

BIBLE MONITOR

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“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.

WHEN ALL THY MERCIES, O MY GOD

When all Thy mercies, O my God
My rising soul surveys
Transported with the view, I'm lost
In wonder, love, and praise.

Unnumbered comforts to my soul
Thy tender care bestowed,
Before my infant heart could know
From whom those comforts flowed.

When worn with sickness, oft hast Thou
With health renewed my face;
And, when in sins and sorrows bowed,
Revived my soul with grace.

Thro' every period of my life
Thy goodness I'll pursue;
And after death, in distant worlds,
The glorious theme renew.

– *Joseph Addison*

THANKSGIVING

For a Christian, Thanksgiving is not a once-a-year event; it should be a daily event. Others may recount various physical and material blessings that they have received as they pause once a year or occasionally to offer their thanks. A Christian may also be thankful for similar blessings, but also have blessings that go beyond the usual blessings of others.

God provides for the entire world as the supplier of rain, sunshine, and fertility of land. He gives life, learning, and opportunity to all who inhabit the earth, whatever their spiritual relationship with Him. Often the unbeliever will prosper in financial terms beyond the Christian because of aptness and dedication to his temporal assets.

The unbeliever may through greed, dishonesty, or scheming secure wealth and position. Not being burdened with moral boundaries may give him the opportunity to profit in nefarious ways. That person may be able to accumulate riches untold, but still lose his soul.

The Christian has a wide range of Spiritual blessings that exceed those of unbelievers. Included within those blessings are the indwelling of the Holy Spirit, Salvation, an Eternal Home, a Relationship with God, and a Fellowship with fellow believers. These blessings are inter-related and fill various needs within the Christian's life.

Previously, the Christian was an unbeliever beset by the problems, sins, and failures of

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that state. He was not spiritually related with God; he was a prisoner of his own thoughts and actions that were contrary to God's will; he did not have a heavenly citizenship, nor did he care about his relationship with God or others. After the Holy Spirit had dealt with him, he responded by faith and came to belief, acceptance, and relationship, becoming a part of God's Family.

With that new relationship came blessings unavailable to the unbeliever. With the indwelling Spirit's help, he can better discern his path of life. He also has the Spirit's help in translating the narrative and commands of the Bible into his daily life. He has a spiritual understanding that can make his daily life meaningful.

His faith secured the forgiveness of his sins and his infractions against God. What he had done deliberately or in ignorance has been forgiven through the sacrifice of Jesus on the cross. The forgiveness of his sins makes him available to establish a new holy relationship with God which will change his desires and appetites.

This new life which establishes a new relationship with God brings a change in his eternal

destination. When he was a sinner, an unbeliever, and an enemy of God, his eternal destiny was to be spent with his father, Satan, in the fires of hell. Now, his destiny is to be enjoyed with God and His redeemed children in the glories of heaven. The bliss, peace, and abundance of heaven will be eternal.

The change of his ultimate destination displays that there has been a change in the Christian's relationship with God. No longer under the dominion of Satan, he has entered a new relationship with God. He had formerly been an enemy of God, but now is a member of God's family. He is now an adopted child of God through the shed blood of Jesus Christ. The power of that blood has erased his sin and given him a new standing before God. He can approach God as one of His spiritual sons. During his lifetime, he can ask, seek, and knock through prayer and supplication for his physical and spiritual needs and for the benefit of others.

Not only does the Christian have a new relationship with God, he also has entered a new relationship with fellow believers. Through the fellowship of the church, he and other believers can fulfill God's will together. He can

find help, support, and blessings through that relationship. Together these believers can seek God's will for their lives and how best to counsel and advise each other.

While all should be thankful for their physical and material blessings, the Christian has so much more, both earthly and eternal, to be thankful for. He has spiritual and eternal blessings that outlast the best of his physical

and material blessings.

Those who have acquired abundant physical and temporal blessings often are not thankful for the great blessings which they have received. The Christian having received so much more, should express his thankfulness in a thankful and appreciative way.

Happy Thanksgiving!

M. C. Cook

GRATITUDE SHOULD BE OUR ATTITUDE

"That I may publish with the voice of thanksgiving

And tell of all thy wondrous works." Psalm 26:7

In 1863, President Abraham Lincoln proclaimed a national day of "Thanksgiving and Praise to our beneficent Father who dwelleth in the Heavens." He made Thanksgiving a national holiday, to be celebrated on the last Thursday in November.

I am glad that a nation founded on godly principles would set aside a day to remember where those good things come from. As good as it sounds it is also too bad that a nation founded on godly principles and blessed so greatly by God would need a day to remember.

I hope that as Christians, we are thankful every day and not

just the month of November, or Thanksgiving Day or week. I think it is also good for us to remember, anything that brings us closer to God or reminding us to praise him.

Satan has a substitute. I believe that his substitute for this one is calling it "Turkey Day." Some people call it this without thinking about it or to make conversation without the chance of offending someone who does not celebrate or believe in God. Others use it because if they admit a need to be thankful, they acknowledge that there is a higher power. If there is a higher power, they must admit that what He says is the authority and their lives do not line up with His written word, so it is easier to ignore the whole thing and have turkey day.

Quote from a recent article about Thanksgiving Day said this, "In many American households, the Thanksgiving celebration has lost much of its original religious significance; instead, it now centers on cooking and sharing a bountiful meal with family and friends." How sad, but true that quote is!!

Sharing with family and friends is good but to leave God out of any of our celebrations is wrong. James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." God is the giver of all good things and praise and thankfulness should be on our lips every day, always. Scripture is full

of verses that tell us to be thankful.

The Psalms are no exception, but Psalm 100 gives us many reasons to be thankful and praise the Lord.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Brother Joe Cover
Dallas Center, Iowa

RECOGNIZING GOD'S PRESENCE IN MY LIFE

We live in a remarkably busy world. For example, our news media is a 24/7 operation, and they work very hard to make sure every moment of the day is filled with something exciting. They are almost obsessed with activity and noise and are not bored with running the same thing repeatedly.

This busyness has come at a terrible cost, especially to

Christians. Our culture does not know how to be quiet. Silence, to many people, is simply a curse and needs to be overcome at any cost. Hence, we have all kinds of activities that will chase silence from our culture.

We have gadgets so we can occupy ourselves all the time with activity that has no real purpose in life.

When I was young, I played

a lot of games. Now I am discovering that older people are playing games on their “gadgets.” Many are addicted to this kind of thing. They are more interested in playing games than in really getting to know and understand God and all his glory.

I believe as Christians we need to set the example. We have allowed ourselves to become so busy that there is no room for any kind of quietness. Our problem is that we are trying to compete with the world. If we slacken in one area, we are afraid the world is going to take over.

Our problem is that we are no competition to the world.

“Be still,” David said, “and know that I am God.” (Psalm 46:10). If we are really getting to know God, we must start by being still, which is a discipline, not very well known among church people today. We have the idea that if we are being still, we are not serving God.

It is amazingly easy to get all caught up with what we are doing believing that God is pleased with what we are doing. God is not pleased with what we are doing, God is pleased with us. Nothing we could ever do could in any way enrich God. What really enriches God is our fellowship with him,

which requires time alone with God.

We can sometimes get so busy that we forget who we really are in God’s sight. We forget God’s greatest delight is not in what we do, but in our relationship with him. God desires to spend quality time with us.

When what we are doing becomes more important than who we are doing it for, it becomes an idol and takes the glory away from God. The Israelites in the Old Testament were often accused by God of this very thing.

We do not believe that salvation comes by “works,” however, we believe that the Christian life is based upon “good works.”

If this were true, then why is it as we get older, we are unable to do as many good works as when we were younger? We have bought into the idea that although Christ is our Savior and we are saved by grace, now that we are Christians, we must prove to God that we deserve our salvation.

If we are going to recognize God’s presence in our life, we are going to have to intentionally separate ourselves from the world. This is probably the hardest thing for today’s Christians to do. We are so involved with the world

that we do not know how to draw the line in separating ourselves from the world so we might spend time with God.

This begins with a willingness to separate ourselves from the world. If we understand the value of spending quality time with God, we will create a willingness to separate ourselves from the world. But if we do not understand how important it is to spend quality time alone with God, we never will take that step of separating ourselves from the world.

Isaiah understood this as recorded for us in Isaiah chapter 6. It was in the silence that Isaiah heard the voice of God. When he heard the voice of God, he responded by saying, "Here am I, send me." After that encounter, his focus was on God.

As a Christian, how do I keep my focus on Christ?

This is difficult for us to do, but on the other hand, it is quite simple. I need to start every day with God. I need to spend time in the Word of God and in fellowshiping with God.

Amid all the roar of our society it is refreshing to come upon someone who is spending time alone with God and has heard his voice and recognized his voice and has obeyed that voice.

Apart from this silence and quietness before God, I will never really recognize the presence of God in my life. He is there all the time. I need to put myself in such a place spiritually that I can recognize his voice, respond to that voice, and appreciate his presence in my life.

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THE PEARL OF GREAT PRICE

Ephesians 3:17-19, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge that

ye might be filled with all the fullness of God."

This verse shows us love in four dimensions. The Pearl of the Gospel, John 3:16, can also be described in four dimensions:

1. Its breadth:
"For God so loved the WORLD."
2. Its length:

“That He gave HIS ONLY BEGOTTEN SON.” The test of love is to what length it will go.

3.Its depth:

“ T h a t W H O S O E V E R BELIEVETH in Him should not perish.”

4.Its height:

“But have EVERLASTING LIFE.”

John 3:16 is the Bible in miniature. It is one of the most original utterances of scripture. It is hard to imagine how startling these words must have sounded to a man like Nicodemus. Before the advent of Jesus Christ no one ever dreamt of saying that God loves the WORLD. Nicodemus knew that God loved Israel, but he never would have thought that God loved the Gentiles as well. Christ brought life because our Heavenly Father loves the human race and wishes them

not to perish.

“So loved” is written in the indefinite past tense, indicating the universal eternal existence of God’s love for mankind.

That God should love a sinner
such as I,
Should yearn to change my sorrow
into bliss,
Nor rest till He had planned to bring
me nigh,
How wonderful is love like this.

Such love, such wondrous love,
Such love, such wondrous love,
That God should love a sinner
such as I,
How wonderful is love like this.

—C. Bishop

Spiritual Songs & Hymns #246

Brother Lynn H. Miller
Mohler’s Congregation

CONDESCEND

Grant Mahan

In his Epistle to the Romans, the Apostle Paul wrote: “Mind not high things, but condescend to men of low estate.” He was giving advice, instruction, to those who had begun the Christian race. James wrote much the same thing in his General Epistle, though he

referred to money rather than social position. And Jesus taught the same thing when He told His hearers that when they were invited to a house, they should not seek the highest seats, the places of honor, but the low places. The doctrine of humility is stressed in many places of the

Bible. And that must be because men, even after taking upon themselves the name of Christ, do not want to become humble, do not want to seek what is low in the financial or social world.

Yet the promise of exaltation is for those who condescend, who mind not high things. This refers to the things of time, the perishable things. When it comes to what is really worth while we are told to seek the highest. Paul said to follow him as he followed Christ; and Christ said we should strive to be perfect, even as our Father in Heaven is perfect. We are not to labor for the bread that perishes, for the treasure which moths will corrupt, and which thieves will try to steal. We are not to seek to be lords over God's heritage or any other, for Christ is our great Exemplar, and He came to serve.

The thing that is so hard for most persons is to condescend, unless it can be done to show their superiority in some earthly respect to the one to whom they condescend; and when one condescends in that way or with that spirit there is no virtue in the condescension, and there will be no desirable reward for it. The outward act of

condescension is of no value in and of itself. Outward humility, of itself, is of no value. A good deed will help the recipient, but it is of little or no value to the doer thereof, unless his heart is in it. The true character is in the heart, not in the outward action or expression.

Most of us probably agree that humility as advised by Jesus and His apostles is a good thing. And yet how much do we practice? And how much do we advise it when we are talking to our children of what they shall do in life? Success is the great reward we urge them to aim at; and by success we mainly mean success in the things of time, not those of eternity. And too often a man is counted as a failure if he has not succeeded in accumulating money or has not acquired some high position. Lazarus was a failure from the viewpoint of Dives, but from God's viewpoint the judgment was just the opposite: Dives made the greatest of all failures. And so, it is with everyone who lays up treasure on earth and is not rich toward God.

Condescend means to get down, to get down with the other fellow who has not been as fortunate in some

respect as we have. It means "to waive one's privilege of rank or dignity; to accommodate oneself to an inferior." The greatest condescension ever made was that of Jesus who though He was rich, yet for our sakes became poor, that we through His poverty might become rich. To condescend means, in the Christian sense, to get down with the other fellow in order to help him to get up to what is better than he has. It includes helping a man to better himself financially, intellectually, morally, and spiritually; and to do it for love of him, from an unselfish desire to help him to better things.

Condescend does not mean to get down with a view of staying where the other man is, but in order to help him to something better. Christ came down, not to stay down on earth, but that we might get up, up to a spiritual life here, and to lasting communion with Him and the Father hereafter. We can do nothing better than follow that example; we can do nothing else so good as that. We all know this is so, and that to do as He did is showing the highest wisdom on our part, and yet, our pride so often keeps us from

doing the best things.

We object to getting down; we are afraid, if the man we should help is below us in some way, that we shall be considered as much of a failure as he. Why is it that we have that feeling, when we know it is not the right one? It is not the Christ Spirit; and we are very plainly told that "if any man have not the Spirit of Christ, he is none of his." Thank God that our salvation does not depend on what we have of earthly possessions or on our social position.

We need to be condescending, but not as if we were doing some great favor by stooping, not as if we were doing something beneath us; but because we love our fellowman; because Christ condescended, and we want to be like Christ.

Real and lasting happiness does not come from pride, but from humility, true humility. All of us want to be happy here and hereafter, and we are told how we can be; it is up to each of us to decide for himself whether he will follow the Master's steps to the desired goal.

Selected from the
November 1, 1931
issue of the Bible Monitor

PHIL'S PONDERINGS

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

November 2021 Study Questions

November 7 – Revelation 18:21-19:10

What happened to the ancient city of Babylon?

What sort of sensory deprivation awaits the city now referred to as Babylon?

How does Jesus connect the flood of Noah's time with this judgment of Babylon?

If you were an advertising executive, how would you describe Babylon's economy?

Why were Christians executed? Cf Acts 6:16-19, Acts 19:23-34.

What consolation do we have during social upheaval?

Commentary: What has God to do with the economy? From the perspective of cause and effect we are likely to produce many different answers. From the perspective of our text in Revelation God has squashed Babylon's economy and the world mourns while heaven rejoices. That is probably not the answer we typically want to hear. As the pandemic chugs along toward its second full year the erratic nature of our local and world economy has become the new normal. Delays in the economic pipeline create ripples and convulsions. There is both scarcity and abundance but not consistency. Businesses of all kinds are short on skilled workers while many people remain unemployed. Fingers of blame are pointed in many different directions as leaders search for solutions to our economic woes. But what message is God telling us during our economic struggles? Is economic bliss the god we worship and our solution to discontent? Or do we desire a deeper fellowship with God who can teach us to be content no matter the state of our economy? God's care for us often leads us in paths of material loss that results in greater spiritual gain.

November 14 – Revelation 19:11-21

Who is the rider on the white horse and what are the clues to his identity?

Why is his robe dipped in blood?

Are there birds in heaven?

What description do we have of the battle between the armies of the beast and those on white horses?

What is the perception of the armies of the kings of the earth before the battle begins?

What is brimstone?

Commentary: It is no secret who it is that sits on the white horse leading the armies of heaven. Why doesn't John just say it is Jesus? All his descriptions only apply to Jesus: multiple crowns on His head, a robe dipped in blood, a sword for a tongue mightier than any other sword, Faithful and True, the Word of God, and finally KING OF KINGS AND LORD OF LORDS. No one else comes close to qualifying. Only Jesus. Yet, we probably have some difficulty, some uncomfortableness, with the more gruesome aspects of His all-conquering power. Fortunately, there is no real battle that takes place. The most we are privy to is a summary description: the beast and false prophet are cast into the lake of fire and the birds are gorged on the dead bodies of those foolish enough to follow them. End of description. And could it ever be any other way? Our God is omnipotent. All the armies of all history could never inflict so much as a scratch on the army led by Jesus. He had already given His life's blood on the cross of Calvary. He had died but His resurrection demonstrated His omnipotent power over the last enemy: death. The real battle was fought on Calvary's cross. His resurrection sealed the fate of those who opposed the rider on the white horse whose robe is dipped in blood. We bask in the glory of His victory that saves us eternally.

November 21 – 2 Corinthians 9:1-15

What is the difference between a willing gift and a grudging obligation?

How easy is it to procrastinate when it comes to financial giving?

What motivates your generosity: self, embarrassment, the praise of others, God?

How would you respond to the external help Paul is sending to help them be prepared?

Are there certain things you do so that you are prepared to give both generously and in a timely fashion?

Which is the seed, and which is the fruit: blessing or thanksgiving?

Commentary: Financial giving is not often a topic of public conversation. There may be sermons that we hear in our local congregations but not often much more. Yet, we are likely to hear such requests from other ministries we support. Perhaps you receive, on occasion, a large envelope with return mail address labels, perhaps a new calendar, and maybe even a few cards for all kinds of purposes. Such “gifts” often result in some twinge of guilt we may feel since we seldom respond financially. But Paul’s concern is not just about giving money. It is also about the condition of our hearts as we give. We lose the blessing that God intends in so many ways. Guilt and obligation quench the joy of giving. Responding as if we are paying off a debt we owe seldom contributes to our sense of thanksgiving. Learning to be cheerful givers is God’s intent. The Lord has given us Jesus and the means of receiving His gracious salvation without ever feeling obligated, indebted, or guilty. He gave out of the abundance of His love for us. His love is reflected in our giving as our hearts grow in His likeness.

November 28 – Revelation 20:1-15

How does one stand up in a bottomless pit?

What is the purpose of the chain?

What is the requirement for becoming a priest of God and Christ in the millennium?

Over whom does Christ and the saints reign?

What is the condition of the earth?

Why must Satan be released again?

Commentary: Let me start with a confession. I could live without chapter 20 of Revelation, or at least the first ten verses. It seems so pointless. There are only three verses that actually reveal anything about this millennial period. Then Satan is loosed again with the same predictable results and a fiery finish. Why all the bother with a rerun for a finish? Why not just go straight to the Great White Throne judgment followed by a New Heaven and a New Earth? Then I asked myself an important question. What is the situation on the earth after Satan is imprisoned in the bottomless pit? Everybody did not die, and the earth is in terrible shape. There is no real government left. The economy has tanked. And after all the judgments upon the earth life as we know it is in ruins. Never have the remaining souls ever needed a Savior more than at this time. In their midst are Christians who have paid the ultimate price for their faith in Christ and now share also in His resurrection. They are indeed priests whose testimony is irrefutable. They also have authority to rule over the peoples with Christ as the ultimate authority. Never will this old world see both righteousness and mercy, justice and truth, reign over all the people. Out of the ash heap of judgment new schools, hospitals, houses of worship, and seats of government will arise. But this old earth, enjoying peace and prosperity as never before, this millennial reign of Christ is the end of human history. Satan is loosed to deceive one last time before a final judgment transcends into a New Heaven and a New Earth.

Brother Phil Franklin
Modesto, CA

“LAZARETH, COME FORTH”

Rudy Cover – John 11:1-44

In the little town of Bethany lived a man, named Lazarus, with his sisters, Martha and Mary. This was a family that Jesus loved, and He often stayed in their home. They knew Jesus and His miracles and how He could heal all diseases.

One day Lazarus became sick. He must have been very sick because his sisters sent for Jesus. When Jesus heard that Lazarus was sick, He stayed two more days where He was. He then said to His disciples, “Let us go into Judea again.” Jesus’ disciples were concerned because in Judea the Jews wanted to kill Jesus. Jesus said, “Our friend, Lazarus, sleeps; but I go that I may awake him out of sleep.” The disciples said, “Lord, if he sleep, he shall do well.” Then Jesus said unto them, “Lazarus is dead.”

When Jesus arrived near Bethany, Lazarus had been buried four days. Many of the Jews came to comfort Martha and Mary. When Martha heard that Jesus was coming, she went to meet Him, but Mary stayed in the house. Martha said to Jesus, “Lord, if thou hast been here, my brother had not died, but I know, that even now,

whatsoever you will ask of God, God will give it thee.”

Jesus said to her, “Thy brother shall rise again.”

Martha said, “I know he shall rise again in the resurrection at the last day.”

Jesus said unto her, “I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?”

She said unto Him, “Yea Lord, I believe that thou art the Christ the Son of God, which shall come into the world.”

Then Martha went to Mary and said, “The Master is come and calleth for thee.” When Mary heard that, she arose quietly and came unto Jesus.

Jesus was near the cemetery where Lazarus was buried. He had not come to Bethany yet but was in the place that Martha met Him. When Mary started to go to Jesus the Jews which were in the house followed her and said, “She goes unto the grave to weep there.”

When Mary came to Jesus, she fell down at His feet and said, “Lord, if thou hadst been here, my

brother had not died." Mary was weeping and the Jews which came with her were weeping.

Lazarus was one whom they all loved and now he was dead. When Jesus saw all of them so sorrowful, He said, "Where have you laid him?" and they said, "Lord, come and see." And Jesus wept. When the Jews saw Jesus weeping, they said, "Behold, how He loved him! Could not this man who opened the eyes of the blind, have caused that even this man should not have died?"

Jesus came to the grave. It was a cave, and a stone lay upon it. Jesus said, "Take away the stone." Martha, good-practical Martha, said, "Lord by this time he stinketh for he has been dead four days."

Jesus said unto her, "Said I not unto thee, that if you would believe, that you would see the glory of God."

They took away the stone and

Jesus prayed to His Heavenly Father, "Father, I thank thee that thou hadst heard me. And I know that thou hearest me always: but because of the people which stood by I said it, that they may believe that Thou hadst sent me."

Then Jesus cried with a loud voice, "Lazarus, come forth!" And Lazarus did. He was bound hand and foot with graveclothes and there was a napkin about his face. Jesus said, "Loose him and let him go."

Can you imagine how happy Martha and Mary were. Lazarus was alive again! He was not sick but well and strong. Jesus could bring a person who had been dead four days, back to life. Jesus can bring one back to life who had been dead a thousand years – He is the resurrection and the life. He can make you live again!

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CHARACTER

Sarah Yontz

Character is one of the greatest motive powers in the world. In its noblest embodiments it exemplifies human nature in its highest

forms, for it exhibits man at his best. It is the cornerstone of individual greatness.

There are trying and perilous circumstances in life

which show how valuable and important a good character is. It is a strong and sure support where everything else is a failure for, if our character is good, we can again obtain solid footing. It insures our happiness and honor. If it fails us in the hour of need, all may be irretrievably lost, nothing left but vain regrets and bitter tears.

Character is power and influence and he who has it, though he may have nothing else, has the means of being of great use, not only to his immediate friends, but to society, to the church of God and to the world, eminently of great use everywhere. On the other hand, when one has lost character, all is lost. It is better to be poor even to beggary, to be cast into prison as Paul the apostle was, than to be destitute of a good name. Also, as Prov. 22:1 says, a good name is rather to be chosen than great riches.

There is a great difference between "Character and Reputation," character is what one really is; and reputation is what others think one is. Character is within reputation is without. Character is always real; reputation is sometimes

false. Character is what gives a man value in his own eyes and reputation is what he is valued at in the eyes of others, and most people are more concerned or anxious about their reputation than they are about their character. It is essential I am sure to strive for a good reputation, but of more use to possess a good character, for I am quite sure I am safe in saying if our character is good the reputation will be taken care of.

It appears to me that early impressions are most powerful, in forming good habits. They may seem but trifles, but when collected together, go to make what one's character really is. It is composed of many small acts and efforts, just as a merchant makes quick sale and small percentage, resulting in large profits. Our lives are being read continually.

For instance: books, sermons, speeches and so forth, are influential only at the time they are read or given, but character keeps itself before others attention continually and is sure to have its influence either for good or bad.

Two of the most precious things on this side of the grave

are reputation and life, but it is to be lamented that the most contemptible whisper may deprive us of the one and the weakest weapon of the other.

A wise man will be more anxious to deserve a fair reputation, than to possess it. This will teach so to live that he may not be afraid to die. A good character is a sure protection against suspicion and evil reports; a man of doubtful character is suspected of a thousand acts that he may be wholly innocent of and if he does good deeds, he is apt to be ascribed to a bad motive. On the other hand, a man of good character, of tried and established reputation stands out to the eyes of the public as one who is above suspicion and reproach. The envious may attempt to tarnish his fair name, but alas their efforts only recoil upon their own heads.

In the society of our fellowmen, we ought not to be rated by our possessions of wealth, office of honor or trust, for these are but temporary and accidental advantages, and the next turn may turn them from our grasp, but character is something we may possess and keep.

He who is in tattered garments, toiling on his way, may, and often does, possess more real nobility of spirit than others who glide by in a chariot. Nobility of character is within reach of all, it is the result of patient endeavors after a life of goodness, and when acquired cannot be swept away unless by consent of the possessor.

So, character is one of the grandest things one can possess or live for; to have it is to have worth of soul, wealth of heart, and diamond dust of mind. He who has this aim lives to be what he ought to be and to do what duty requires. To him comes fame, delighted to crown his head with her wreaths of honor. Sum it up as we will, a perfect Christian character is the greatest consideration of human life. This truth, sublime in its simplicity and powerful in its beauty, is the highest lesson of religion, it is impossible for anyone to live a Christian life and not have a good character; it is absolutely required; it is the first that youth should learn, and the last age should forget.

Selected from the
June 1, 1941
Issue of the Bible Monitor

THANKSGIVING

Howard J. Surbey

“What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people.” Psa. 116:12-13, 17-18. To properly observe Thanksgiving Day, we need to call upon the Lord and render unto Him the honor and praise for all His benefits unto us. We cannot properly call upon the name of the Lord unless we have taken the cup of salvation which He has promised us.

Our Thanksgiving Day is compared to the Feast of Ingathering or Feast of Tabernacles in the Old Testament. This feast was observed by the Jews in Autumn each year, when the main fruits of the land were gathered, that of corn, wine, and oil. This was a very joyful and festive feast of the Jews. It was observed with the most animal sacrifices of any of their feasts. The purpose of it was two-fold, first as a thanksgiving for the harvest which the Lord

had given them and second as a commemoration of the time when the Israelites dwelt in tents, during the passage through the wilderness from Egypt to the promised Land. This feast of the Jews lasted seven to eight days and no doubt often carried with it more feasting, than thanksgiving unto the Lord. Even today we need to be very careful that we do not lose the true significance of Thanksgiving Day, by feasting and hilarity, rather than the appreciation and thanksgiving which we owe to our God.

In the United States Thanksgiving Day was first observed by the Pilgrim fathers at the Plymouth Colony, Massachusetts, in the year 1621. It was also observed in Virginia at about the same time and sometimes is questioned which place first observed Thanksgiving Day. During the Revolutionary War Thanksgiving Day was recommended by Congress each year, as appreciation of Blessings and protection during the war. In the year 1784 it was again recommended by Congress as a day to commemorate the peace which

the United States then enjoyed. In the year 1863 it was adopted by president, Abraham Lincoln, to be a feast of thanksgiving yearly proclaimed to be held the last Thursday of November. Since then, each President has proclaimed Thanksgiving Day on that day or near that time of the fall.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.” I Pet. 2:9. A people who have such a holy calling should certainly be a thankful people, to the One who has called them and who is their Lord and Master. What better way is there to “shew forth the praises of him who hath called you” than to be appreciative and very thankful.

“That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.” Acts 17:27-28.

Christ, the Son of God, was always thankful to His Father.

Should not we poor mortal creatures be thankful for the many, many blessings which we receive? Is our God difficult to find or get an audience with, in order to render our thanks? No verily no, He is not far from every one of us and is eager to receive, not only our thanks but also our supplication. If you were so dependent upon anyone that “in him we live, and move, and have our being,” could you be satisfied not to be thankful unto him at all times?

“Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods.” Psa. 95:203. Can you ever feel right, as you come into the presence of the Lord, unless you approach with a thankful heart? Dare you deny the greatness of the Lord? How much noise does the Lord hear from you, how much of it is joyful unto Him? If we would realize how sweet unto God and our Saviour Jesus Christ, is our sincere thankfulness, I feel we would be a more thankful people.

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

THANKSGIVING

D. W. Hostetler

Who cannot recall stories of the circumstances of the first day of Thanksgiving of the early Pilgrims? History tells us that of the one hundred and two emigrants that landed on the bleak and rocky coast of Cape Cod Bay in the winter of 1620, almost half died before the following winter fairly set in. And as we think of the present conditions, even in these financial reverses, we have a great deal more to praise God for than these early Pilgrims had. Yet they felt they had so much to be thankful for that they appointed a special day to come together and have a general thanksgiving.

Now I think it is a mighty fine thing for our nation to have a special Thanksgiving Day, on which to stop long enough to remember our Lord and praise Him for the many blessings we have received from His rich store house by His liberal hand.

David one time said, "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms." And "O come, let us worship and bow down, let us kneel

before the Lord our maker." David's thought here is that we should really bow down and kneel before our God in praise and thanksgiving.

Now I think it would be well for us to stop a few days before this general Thanksgiving Day and take an inventory of all the Lord has done for us in the past year.

In the 65th Psalm, David gives a splendid list of things the Lord has done in the last year. David, speaking of God, says, "Thou visiteth the earth and waterest it: Thou greatly enrichest it with the river of God, which is full of water: thou preparest the corn; when thou hast so provided for it, thou waterest the ridges thereof abundantly: thou settlest the furrows thereof with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys are also covered over with corn; they shout for joy. They also sing."

Because the Lord has thus visited the earth as stated in the above citation, he will have us to "enter into his gates with thanksgiving and into his courts with praise," and to "be thankful unto him

and bless his name." For "this also shall please the Lord better than an ox or a bullock." I think too, it is well for us to remember that these temporal things we possess are not our own, for, it is said, "the beasts of the forest are His, and the cattle on a thousand hills are His, the fowls of the mountains are His." And he says, "If I were hungry I would not tell thee: for the world is mine, and the fullness thereof." So, after all, all these earthly possessions we lay claim to are not our own. We are only stewards and are responsible for the use we make of them.

This thanksgiving and praise is not at all comprehended in coming together, getting on our knees, and expressing it in words. We need to render service unto God for his love, mercy and kindness, and his great visitation with the many good things that make life happy.

We cannot do anything to repay the Lord for his many blessings, but we can render service to him, and to each other, and to our neighbors and friends as an appreciation for what he has done for us. Abou Ben Adhem breathed a worthy prayer when, upon failing to find his name among "those who loved the Lord," he said, "I pray thee, then, write me as one who loves his fellowmen."

Moses told Israel that when they got into the good land and

had eaten and were full, then they should bless the Lord for the good land. He warns them against forgetting God by not obeying his commands and his judgments and his statutes. So, to disobey God or to neglect to obey his commands is but to forget him.

In our thanksgiving and blessing and obeying him, we are but magnifying the Lord and exalting his name. In the Acts of the Apostles, we read about the work they did, about Paul's preaching the gospel, and sinners being converted to God. They healed the sick and cast out devils and did many wonderful works. Thus, they magnified God and exalted his name in service. So, if we obey and serve him, the Lord will say to us:

"Blessed is the man that walketh not in the counsel of the ungodly.

"Blessed is the man that maketh the Lord his trust.

"Blessed is the man whose strength is in thee.

"Blessed is the man whom thou chastenest, O Lord.

"Blessed is the man that heareth me.

"Blessed is the man that endureth temptation."

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

THANKSGIVING

Once again, our glad thanksgivings rise before our Father's throne
As we try to count the blessings of the year so swiftly flown,
As we trace the wondrous workings of His wisdom, power, and love,
And unite our Holy: Holy: with the Seraphims above.

He has blessed our favored country with a free and bounteous hand;
Peace and plenty in our borders, liberty though all land;
And although our sins and follies oft provoke Him to His face,
Mercy still restrains His judgment and prolongs our day of grace.

As we gather round our firesides on this new Thanksgiving Day,
Time would fail to count the blessings that have followed all our way:
Grace sufficient, help and healing, prayers oft answered at our call:
And the best of all our blessings, Christ Himself, our all in all.

While we love to count the blessings, grateful for the year that's gone,
Faith would sweep a wider vision, Hope would gaze yet farther on:
For the signals all around us seem with one accord to say,
Christ is coming soon to bring us earth's last, best Thanksgiving Day.

—Anonymous

OBITUARIES

HAROLD K. MUSSELMAN

Harold K. Musselman, 75, of Littlestown, Pennsylvania died September 17, 2021, at UPMC Hanover Hospital. He was the husband of Sarah L. (Sweitzer) Musselman for fifty-five years. Born August 2, 1946, in Greencastle, Pennsylvania, Harold was the son of the late John C. and Helen E. (Barnhart) Musselman. He was a 1964 graduate of Greencastle Antrim High School. He had been a truck driver for Gabler's, S & H, Westinghouse, R. H. Crawford and was retired from Hostetter's Grain.

Surviving in addition to his wife, are his daughters, Lisa M. Unger of Bradford, Pennsylvania, Kathy E. "Kat" Linebaugh and Matt of Littlestown, Pennsylvania; his grandchildren: Trenton Unger and Ashleigh, Ashlyn Potts and Mike, Cheyene Unger, Bianca Linebaugh and Myka Linebaugh; his great granddaughter, Scarlett Potts; his brother, Glenn Musselman of Greencastle, Pennsylvania and his sisters, Carol Sollenberger of St. Thomas, Pennsylvania, Mary Meyers of Texas, Alice Witt of Florida and Ruth Ebersole of Greencastle, Pennsylvania. Harold was predeceased by his son-in-law, Stephen L. Unger. He was a member of the Shrewsbury Dunkard Brethren Church. He loved to "tinker," tell trucker stories and loved his grandchildren and great granddaughter.

Funeral services were held September 22, 2021, at the Shrewsbury Dunkard Brethren Church. Interment was in the Shrewsbury Dunkard Brethren Cemetery.

WAYNE BURGESS

Brother Wayne Allen Burgess was born August 30, 1953, to Fay Edward and Roxie Mae (Johnson) Burgess in Lamar, Colorado. He lived most of his life in the McClave area with his siblings Ray, Barbara, David, and Cheryl. He graduated from McClave High School class of 1971.

Wayne married the love of his life, Vicki Ann Clayton on a beautiful June morning in 1972. To this union was born their children Clayton Dwayne in 1975, Natalie Ann in 1979 and Tamara Michelle in 1985.

Wayne was a member of the Dunkard Brethren Church, where he was called into the ministry. He loved sharing the Gospel of Jesus Christ and the story of Salvation. His greatest joy was seeing his children and grandchildren come to know Jesus as their personal Savior.

Wayne owned and operated Weldfast Welding for many years, creating farm machinery and many other welding projects. He loved farming the land and raising cattle. His favorite places to be, were out in the field, taking a drive or up in the mountains. He loved to hunt and fish. He would say that his biggest blessing was just being

with his family. He served the Lord on the mission field and at home. He was an auctioneer and an EMT/Volunteer Firefighter with the Hasty/McClave Fire Protection District over the years.

Wayne entered his Heavenly home on August 27, 2021, with his wife beside him in their home in Hasty, Colorado.

Wayne is survived by his wife Vicki of the family home in Hasty, Colorado, daughters, Natalie Ann of Norton, Kansas, Tamara Michelle, and Alex Grace of McClave, Colorado, sons-in-law William Scofield and Shane Allenbaugh, grandchildren, Jenna, Gabriel and Judah, Kylie, Brooklyn and Payton, Violet, Bryanna, Fayth, Zane, Haiden, Haily, Kelsie, Zach, and great grandchild Emily. He is also survived by his loving mother-in-law Etta Clayton, siblings Barbara Yarborough, David (Carla) Burgess, and Cheryl (Kelly) Owens, sisters-in-law Cheryl (Lee) Baldwin and Valerie (Tim) Noecker and brother-in-law Roy Johnson as well as numerous nieces, nephews, other family, and friends.

Wayne is preceded in death by his son Clayton Dwayne Burgess, granddaughter Autumn Rayne Brassfield, parents Fay and Roxie Burgess, father-in-law Lawrence Clayton, brother Ray Burgess, sister-in-law Loretta Johnson and niece Brianna Pearl Noecker.

Memorial services were held September 2, 2021, at the Peacock Family Chapel with Brother Gordon Jamison officiating. Inurnment followed in the Hasty Cemetery, Hasty, Colorado.

NEWS ITEMS

2021 LEADERSHIP CONFERENCE

The 2021 Leadership Conference will be held, November 11-14, 2021, and will begin with the Anabaptist Awareness Symposium on Sexual Abuse in Ephrata, Pennsylvania. The Symposium will take place at the Ephrata Business Center, 400 West Main Street in Ephrata, Pennsylvania.

Thursday is formulated as a pre-conference for church leaders, while the ladies will fellowship together in planned activities. As our wives join us on Friday and Saturday, the Symposium will focus on the many different problems and Christlike responses to

sexual abuse. The Symposium is scheduled for a full day on Friday from 9:30 A.M. until approximately 8:30 P.M. and on Saturday from 9:00 A.M. until approximately 3:30 P.M. Meals will be provided at the Symposium for the men on Thursday evening, and for the men and women on Friday (lunch and supper) and on Saturday (lunch).

On Saturday as the venue switches to the Lititz church, there will be an evening meal served at 5:00 P.M. at the church, followed by public preaching at 7:00 P.M. There will be preaching times on Sunday morning at the Lititz church followed by a noon meal. All are welcome to attend the preaching services on Saturday evening and Sunday morning.

If you haven't already registered for the Symposium through the website or through Bro. Ken Brock, you can still register through the website <https://www.anabaptistawareness.org/>.

Lodging reservations should be made with Sister Tena Priest by text at 505-771-2974 or by email at duaneandtena3@cloud.com. There are also hotel accommodations listed on the website's conference brochure near Ephrata, Pennsylvania.

We are looking forward to hosting all who will attend the 2021 Leadership Conference.

The Leadership Conference Committee

MINISTERIAL LIST CHANGE

Please add to the Ministerial List a new Minister at CornerStone Congregation: Kidron Crist, 7155 N Mulberry-Grove Rakestraw Road, Covington, Ohio 45318. Phone # 937-423-8677.

DEACON LIST CHANGE

Please also add a new Deacon to the Deacon List at Corner Stone Congregation: Ryan Miller, 10727 Covington-Bradford Road, Bradford, OH 45308. Phone # 937-418-6128

NOTE OF THANKS

I want to thank everyone who remembered me with a card for my 90th birthday. It was much appreciated. May God bless you.

In Christian love,
Dean St. John

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 18:21-20:15) Judgement. Praise. Reign.

These are three actions that I see in this portion of Scripture that seem to sum it up. The first thing I see with God's judgement is it is true and righteous. God judges that which is corrupt and sinful to condemnation. Those called to the marriage supper of the Lamb are also judged but given eternal life. They are judged according to their works and what they have done with Jesus Christ and His atoning sacrifice.

The Lord's judgements are true because He is Truth. His judgements are righteous because they are done in pure thought and action. They are done with justice, in holiness because He is Holy, Holy, Holy. His judgements are right and justified.

Vengeance belongeth to the Lord because His judgement is true and righteous. We are reminded of this more than once in Scripture. We are to live peaceably with all men and not to avenge ourselves but let God take care of that. It is rather liberating, when you stop and think about it, that we do not have to make such a judgement. It would be too difficult for us, so we need not try, for we would not be able to make true and righteous judgements as the Lord does. However, I would also insert here there are times when we Christians are to make righteous judgements, but more on that another time.

Within the judgements God is making we also see praise and worship to our God. Alleluia! Because His judgements are true and righteous, He deserves and is worthy of our praise. Praise to God is to come from all. There are no distinctions. No level of talent or any other earthly barriers to the praise.

The Psalmist said in the 150th Psalm to let everything that has breath praise the Lord. He will be praised for executing vengeance. He will be praised for salvation. He will be praised because He is God, and we are His servants. Praise points to the third action in this portion, and that is the truth that the Almighty reigns.

God is on the throne. God has always been and will always be on the throne. The Lord God omnipotent reigneth. Though He is the Almighty and all powerful and sits on a throne, He is not distant. All that God has done and that makes Him worthy of our praise shows us the relationship that He desires with each of us.

God became flesh and dwelt among us. God the Son left the throne and the glories of Heaven, was made in the likeness of men, humbled Himself, and was obedient to the death of the Cross. Praise be to God that the chains of death could not hold Him as He rose in resurrection glory to sit at the right hand of God the Father.

The power of the Almighty that raised Jesus from the dead is available to us as His children, His servants. This is the One who sits on the throne determining how all things will come to pass. At the closing of time as we know it, there is no question that God reigns and is in control. He acts in truth and righteousness as only He can do.

This begs a question then for each of us. Does God reign on the throne of my heart? Salvation, glory, honor, and power unto the Lord our God. Amen. Alleluia!

On behalf of the Bible Study Board,

Brother Jason Carpenter

ADULT SUNDAY SCHOOL LESSONS FOR DECEMBER 2021

December 5 – Everything Made New – Rev. 21:1-13

1. What are the new heaven and new earth? Where are they?
-
-

2. In this passage, the New Heaven, New Jerusalem, Holy Jerusalem, and Tabernacle of God are all mentioned. Are these all names for the same place or different places?

3. Why/who is the bride mentioned by the angel in verse 9?
Where is the account of the angel showing her to John?

December 12 – No Need for a Temple – Rev. 21:14-22:5

1. What special significance do you find in the visual description of the New Jerusalem?

2. Nations are mentioned several times in this lesson. What meaning will nations have in heaven?

3. In what ways will the servants of God be serving Him?

December 19 – The Birth of Christ – Micah 5:1-15

1. How long before the birth of Jesus was this prophesy written?

2. Verse 2 mentions Jesus being Ruler in Israel. Has that happened or is it yet to come?

3. Who is “she which travaileth” in verse 3?

December 26 – Come for He is Coming Quickly – Rev. 22:6-21

1. How do we “keep the sayings of the prophecy of this book?”

2. How will we be rewarded according to our work? What reward does this speak of?

3. Verses 18 and 19 have a very stern warning. How would someone add to or take away from this prophesy?

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