundred years, but it was no match for the power of modern machinery with the job of tearing it down. A sad day in a way because I hate to see old barns fade into oblivion. On the other hand, a good day, a day that marks progress and change. We salvaged some of the boards that will be used in various ways, so in a sense, part of that old barn will remain "useful".

My mind wondered to the parallel of society and old people. Some would say, "They have lost their usefulness", others "They have become somewhat of an annoyance!" and still others would say they have done both. I submit to you if you view old people this way, you are missing out!!!

This is the attitude that has gotten people, the world over,

to consider the idea of "Doctor assisted suicide", and euthanasia of the "worthless". With thoughts like that, who decides a person's worth? Unlike that old barn, God the CREATOR, created each life, has seen fit to call each one to existence and will decide the appropriate time to call that life back to Him.

The "creator" of that barn was a man or many men and man has the authority to end its existence. God also turned over "dominion" of all the rest of creation to man (Genesis 1:26), except for human life itself. We are to be stewards of the resources and gifts God has given to us. We are to use all of creation for the good of humans. We have God's authority to "kill and eat" animals of His creation.

We do not, and will never, have the authority to end human life, for the sake of convenience. Our country has a huge black eye because of the legalizing and acceptance of abortion, which is nothing short of murder. Killing off our old and useless would also be murder, legal or not.

Older people are a good source of wisdom, advice, and encouragement. Things I find useful, not useless. They are

witnesses to the goodness of God, another useful item. Titus 2:1-5, "But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

Those of us who have lost "old people" find that they leave an empty spot. Life goes on but we find ourselves thinking or saying, "If only _____ was here, he/she would know what to do." Learn to cherish the older generation. Learn from them because they made some of the same mistakes you will make. Like my old barn's boards, salvage some of the "good" things they still have to offer.

To those of you who consider yourself old and maybe past being useful, you are not!! You have lived a life of many experiences and seen things the

younger generations have not. Speak life and wisdom into the next generation. Speak blessing and direction. If necessary, speak caution and correction. Not from a place of knowing and seeing it all, but from a position of experience, with love and care for the souls of the younger. Speaking from being younger, we love you and value your input. Pray for us, we love that you do. We need Godly wisdom to prepare for the responsibilities you are passing on to us.

To those of you who have the job of care giving to those in their last years, God bless you!! You have a job that is mostly thankless. I pray God's richest blessing on you and hope that you realize that you are caring for someone that God loves very much!! Your efforts are not unnoticed by Him. I believe God's heart is especially touched by a person that selflessly takes on the responsibility and care for the elderly. May God Bless us all, no matter what age group we find ourselves in, to work together. To show love and respect to each other and to strive for the betterment of God's Kingdom.

Brother Joe Cover
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WHEN IN TROUBLE, YELL, “HELP!”

Trouble is the middle name for just about everybody I know. If a person has not been in trouble, there is something wrong with that person. Nobody is perfect and trouble is the indication of that imperfection.

Although everybody gets into trouble, few people want to acknowledge the fact that they are in trouble. Perhaps they are embarrassed about the situation. Maybe they want people to think they are perfect in every way. Whatever the reason, many want to try to hide the trouble that they are in.

It is like the old spiritual, “Nobody knows the trouble I’ve seen; Nobody knows my sorrow.”

Everybody can sing that because everybody has trouble and sorrow, and all of our trouble and sorrow is unique to us.

Perhaps the most insensitive thing to say to someone going through a problem or difficulty is, “I know what you are going through.” The answer to that is, “no, you do not”. Your trouble may look similar to my trouble, but we all are different in this regard.

Most of the time people like to deflect their trouble in the sense that despite they are in trouble that they might look good in other

people’s eyes. Really, what they are doing is trying to look good in their own eyes. We need to understand that everybody has trouble, and everybody has sorrow. That is part of our human experience.

What needs to be considered is that we should not allow our trouble and sorrow to define us. Because if we do that, we have another set of troubles and sorrows coming from a different direction. We are not the experiences we are going through, but those experiences help define our prayer life.

We can take those experiences and use them as a platform to minister to people who are going through troubles and sorrows. I believe the better way to look at it is that we have an opportunity to pray specifically and effectively for someone going through these kinds of trouble.

Most of the time trouble catches us by surprise. Sure, we should see it coming, but we never do. We believe in the consequences of other people’s actions, but for some reason we do not believe our actions will produce any kind of consequences. Then when those consequences come, we are blown out of the water.

To acknowledge your trouble and sorrow is not to define who

you are but to realize that at your very best you are a human. Acknowledging your trouble and sorrow is the first step toward getting any help in this area.

For the Christian, it is a little bit of a different story. We have an anchor that holds us fast during any kind of trouble and sorrow we might face. Our trouble and sorrow, whatever it might be, is an opportunity for us to experience the amazing grace of God.

As a Christian, every situation has a divine element to it and our challenge is to find that divine element.

I do not know how long it took Job to really discover the divine element in his "troubles and sorrows." But I think when he did, he was able to stand up and say, "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him." (Job 13:15)

That is the most radical statement to be made, particularly when you are in the middle of all that which seems like undeserved nonsense at the time.

It is in our trouble and sorrows that we begin to see what it really means to be a Christian. Being a Christian is not just that one day I am going to die and go zooming off into heaven. I am certainly looking forward to heaven. But there is a

whole life ahead of me before I open the door that leads me into heaven. In that life I am going to encounter troubles and sorrows galore and my challenge is to see the finger of God in each and every one of them.

Often, I think of someone out somewhere in the lake drowning. It is interesting no matter what kind of personality they are, at that moment they begin shouting. They may be quiet and introverted on shore, but when they are in trouble the natural thing to do is to yell, "Help!"

Help in any language means the same thing. It means that there is trouble, and the trouble is of such a nature that you need someone else to help you. Nothing wrong with that at all.

When a person is walking down the street smiling, seemingly without a care in the world, I am not tempted to step up to that person and say, "Can I help you?"

That certainly would be out of place. But when I see a person struggling with something I then have the opportunity to approach that person and say, "Can I help you?" Usually, the reply is "yes you can."

I have been in that position many times. Maybe along the highway, I had a flat tire, and somebody stopped and asked,

“Can I help you?” Usually, I accept that help with a great deal of gratitude because changing the car tire is not my forte.

Sometimes the biggest joy I have is helping somebody do something they cannot do by themselves. Helping them get out of trouble. Maybe the trouble was their own doing, maybe it was a consequence of bad choices they

made or perhaps somebody else got them into trouble. When a person is in trouble, it does not really matter how they got there the only thing that is important is, how can I help them get out of there.

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PHIL'S PONDERINGS

As we “study to shew ourselves approved unto God”

June 2021 Study Questions

June 6 – Revelation 1:1-20

Is there anything suggestive in verse 2 as to the identity of the John already mentioned?

How does reading Revelation bless you?

How does the word picture, “and washed us from our sins in his blood,” impact you?

If a prince is less than a king what does the phrase mean “prince of the kings of the earth?”

How often do you think of yourself as a king or priest?

How many threefold expressions of Christ’s nature can you find in this first chapter?

Commentary: As we begin this study of Revelation there is likely a sense of trepidation that accompanies our anticipation. Perhaps no book in the New Testament has had so many differing perspectives written about it. We fear all the imagery of language that confuses and conceals from us the “unvarnished truth” we prefer. One way of helping us

penetrate some of the mystery of Revelation is to focus on those things we recognize as consistent or like other teachings in the New Testament. For instance, look at verse 5, “And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.” Jesus is the faithful witness – John 3:11, “Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.”

Jesus is the first begotten of the dead, Col. 1:18, “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”

Jesus is the prince of the kings of the earth, Phil. 2:10-11, “That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Notice also that John frequently describes Jesus in a threefold manner. It is John’s way of illustrating the perfection of Christ. Finally, John reminds us that Jesus has washed us from our sins in His own blood, Heb. 9:14, “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

While we may be confronted with many mysteries as we study together, we shall also discover that the book of Revelation reveals Jesus in a manner consistent with the rest of the New Testament.

June 13 – Revelation 2:1-17

How is verse 1 reassuring to our faith?

What is the character of the Ephesian church?

What is the nature of the “first love” relationship?

What promise has Christ made to you?

What is the threefold greeting to the church in Smyrna and what does it mean?

How is it reassuring to the church at Smyrna?

What kinds of fruit do our lives produce when we compromise with sin?

Commentary: Real people in real churches with real problems. Each one needed a real Savior with real power to overcome the spiritual realities that threatened their faithful endurance. And so do we. Though we may be deeply involved in the Lord's work we may discover that we have lost spiritual intimacy with our Lord. We may have faithfully responded to suffering and persecution. Yet, we may not be ready to persevere through more of the same unless we welcome the testing of our faith. Idolatry still abounds but fewer exist in our perceptions because they are not made of wood or precious metals. None the less the works of the flesh abound all around us tempting our carnal natures. The only antidote is a vigilant seeking of the Holy Spirit's power in our lives.

June 20 – Luke 15:11-32

Who are the main characters in this parable?

Who does each character represent?

Who heard this parable and what were their reactions to it?

Which character are you most like?

Is your picture of God like the father in this parable?

When are you most tempted to act like the older brother?

Which brother is your confession of faith most like?

When have you been most like the father?

Commentary: Hogs stink to high heaven. Their odor clings to those who come near them. Given his desperate circumstances it is doubtful that the prodigal son took a bath before he arrived home. While the Balm of Gilead had not yet touched his body, its spiritual odor had a remarkable impact upon his soul. It awakened him to the recognition that merely being a servant in his father's house, with no special privileges, was a huge change in fortune compared with his present experiences. He was humbled to seek and accept the most menial of positions under

his father's care. Sin had stolen any vestige of self-worth. But the father's sheer joy in his return showed him his true worth in the love he received from his father. We have been blessed with every spiritual blessing in the heavenly places in Christ. (Ephesians 1:3). May we be humbled before our heavenly Father so that His great joy in us reveals how glorious a God we serve who calls us, without merit, His Sons and Daughters.

June 27 – Revelation 2:18-29

What are some probable meanings in verse 18 of, "who hath his eyes like unto a flame of fire"?

What sort of church is Thyatira based on verse 19?

Who is Jezebel in the Old Testament?

How is the Jezebel in these verses similar?

What purpose is served when verse 21 says, "I gave her space to repent."

What do you hold fast to?

Will you have a job to do after Jesus comes?

Commentary: At the beginning of the letter to Thyatira Jesus describes Himself as having, "eyes like unto a flame of fire, and his feet are like fine brass." There is purpose in each description of Himself that applies to the spiritual condition and need in each church congregation He addresses. "Eyes like unto a flame of fire" suggests two things. The fire gives light and illuminates the spiritual realities present in Thyatira. But the fire also tests those realities for their strengths and weaknesses. (Read I Corinthians 3:12-15). There were godly works being done by the church in Thyatira. But evil also abounded through the influence of a woman referred to as Jezebel. If she and her followers do not repent soon, they will be afflicted with suffering and death. When Jesus says He will not add any burden to the rest of the faithful members of the church I believe He is saying that the burden of punishment falls on Him alone. Their responsibility is to continue living out the truth of the gospel by holding fast to it. The second part of Jesus' self-description, "his feet are like fine brass", is less obvious in meaning. Fine brass may include gold and silver as part of the

alloy which adds a more brilliant luster to its appearance. The majesty, the brilliance, and the royalty of Christ as King of kings is apparent from head to toe. Nothing outshines the glory of Christ.

Brother Phil Franklin
Modesto, CA

TO FATHER WITH LOVE

Another year has rolled around
Another Father's Day has come.
And once again the chance to say
Thank You, Dad, for all you've done.
I'm sure you do not always know
How much you've done for me;
Helped me struggle on again
When my way I could not see.
In the days when I was younger
You taught me right from wrong.
So that someday when I'm older
I'd have this faith to lean upon.
When I was but a child so small
With problems that seemed so great,
You listened to my childhood woes
And showed me my mistake.
In my rebellious years I gave you
Many heartaches, I am sure.
But your love always shone through
Amidst the rebuffs that you endured.
Best of all is your example
Of your faith in God above.
And you put it into practice
As you showered us with love.
Yes, Father dear, as I look back
On these memories sweet and dear,
You were always there to guide us
Those truly were the Golden Years.

– Sister Edna Carlin

BE STRONG IN THE LORD

Ephesians 6:10-18

O, this preserving is a hard word! This taking up the cross daily, this praying always, this watching night and day, and never laying aside our clothes and armour, I mean indulging ourselves, to remit and unbend in our holy waiting on God and walking with God. This sends many sorrowful away from Christ, yet this is a saint's duty, to make religion his every-day work, without any vacation from one end of the year to the other. These few instances are enough to show what need the Christian hath of resolution. The application follows: First Use – This gives us a reason why there are so many professors and so few Christians; indeed, so many that run and so few obtain; so many go into the field against Satan, and so few come out conquerors; because all have a desire to be happy, but few have courage and resolution to grapple with the difficulties that meet them in the way to their happiness. All Israel came joyfully out of Egypt under Moses' conduct, yea, and a mixed multitude with them, but when their bellies were

pinched with a little hunger, and the greedy desires of a present Canaan deferred, yea, instead of peace and plenty, war, and penury, they, like white-livered soldiers, are ready to fly from their colours, and make a dishonorable retreat into Egypt. Thus, the greatest part of those who profess the gospel, when they come to push of pike, to be tried what they will do, deny to endure for Christ, grow sick of their enterprise. Alas! Their hearts fail them, they are like the waters of Bethlehem. But if they must dispute their passage with so many enemies, they will even content themselves with their own cistern, and leaven heaven to others who will venture more of it. O how many part with Christ at this crossway! Like Orpha, they go a furlong or two with Christ, while he goes to take them off from their worldly hopes, and bids them prepare for hardship, and then they fairly kiss and leave him, loath indeed to leave heaven, but more loath to buy it at so low a rate. Like some green heads, that childishly make choice at some sweet trade, such as is the

confectioner's, from a liquorish tooth they have to the junkets it affords, but meeting with sour sauce of labour and toil that goes with them, they give in, and are weary of their service. So, the sweet bait of religion hath drawn many to nibble at it, who are offended with the hard service it calls to. It requires another spirit than the world can give or receive to follow Christ fully.

Second Use – Let this then exhort you, Christians, to labour for this holy resolution and prowess, which is so needful for your Christian profession, that without it you cannot be what you profess. The fearful are in the forlorn of those that march for hell, Revelation 21;

the violent and valiant are they which take heaven by force: cowards never won heaven. Say not that thou hast royal blood running in thy veins, and art begotten of God, except thou canst prove thy pedigree by this heroic spirit, to dare to be holy despite men and devils. The eagle tries her young ones by the sun; Christ tries His children by their courage, that dare to look on the face of death and danger for His sake. Mark 8:34-35.

Selected from A Treatise of the
Whole Armour of God –
The Christian in Complete Armour
By William Gurnall 1617-1679

Brother Lynn H. Miller
Mohler's Congregation

THE LEPER MADE PERFECTLY WHOLE

Rudy Cover

Luke 17:11-19

Leprosy is a terrible disease. When Jesus was here nearly two thousand years ago, there was no cure for it. Today it can be cured but it takes a long time. One who has leprosy has to go where there are others that have the disease and away from their family and loved ones. In the time of Jesus, lepers

were allowed to walk about but when they came close to anyone, they were to call out, "Unclean, unclean", so that others who were well and healthy would not touch them and get leprosy.

Jesus was on His way to Jerusalem. As He passed through Samaria and Galilee, He entered

a village where there were ten lepers. These men knew they were not allowed to come close to others and when Jesus met them, they stood afar off. There was no law that said they could not talk to people, so they called to Jesus and said, "Jesus, Master, have mercy on us." I am sure those lepers knew who Jesus was. They may have talked to others that had been healed of leprosy by Jesus. Jesus could heal any kind of disease. It did not make any difference what it was. He could make the blind see and the deaf hear. The Bible tells us, "As many as touched Him were made perfectly whole." The ten lepers knew they were not allowed to touch Jesus, but they seemed to know that Jesus could heal them.

Jesus never let anyone down who asked for help. He said to the ten lepers, "Go show yourselves unto the priests." Sometimes leprosy would be healed, nobody knows how or why, but when a person felt they did not have leprosy anymore, they had to go to the priests who kept them for fourteen days. After certain observations, washings, and sacrifices if the man showed no sign of leprosy, the priest would pronounce him clean, and he would be free to go back to his family and friends.

I do not know what the ten lepers thought when Jesus told them to show themselves to the priests, but they started out. As they were walking along, what do you think happened? All of a sudden, they did not have leprosy anymore. They were all healed. Can't you just hear them telling each other all about it? I am sure they were excited and jubilant to think that now they were healed of leprosy.

One of the ten, turned back, and with a loud voice glorified God. He fell down on his face at the feet of Jesus and thanked Him for healing him, and this man was a Samaritan. Jesus said, "Were there not ten cleansed, but where are the nine? There are not found that returned to give glory to God save this stranger." Jesus said unto him, "Arise, go thy way: thy faith hath made thee whole."

What did the one who came back to thank Jesus get that the other nine did not? They were all cleansed of their leprosy. Jesus said that this one was made whole. There are two parts to all of us: the natural and the spiritual. The spiritual is the unseen part of us, which is called, the soul, and it is the most important. Jesus had the

power to forgive sins and I am sure that is what happened to this man. His body was cleansed of leprosy. His soul was cleansed of sin and he was made whole.

When you have sin in your life, you are not what God would like for you to be. Jesus can make you whole. Come to Him and tell Him about the sin in your life and He will forgive you and take it all away. Jesus says,

“Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest unto your soul. For my yoke is easy and by burden is light.”

Selected from the
January 1, 1981
issue of the Bible Monitor

SEEKING SOMETHING PRECIOUS

“Seek ye the Lord while he may be found, call ye upon him while he is near.” Isaiah 55:6

Anything of value must be sought after. Only worthless things are easy to find. Gold is not so accessible that we can pick it up off the ground. It is down in the depths of the earth and it requires hard work to bring it up. It is as if earth itself sees its value. Having known a few who panned for gold, their testimony is, “the hardest work I ever did.”

Pearls do not float upon the seas. They are found inside the oyster which is found on the ocean floor. Many have died trying to find pearls, and as long as they have worth, people will risk their lives to find them.

As the English poet Robert Browning wrote:

Are there not...

Two points in the adventure of the diver,

One – when, a beggar, he prepares to plunge,

One – when, a prince, he rises with his pearl?

We do not learn by looking at the covers of books, but only through opening them and reading the contents over and over. It takes time and effort and sacrifice. Everything that has value must be sought after.

So, it is with spiritual things. It is true that salvation is free, but only because the cost has already been paid by Jesus Christ. We can have it for the asking, but God says, “And ye shall seek me, and find me,

when ye shall search for me with all your heart.” (Jeremiah 29:13.)

People seek God everywhere. Some look for Him in the world. They are naturalists. They speak of “Mother Nature”, and “Our Mother the Earth.” Some seek God in the inner world. They are mystics. Their experience is intangible and lacks any substance. Some seek God in the world above. People who dig into the Word of God with an open

heart find Him, or rather “are found of Him”.

There have always been people who seek adventure in the quest for riches, or power, or “kicks”. There is no greater adventure in this world than seeking God, and finding God, and living in the light of God’s love.

Brother Lynn H. Miller
Mohler’s Congregation

A SPIRIT-FILLED CHURCH

D. W. Hostetler

We must study this subject with the utmost care, especially a few texts of Scripture, as we shall come to them.

1. The essential nature of the spiritual life of the church.

This is not altogether a Scripture term, but the Book speaks about the “life more abundant”, a “spirit-filled life”, “the consecrated life”, and “entire sanctification”, the life hid in Christ”, and “men after God’s own heart”. Now, the spiritual life of the church is no higher than the spiritual life of the people composing the church. Sometimes we wonder why the spirituality of the church gets to a low ebb. About all we need to

do is to turn the mirror of God’s eternal truth on ourselves and we can see why.

The spirit-filled life is the operation and activities of the spirit of God in our hearts and souls; so, the spiritual life of the church is that condition of heart and life in which the Holy Spirit has continuously, and in all free course, has an unhindered way. There are so many conditions and things we allow that hinder the operation of the Holy Spirit of God. We may step over the line into liberalism and draft things into our system of activities that hinder the Spirit. We may step over the line in the other extreme and hinder

the Holy Spirit's operation. Let us remember that the Holy Spirit leads into truth, and no other way. This is simply the life in which the spirit is not hindered. When we say "continuous" we mean continuous to the leadings of the Holy Spirit, and this involves a continuous denial of the self-life, and a continuous "no" to the carnal life.

One or the other must give way, so there is a continuous battle to be fought. Paul explains, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would." In this text it is seen that there is a constant warfare in every individual between the flesh and the spirit, and the one must give way. It is said that "Ye cannot serve God and mammon. Neither can we serve two masters at the same time."

Paul in Romans 6 explains it as a life never yielding to sin. On this point he has this wonderful teaching: "For the good that I would I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin

that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." Paul evidently means the gospel for he speaks in the present tense, and he recognizes the fact of this warfare in Christian life. But Paul further says, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." There is a battle to be fought in the heart, the arena, and the victory comes through our Lord Jesus Christ. "I can do all things through Christ which strengtheneth me."

Paul further says: "And the very God of Peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." It is not possible to live so that you will not be censured, for even Christ was censured for doing good. Some folks do likewise today, but it is possible to live to that standard, so we do not give occasion for censure. Jude presents it another way: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." To walk in the Spirit as Paul directs will keep us from falling and

finally will present us faultless in the presence of His glory with exceeding joy,

2. The manifestation of the Spirit-filled church. The proof is twofold:

(a) In life and character. That means it will manifest itself

in service in that the spirit has unhindered possession and full operation of heart and soul and makes itself known in service. The best way to instill the great principles of Christianity into a man's heart is to get by the side of him and live it into him. People recognize that the apostles were uneducated men, but they knew that they had been with Jesus, for Jesus had told them that when the Spirit of truth would come upon them, he would bring all things to their remembrance, "whatsoever I have said to you". Here it is manifested in their lives and that too by the Holy Spirit of God having full unhindered possession and control. They preached the gospel, not with man's wisdom, but in power and demonstration of the Holy Spirit. They were assembled together and were filled with the Holy Spirit. They prayed, with such power that the very foundation of the devil was shaken.

So, to sum it all up, the eternal principles of holiness that revealed to man in the Book of God must be applied to and brought to bear upon the circumstances of our daily lives by the Holy Spirit himself operating, controlling, illuminating, and enabling the natural powers of the soul to live soberly and righteously.

3. Shall we maintain this standard of spiritual life in the church? We read in the Book that we are to build up ourselves on our most holy faith, and pray in the Holy Ghost, and keep ourselves in the love of God. Jesus further says: "As the Father hath loved me, so have I loved you: continue ye in my love." We continue in him by keeping his commandments.

We shall be able to maintain this Spiritual standard in the church, by renewing of the mind, by studying God's word, and meditating in his truth and by continuing in prayer. Let me conclude by raising this question: What about the Dunkard Brethren in the light of this consideration?

Selected from the
June 1, 1931

issue of the Bible Monitor

GOD IS CALLING

J. F. Britton

In the 16th chapter of Numbers, we have a sad and deplorable scene and record of anarchy and dissension, in which we see the awful results of a willful disregard and disobedience of God's laws and commandments.

To get the full force and a clear conception of the subject under consideration, the reader should carefully read the whole chapter, and note God's "Call" in verses 21 and 24: "Separate yourselves from among this congregation, that I may consume them in a moment. Speak unto the congregation, saying Get you up from about the tabernacle of Korah, Dathan and Abiram."

In response to this "Call", Moses rose up and went unto Dathan and Abiram: and the elders of Israel followed him, "And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they got up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and

Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

What an awful execution

and a retribution for arrogance and willful disobedience to God's laws and commands that was, but who will be so presumptuous as to assume to question the majesty, justice and wisdom of the Eternal God, whose laws and commands are immutable. Thus, we see that the Divine visitation of God's wrath was incurred by refusing to be subject to the laws and commands of God, through Moses.

The three first verses of the chapter under consideration disclose the arrogance and stubbornness of Korah, Dathan and Abiram, and their colleagues of "two hundred and fifty princes of the assembly, famous in the congregation, men of renown", when they arrayed themselves against the mandates of God, "that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue", as a continual reminder that they should not disobey and go counter to God's instructions. (See the last four verses of chapter 15.) Therefore, this thrilling record of Israel stands upon the Sacred Page, as a warning, and an incentive that

we should not lust after evil things and go counter to the "thus saith the Lord." Hence, it is only a delusion and folly to assume that one can disobey and go counter to the mandates of the Eternal God, and not suffer the consequences.

And now, inasmuch as God is eternal, infallible, omnipotent, and in, "whom there is no variableness, neither shadow of turning"; who "is a discerner of the thoughts and intents of the heart", before they are expressed either in word or action; yes, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect to heed the mandates of Him who speaks with Divine authority."

It is therefore, reasonable, logical, and safe that the followers of Christ ought to heed and "observe all things

whatsoever” are taught in the Gospel of Jesus Christ. And Jesus is calling through His Gospel, saying, “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols, for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” (II Cor. 6:14-18.) This call is both psychological and urgent that the people of God cannot affiliate and confederate with the various organizations of the world.

In the 18th chapter of Revelation, the Lord is “calling” loud and urgent from heaven, “and I heard another voice from

heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities.” By virtue of this Call, coming direct from heaven, it is imperative, and should appeal to every rational man and woman who has an interest in their greatest and highest welfare.

In the last chapter of Revelation, we have the last “Call and message” of mercy the world will ever get: “And the Spirit and the bride say, Come; and let him that heareth, say, Come; and let him that is athirst come, and whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Dear reader, have you heeded and responded to the

Call of Jesus by making your
“calling and election sure with
Him”?

Oh God, breath upon thy
people and quicken their hearts
with the Holy Sirit, that they may

reverence Thee in all of thy
requirements. Amen.

Selected from the
June 15, 1931
issue of the Bible Monitor

THE STEWARDSHIP OF LIFE

Howard J. Surbey

“What? Know ye not that
your body is the temple of the
Holy Ghost which is in you,
which ye have of God, and ye
are not your own? For ye are
bought with a price: therefore
glorify God in your body, and
in your spirit, which are God’s.”
1 Cor. 6:19-20. God has given
each a personality which permits
us individually to decide largely
what we will do, while in our
body. Even in serious problems
like, whether to accept Jesus as
our Saviour or not, we ourselves
can make the decision. All that
we are or ever will be, actually
belongs to our Lord, because He
was helping in our creation and
He paid the price to redeem us
from sin, into which we all have
fallen in one way or another.
God has sent the Holy Ghost
to guide us and bring to our
remembrance all He has done
for us. How much time do we
spend learning and meditating,

how to glorify God to the best of
our ability, in body and in spirit?

“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.” Rom. 12:1.
Paul beseeches the church to
individually present our bodies,
a living sacrifice unto God in
a holy and acceptable way. If
we scripturally consider the
request of the apostle, we will
find that it requires consecration,
devotion, and Christian service.
Then Paul tells us that this
is only a reasonable service,
because of the many blessings
of Almighty God. Will this not
include our physical powers, our
mental powers, and our spiritual
powers, through the work of the
Holy Spirit in our lives?

Because of the bountiful
blessings of God, we have
many opportunities to help

others physically, morally, and spiritually. Our influence through these opportunities should witness for Christ. No doubt we have noticed many unwise and perhaps unchristian uses of the opportunities of life. Perhaps we are guilty of some such actions ourselves, but the great question is, how will we do in the future time that God allots us? How profitable are we in our Lord's business? If we are to be joint heirs with our Lord, is not His business our business also? "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching, or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Rom. 12:6-8.

We find in Matt. 25:24-30 that we are definitely responsible for the use of our talents. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12. Even the youth have no excuse

for laziness, carelessness, or sinfulness. The apostles have given us all ample instructions for a godly way of living. The New Testament contains so many admonitions concerning our stewardship, the Christian life will be a busy, active, and useful life. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Eph. 5:15-16. The Christian life contains a responsibility for our own soul and also for the souls of those, with whom God gives us opportunity to have influence over.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Therefore if any man be in Christ, he is a new creature; old things are becoming new." 2 Cor. 5:14-15, 17. In this chapter Paul is impressing the Corinthians with the great difference between an earthly life and a spiritual life. Why not enjoy the new and living way, which Christ has brought to earth? The spiritual life and

even its satisfactions begin here in this life if we zealously yield our lives unto the service of our Lord. Can you name any lasting joy or honour, which the pleasures of sin can bring you? "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are

ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 15.

Selected from the
June 15, 1961
issue of the Bible Monitor

NEWS ITEMS

GENERAL CONFERENCE 2021

General Conference will be held at Baker University in Baldwin City, Kansas, June 5-9, 2021.

Address: Baker University
618 8th Street
Baldwin City, KS 66006

Additional Information:

All rooms have two extra-long twin beds (39x80). Two beds may be placed side by side to make a king size bed.

Two rooms will share one bathroom (total of four beds).

Pack and play and/or air mattresses are permitted if needed.

Bring your own linens and towels. They will not have any available.

Washer and dryer available at no cost. Laundry soap not provided.

Gymnasium is available for our use. Athletic shoes are required. Encouraged to bring volleyballs and basketballs.

The college has no hookups for RV's. There is a place for RV's called 'The Lodge' located less than a mile from the college. They have full hookups. The website is baldwinlodge.com for information and reservations. They have 5 hookups available.

Reservations: (by request of Baker University) must be in by May 20.

E-mail: dbcconf2021@yahoo.com

Mail: Lee & Sandy Meyers
25009 S. Cowger Rd.
Peculiar, MO 64078

Phone: Lee Meyers home 816-758-4639
Sandy Cell phone 816-519-2831

Please include the following:

Date/time of arrival and departure.

List of names attending and ages of children.

If you have a preference, name(s) of person(s) you would like to share room(s) with.

Handicap accessible needs.

Registration check-in will begin Friday afternoon. Supper will be served Friday.

All attendees must complete their Baker University Liability form before receiving lodging. This can be done either by using the attached link or by printing the form and bringing it to registration. Minors attending Conference without their parents must have the form signed by a parent and submitted by the link or through the printed form. Please use this link to submit or to print the form. https://bakeruniversity.formstack.com/forms/summer_camp_liability_release_form.

Directions:

FROM NORTH OR EAST

*I-35 South to exit 205 onto Homestead Lane

*Keep right at the fork, follow signs for Edgerton/191st Street (0.1 miles)

*Merge onto Homestead Lane (0.4 miles)

*Turn left onto W 199th Street (2.1 miles)

*Turn left onto US-56W (W 199th Street)

*Continue on US-56W for (10.2 miles)

*Pass the Sonic Drive-In, then turn left onto 9th Street to Baker University (0.2 miles)

FROM SOUTH

- *I-35 North to exit 188, US-59N toward Lawrence (12 miles)
- *Take US-56 exit toward Olathe/Council Grove (0.3 miles)
- *Turn right onto US-56E (N 300 Road) (4.2 miles)
- *Turn right onto 9th Street to Baker University (0.2 miles)

FROM WEST

- *I-70 East to exit 197 toward Lawrence (0.4 miles)
- *Keep right at the fork, follow signs for Lawrence (250 feet)
- *Merge onto KS-10E (S Lawrence Trafficway) (8 miles)
- *Use right lane to take the ramp to US-59S (0.3 miles)
- *Turn left onto US-56E (N 300 Road) (4.2 miles)
- *Turn right onto 9th Street to Baker University (0.2 miles)

Thank you,

Lodging Committee,

Lee and Sandy Meyers
Davy and Donna Myers
Kevin and Lynette Guisinger

Note: If you used the previously published email address to make your Conference reservations, please resubmit your reservations to the correct address: dbconf2021@yahoo.com.

Note from Conference Officers:

The facility hosting our General Conference will likely have COVID restrictions in place at the time of our meeting, and out of respect to God, our hosts, and each other, all attendees are expected to comply with them. We anticipate that some changes will take place between now and Conference, and so more details will be forthcoming as the time approaches.

CONNECTIONS

Contributed by the Bible Study Board in reference to this month's Sunday School Lessons. Our hope in writing a monthly article is that we all see afresh different points of connection that reveal the Word made flesh.

Revelation 2:2, “I know thy works, and thy labor, and thy patience...”

John commends the church of Ephesus because of their faithfulness and desire to follow God. As Christians, we can remain faithful to the truth of God’s Word by keeping our eyes on Jesus. Those who overcome will be able to share in God’s glory for eternity.

One of the first things we must remember is that “Good things take time before they are good.” We need to develop an attitude of trust. We can be confident that our Heavenly Father can change any situation we are facing. Why? Because His name is “Deliverer.” A phrase often repeated in the Bible is “Wait on the Lord.” When we wait on the Lord we mature spiritually, because it makes us take our eyes off ourselves and our circumstances and put them on Him.

Do you feel like you are on the “Isle of Patmos” in your life? Are you feeling trapped or caught? Be quieted under the hand of God and let Him decide when and how He will act. Remember; each of us, like the Church of Ephesus, will be rewarded because of our faithfulness and patience.

On behalf of the Bible Study Board
Brother Gerry Priest

ADULT SUNDAY SCHOOL LESSONS FOR JULY 2021

July 4 – A Dead Christian is an Oxymoron – Rev. 3:1-13

1. What are the seven Spirits of God?

2. What does it mean to be a pillar in the Temple of God?

July 11 – Half-baked Nauseates; Thrown Before the Throne**Rev. 3:14-4:11**

1. Who is the Amen? Why is He introduced this way?
-
-
-

2. In our worship we give the Lord glory, honor, and power. How do we give or how does He receive power?

July 18 – The Slain Lamb Occupies the Throne – Rev. 5:1-14

1. Why is no man able to open the book?
-
-
-

2. As Anabaptist Christians, do we recognize and accept that men from every kindred, tongue, people, and nation, have been redeemed to God? Or do we have prejudice towards groups of Christians that are different than us?

July 25 – Opening the Seals Begins the End – Rev. 6:1-17

1. What does the third seal mean?
-
-
-

2. The ‘wrath of the Lamb’ sounds like an oxymoron. Explain this.

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