

"And the dragon...went to make war with the remnant...which keep the commandments of God, and have...

THE TESTIMONY

...of Jesus Christ." Revelation 12:17

— VERSE OF THE MONTH —

*"...forgetting those things which are behind, and reaching forth unto those things which are before,
I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13-14*

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I LOOK UP

I look not back —God knows the fruitless effort,
The wasted hours, the sinning and regrets;
I leave them all with Him that blots the record
And graciously forgives and then forgets.

I look not forward, God sees all the future,
The road that short or long, will lead me home;
And He will face with me its every trial,
And bear for me the burden that may come.

I look not 'round me—then would fears assail me,
So wild the tumult of life's restless sea;
So dark the world, so filled with war and evil,
So vain the hope of comfort and of ease.

I look not inward, that would make me wretched,
For I have naught on which to stay my trust;
Nothing I see but failures and shortcomings,
And weak endeavors crumbling into dust.

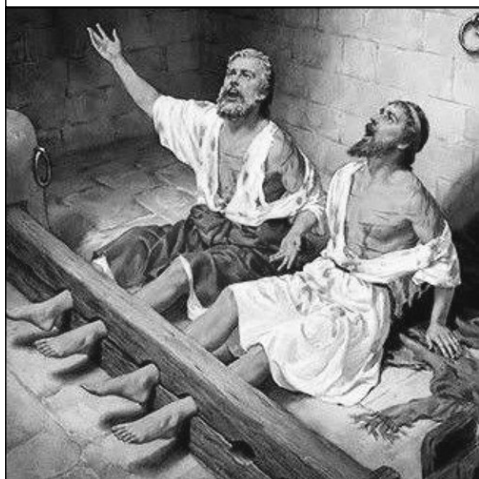
But I look up—into the face of Jesus!
For there my heart can rest, my fears are stilled,
And there is joy, and love and light for darkness,
And perfect peace, and every hope fulfilled.

J. H. Hunt

THE TESTIMONY

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“And at midnight Paul and Silas
prayed, and sang praises unto God:
and the prisoners heard them.
And suddenly there was a great earth-
quake, so that the foundations of the
prison were shaken: and immediately
all the doors were opened, and every
one’s bands were loosed.”

Acts 16:25-26

EDITORIAL

TRUE FREEDOM

It is not *true freedom* to just live in a land that is free from oppression by men and governments. It is not *true freedom* to be released from natural sickness or bondage. It is not *true freedom* to be able to do anything we want to do. While this is how the unbelieving world views freedom, this is not freedom at all. In fact, these unrestricted conditions often lead to *bondage*.

While some forms of government are certainly more pleasing to us all, we will not find freedom by pressing for ease of restraints and for personal liberty.

What Then Is Freedom?

We will move closer to *true freedom* when we begin to unveil the real issues of life and understand with the help of God what *true bondage* is. We are in *bondage* when we are enslaved to SELF and to SIN. And when we are mired down in the resulting frustration, anger, sadness, and grief that comes when our self-centered wishes do not find fulfillment in our eyes. When we are enslaved to the standards others have set for acceptance, approval, and fashion, *this is bondage*. It is not true *bondage* to sit in a prison. It is *bondage* when our heart is chained to our own self and our own sin.

There is no *true freedom* outside of the will of God. So, *to find freedom, first of all, is to find God*. Jesus said, "And ye shall know the truth, and the truth shall make you free" (John 8:32).

Jesus answered them, "Verily, verily, I say unto you, Whosoever

committeth sin is the servant of sin...If the Son therefore shall make you *free*, ye shall be *free indeed*."

Jesus makes it very clear in His comments to those He was speaking to, that *sin* is the main source of *bondage* for mankind. Those who have lived for a number of years can no doubt confess that this is surely so. We know also that unhealthy eating habits can bring us into *bondage*. Or too much preoccupation with ourselves and our image or reputation can bring us into *bondage*.

We need the Lord

After examining the natural inclinations of mankind, and seeing the outcome, and after experiencing in our very own lives the difficulties that surround self-centered living, we should easily see that *we simply need the Lord*. *The forgiveness of sin* that He offers by the cleansing blood of Jesus, and *the fruit that His holy Spirit produces within us*, will lift us out of the *bondage* of sin. We do not need to live in bondage any longer.

Men will wave flags, send off fireworks, and play skillfully on the trumpet as they remember freedom from oppressive monarchies. But we will rejoice in the name of the Lord our God. It is our God who is able to give men true liberty.

He is the King of earthly kings, and the Lord of earthly lords. May a song of freedom rise from the lips of the redeemed! They will still be free even when oppression reigns in every nation.

Lowell Miller

GENERAL

THE POWER OF GOD*Barry Grant*

After living in Haiti for several months, I finally had the opportunity to go visit the local witch doctor. As I walked up his long drive, I passed many statues and satanic symbols. It was eerie for sure. As I approached the voodoo temple that was connected to his house, I saw him standing there watching me approach. My heart began to race; I knew he was a powerful man. Then he began to laugh. The closer I got, the louder he laughed. I was a bit puzzled until I realized that many people from the village were following me up the lane. They were very interested in what was about to transpire. I approached the man, not knowing what would happen next.

"Are you a pastor?" he asked.

"Yes, I am," was my reply. Again, he began to laugh loudly.

"You pastors are all the same," he proclaimed. "You want everyone to come to your churches, but your churches have no power! When one of your people gets sick, they come to me. No power, you Christians!"

A heavy burden overtook me, and I explained to him how I agreed with him, but that the real church of Jesus Christ would always have power. The Bible actually says that the very gates of

Hell shall not prevail against it.

This was the beginning of a very interesting relationship, but I will never forget those words, most certainly from the devil himself, "You Christians have no power!"

I have since traveled to hundreds of churches and need to agree with that voodoo priest. The Christian churches are lacking power. But why? We know that God is power. We have many things figured out. We look good and sound good, but do we still have the power of God in our churches?

In the Old Testament we have many examples of power and the lack of power. We can also learn how we receive power, and why we lose it.

In Joshua, chapter 6, we have the familiar account of the children of Israel and the city of Jericho. God tells Joshua and all the men of war to compass the city, and walk around it once every day, for six days. Then on the seventh day they were to march around the city not just once, but seven times. After they had completed the seven trips around the city, the priests were to blow their trumpets.

We know what happened when Joshua obeyed each command. Those thick, impenetrable walls came tumbling down. God also gave Joshua a strict command

about what the men should and should not do. They were to keep themselves from everything that God had pronounced was accursed. All the silver, gold, and vessels were to be consecrated into the treasury of the Lord. No man was to take any of the spoil.

However, Achan saw some nice things that he desired. He slipped them into his armor, then later hid them under his tent, and no one saw a thing.

After this great victory, Joshua sent spies to the next city, Ai, to discover how well the city was fortified. The men returned and told Joshua not to send all the men to Ai, for there were only a few defenders protecting the city.

However, the men of Ai smote the children of Israel and chased them away. Moreover, Joshua rent his clothes and cried out to God. Then God replied that there was sin in the camp of Israel.

In the Old Testament, the children of Israel are normally representative of the church of Jesus Christ today. Can we not glean much from this account? When there was no sin in the camp (or in the church) God's people had complete victory; they lost not one. They did many wonderful things, they destroyed all their enemies around them, and they lived in COMPLETE victory. However, as soon as sin entered into their midst, even a small sin done by one man, they lost their power.

They no longer had victory over their enemies.

What follows is a graphic description of how the children of Israel dealt with the sin that had entered the camp. It was totally destroyed.

"And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor...And all Israel stoned him with stones, and burned them with fire..." (Josh. 7:24-25).

In this account it is clear why God's people had lost their power—they had sin in the camp. It is also clear what it took for them to regain that power which they had lost—get rid of the sin.

In chapter 8 we read of the power being restored to Israel instantly after the sin was dealt with. Again, they lived in victory!

Another passage in the Old Testament that speaks of this topic is in Leviticus chapters 13 and 14. Leprosy was a strange disease. If one were to get leprosy, it was easily spread. Thus, there needed to be some strict guidelines regarding how to deal with the disease. The priest was to examine very closely to see if the person in question indeed had leprosy or not. If the priest was unsure, he would shut the person up in a room for

seven days then examine him again. If it was determined that the person had leprosy, then they were sent outside of the city.

As Paul addresses the church in Corinth, he tells them that he has heard there is sin in the church. He seems surprised that the church is taking it so casually. "...Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened..." (I Cor. 5:6-7). Later he tells the church, "...Therefore put away from among yourselves that wicked person" (I Cor. 5:13).

Let's say that you heard the news that leprosy was again a problem in your village. This flesh-destroying disease had made a comeback and many from your village were now infected. Then you're sitting in church on Sunday morning, when the doors open, and a man enters with skin and flesh hanging from his extremities. He is badly infected, but he does not seem to know it. What would you do? What if he wanted to come sit by you? What if he wanted to talk to your children? I think we all know what we would do; we would not allow him into our midst. We love our people, our families too much for that.

What about sin? Do we allow sin to come and join us? Do we take it seriously? What is worse, being infected with a flesh-destroying disease, or being infected by a

soul-destroying sin? Remember, the wages of sin is death—spiritual death—eternal death. If we would treat sin in the same way as we would the disease (and we should) then our churches would once again have Holy Spirit power.

The Bible says, "...ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

We have already seen how sin separates us from the power of God, and we have also seen how God wants to give us power. He wants us to have victory over the enemy—the devil, the world, and flesh. However, something seems to be happening in our churches—we are allowing sin to enter. It is common to hear a preacher say, "No one is perfect," or, "We all sin." Oh, that we would realize the damage these statements can make. Jesus came to save us from ALL sin; ALL unrighteousness. If we are left to continue in our sin, what has Jesus done for us?

I hear about churches drifting into the world. They gradually let go of convictions and allow some new fashion and pomp of the world to enter. Something that I hear little of is churches falling apart because of gross sin, such as fornication or drunkenness. The enemy of our souls, desires for us to become lukewarm. He wants the church to lose its power, to

start living like everyone else. Here in Haiti, there are churches everywhere. On Sunday mornings starting at five o'clock in the morning, I start hearing the churches singing and worshipping. However, where are all those people on Monday morning? They are mixing right back into the world from whence they have come.

I was recently talking to a very wealthy Haitian man who owned resorts and properties all over Haiti. I asked him if he was a Christian. (I wanted to start a con-

I hear about churches drifting into the world. They gradually let go of convictions and allow some new fashion and pomp of the world to enter...The enemy of our souls wants us to become lukewarm.

versation.) I could tell that he wanted to say, "Yes." Instead, he became frustrated and said, "No." I asked him why not. He said exactly what I thought he would say. "I have desired to become a Christian, I've gone to all the churches around here, but I don't feel they have anything to offer me. I have money; I have physical blessings; but that seems to be all that they are seeking for."

If our churches today would refuse to settle for anything less

than the infilling, empowering, and leading of the Holy Spirit, a full dose of heavenly power, then we would be able to offer something that would appeal to the lost around us. I believe this is exactly what the world is looking for; they are seeking for something better, something supernatural. What if we would settle for nothing less? What if we would stay on our knees until the power of God came back? What if we would again weep for our souls, and the souls of others?

I was working closely with a vicious gang leader who lived in the neighboring village. He was hard, but God had led him to me. For seven long months we met and communicated. I wanted him to catch a glimpse of the power of God; I wanted God to save him. He would often get drunk and threaten to kill me. I would continue to point him to the Savior. He and his gang came over one day to stop a work project, saying that they now owned the land. They brandished their guns and threatened all that were there. I explained to him that God owned the land. He said, "That is fine; tell God to come down here, and I'll cut off His head." I was troubled by this remark and asked him if he understood the power of the God he just threatened. One afternoon I drove to his house, and we sat outside and talked. God led me to preach a bold message to him that day. "You need to give up this gang life.

God wants to save you and change your heart!" He seemed very sober as I continued, "You never know when someone will come here and kill you! You can't control that, but my friend, you can control where you go after you are dead!" I then reminded him of the terrible thing he had said days before.

While we were still talking, two men from a neighboring gang approached on motorbikes. They were heavily armed; they had come at that very moment to kill him, but they saw me talking to him and waited for me to leave. "You have a wife and children, are you not tired of this life? God has something so much better for you!" I was pleading, pleading for his soul. It was his very last opportunity, death waited at the door. As I left I told him that I would be back.

After the shooting I rushed back, but it was over—all over.

When we live in the power of the resurrection, the power of the Almighty God, it is then that He works! I feel there is so much work to be done before the Lord returns, but God's people are too busy, we do not have time.

Do we fear talking about the power of God and the Holy Ghost simply because the Pentecostal movement has twisted what the Bible teaches? God help us.

When we call out to God for salvation, we are doing so because we know we need to be saved—converted. We also know that we

cannot save ourselves, so we ask God to help us. Then when God helps us, we are able to do things that we could not do before! Angry people are angry no more. People that could not control their lust now have control. Selfish people begin to put others first. Shy people begin to preach with boldness. Greedy people begin to give to others. God does a work that counselors and doctors cannot do, He changes the very core of a person, and then all things become new. We now live for something far better than what this world has to give; we rise above by the power of God and show this sin-sick world there is a better way!

All through the Bible, God's people did supernatural things; they did not settle for just a nice life. They sought something bigger, something better. There is power in the blood of Jesus, but it took the cross to make that a possibility. It also takes a cross for us to find that power. "And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:23–24). Yes, it seems foolish to those that perish, but to those that believe, it is the Power of God.

*From The Heartbeat of the Remnant
— Spring 2022*

Selected by the Editor

THINGS WITH ETERNAL VALUES

What we value determines what we do—every thought, action, and word. The world has its ideas about what is valuable, and we will look at some of them and contrast them to what God teaches us to value.

Things with eternal value are valuable forever. Our days on earth are as a vapor that soon vanishes away, but what we do while here will affect our condition in eternity. The things of this world will pass away, as John writes in I John 2:17, “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

The only things of this world that will last are the souls of men and women. Jesus taught us in Matthew 22:37–39, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself.”

Jesus teaches us to love God and to love people. Our actions and efforts, then, should be motivated by the effort to love God with a passion, and love people with compassion. How does this compare with the world’s value system?

Money and possessions are highly valued by men, but wealth is fleeting. We will not take any of

our money or possessions with us to eternity. Our money and possessions must be subservient to the Great Commandment. Here are a few questions to ponder: How can we use money to love and worship God? Help people? How does money get in the way of loving God and others? How does God want us to use our money?

Jesus teaches in Mark 10:23 that money can make it hard to follow Him. “How hardly shall they that have riches enter into the kingdom of God!”

But the word also tells us in Acts 9:36, “Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.”

So, with prayer for direction, we can use our money in a way that honors God and blesses people

What about status and power? We tend to feel vindicated when others affirm our worth. But God’s view of respect is different. We should strive to earn others respect only insofar as it brings glory to God and brings others to Him.

Romans 12:18 instructs us to live at peace with all men. As a child, Jesus “increased in wisdom and stature and in favor with God and man.” He was honoring God and that is what we need to do in our lives.

The world puts great value on education and knowledge, and there is a proper place for a certain amount of that.

Jesus, Solomon, and Daniel knew that knowledge was of no use unless used in the service of God. And Paul used his knowledge and position to persecute the followers of the Way. But after he was converted, he considered his knowledges as rubbish "because of the surpassing worth of knowing Christ Jesus." Knowledge and education are good only if used for eternal purposes.

Let's consider security and comfort for a moment. Our desires for safety and ease are not necessarily bad. The Old Testament shows that such things can be blessings. But in several places in the New Testament, such as John 15:18–20, II Timothy 3:12, I Peter 4:3–4, tell us that Christians should expect to be persecuted. But that persecution is directly connected to things with an eternal value. Jesus said in John 15:19, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

We cannot be perfectly safe in this world; God does not promise to protect us from harm. But if harm comes because of our determination and integrity to love God and others, and we take it patiently, it is acceptable in the sight of God.

How about our legacy? This is perhaps the closest we can come to things of eternal value while here on earth. Our influence on the earth that lasts after we die. The

Bible gives examples of eternal, spiritual legacies.

A legacy of an act of worship to Christ: Matthew 26:6–13, "Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." And now, nearly 2,000 years later, we read and are impressed with the legacy of her act of worship.

A legacy of the people we reach: II Corinthians 3:2–3, "Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

A legacy of sincere faith that inspires others: II Timothy 1:5, “When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.”

The only things we will be able to take with us to heaven will be our relationship to God and the testimony of our love for His children. Things on this earth are merely tools to help us prepare for eternity, under the influence and in-dwelling of the Holy Spirit. If we remember this, we will gather things of eternal values. It is our witness, not our money and possessions, status and power, education and knowledge, security and comfort, or our earthly legacy. Let us strive to obtain those things with an eternal value!

Kevin Jacobs

ARE YOU READY?

In Matthew chapters 24–25, Matthew presents several direct teachings of Jesus about the coming of the Son of Man. Each one appears to build upon another to give the readers a better understanding as to how to be ready for the coming Day. What can specifically be gleaned from what Jesus is teaching and how should it be

interpreted? How can one be ready as the Day approaches? This article will show that Matthew’s presentation of Jesus’ teaching shows four things that a believer should or should not do in order to be ready. Jesus gives a thorough explanation of what that time will be like followed by four extreme warnings from three powerful parables.

The central message of Matthew 24:36–44 tells what it will be like on the day of the Lord’s return. No one will know when this day will come. The fact that “the coming of the Son of Man takes place at an unknown time can only be true if, in fact, life seems to be going on pretty much as usual, just as in the days before the flood.”¹ Just like in the days of Noah, people will be eating, drinking, marrying, and working. Some will be taken and some will be left. It is not clear from the context of the passage whether the one taken or the one left is saved. Either way, a warning is given to the reader, to watch and to be ready for that day.

In Matthew 24:45–51, the teaching centers on a faithful wise servant versus an unfaithful, unwise servant. “Blessed is that servant, whom his lord when he cometh shall find so doing” (Matt. 24:46). The wise servant will be blessed and made a ruler of his owner’s goods because he is ready, as opposed to the unwise, who will be

¹Frank E. Gaebelein, *The Expositor’s Bible Commentary*, Vol. 8, (Grand Rapids: Zondervan Publishing House, 1990), 509.

judged because he resorts to eating, drinking, and abusing fellow servants because the master is delayed. F. F. Bruce makes an interesting analogy of this unwise servant to the Church and claims that when the Church forgets about the coming of the Lord it “leads to the belief that they have inherent right to authority and that in turn, leads to abuse.”² In this passage the unwise servant is cut into pieces, put with the hypocrites, and cast into a place where there is weeping and gnashing of teeth (Matt. 24:51). The warning is a stern reality of what happens when Church loses sight of their God-given mission in this world.

Matthew 25:1–13 is a parable presenting a teaching about being ready for the coming of the kingdom of heaven. As the ten virgins waited, they fell asleep. The five wise virgins took plenty of oil in their lamps, whereas the five unwise virgins did not. When the bridegroom called at midnight, all arose and trimmed their lamps. Since the foolish virgins had no oil, they begged the wise ones for oil. When the bridegroom came, the five wise virgins were prepared and the unwise virgins returned and were rejected. “The groom’s refusal to admit them was not the result of callous rejection in spite of their desire to enter the

feast. Rather, he refused to admit them because they had failed to prepare adequately.”³ In this passage, the central message is to be prepared for the Lord’s return.

In Matthew 25:14–30, the parable of the talents deals with those who were entrusted with the responsibility of sowing and reaping according to what the master had given them. The prosperity of the talents of each one was judged based on what each had been given. The master rewards the faithful servants who multiplied their talents from the work they had done. The passive servant who chose to bury his talent receives a scathing condemnation when the Lord says “thou wicked and slothful servant” (v. 26). It is clear from the context that those who share and multiply what the Lord has given them will be given more, but for those who are lazy and timid, it will be taken away. It is clear that “eternal issues hang upon the right use of what we receive from the Lord.”⁴ Just like the unfaithful servant in Matthew 24:51, the worthless servant is thrown into outer darkness where there’s weeping and gnashing of teeth. In this passage, the message is to not be a worthless servant like someone who plays it safe by doing nothing.

²F. F. Bruce, *The International Bible Commentary*, (Grand Rapids: Zondervan Publishing House, 1986), 1147.

³Dr. Thomas L. Constable, *Constable’s Notes on Matthew*, <http://soniclight.com/constable/notes.htm>, (2015 Edition), 397.

⁴Harry A. Ironside, *Expository Notes on the Gospel of Matthew*, (Neptune: Loizeaux Brothers, 1948) 334.

Matthew is using these four episodes about the end times to communicate different points concerning the coming of the Lord. First, he is expressing that the wise need to “watch” for it, in spite of what the foolish are doing. This aspect of watchfulness is not to be passive, as the following three parables show. As one commentator states regarding these passages, “The fruit of faithfulness and preparedness would indicate the character of those living in the days before His coming.”⁵ Second, he is warning us to be “ready” for the coming of the Lord, not just because nobody knows when it’s going to happen, but by warning the Church to stay on the mission, preparing for His coming, and working to make disciples.

The Lord is coming soon! It is imperative to be like the wise servant and wise virgins because no one knows the day nor the hour the Lord will come, except the Father in Heaven. The Lord will come on a normal day, when people will be doing normal things. We should not let normality lead to passiveness. Being passive risks eternal judgement. Because of the urgency of His coming, we need constant reminders to be prepared and ready to meet the Lord. Therefore, let us be watchful and be ready for His return.

Trent Boone

THESE TRYING TIMES

*COVID messes with your mind, and it's far from being kind!
So get thee behind me, Satan (Matt. 16:23), and quit messing with my mind!
In time you will see, and this is more than just a plea.
You tried it with the One in me. That man from Galilee.
He sent you on your way, and that's where you'll have to stay.
And take the COVID with you, far from us today!
I know you'll try anything, thinking you will win.
But you'll never win, when I have Him, my Savior here within!
Even the COVID thing which makes us very sick, will only cause us more to cling to the one and only Him!
The COVID thing hurts so, so bad, and has taken many from us. It is very sad.
But then when we are on that bright and shining shore,
You, Satan, can have the sicknesses and sins forevermore!
Knowing you are about to run out of time,
What's the next scheme that you have in mind?
Scheme: Making plans, especially in a devious way or with intent to do something that is wrong.
“And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:4).*

I wrote the above thoughts, and then laid this article down for a while, wondering whether this COVID thing was from God or Satan. I have since read that COVID-19 may cause changes in your brain. One study found shrinkage and tissue damage primarily in areas of the brain related to sense of smell, and other brain functions. There is also lack of

⁵Stanley D. Toussaint, *Behold the King: A Study of Matthew*, (Portland: Multnomah Press, 1980), 288.

taste and memory. I feel it is not clear to me whether this COVID-19 virus and its strains are something from our adversary or something that has been ordained by God for His own purposes.

When I had COVID this was on my mind a lot. It was terrible.

Satan is the author of confusion, and as in Genesis 3, where confusion all started.

In Luke 4, Jesus, being led by the Holy Spirit, was tempted by the devil forty days (vs. 2). Satan told Him, "If thou therefore wilt worship me, all shall be thine" (vs. 7). "And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (vs. 8). Then later Jesus said, "Thou shalt not tempt the Lord thy God."

No, we don't want to be critical of something that may have been ordained by God for these last days. We are all on this journey together, from the day we are born until the day we die. And we are confronted with two forces, and two places. There is Heaven and Hell. There is God and Satan.

"As for me and my house, we will serve the LORD" (Josh. 24:15).

A lot has happened since I began writing. And now we have more questions: Is Putin's war with Ukraine of God? Or is it of Satan? Just one more thing to consider in "these trying times." God knows all. And we know that "normal" is not coming back, but Jesus is!

Let the peace of God rule in your hearts.

L.D. Flory

WHY I AM NOT GOING TO BUY A SMARTPHONE

Jeffrey Bilbro

[Note: Not everyone will be naturally sympathetic with this author's mindset or his conclusions, but anyone interested in counter-cultural thought might appreciate the refreshing perspective.]

Let me apologize at the outset for the personal nature of this essay. To borrow Henry David Thoreau's excuse, "I should not obtrude my affairs so much on the notice of my readers if very particular inquiries had not been made by my townsmen concerning my mode of life, which some would call impertinent." I'm not sure I would call friendly questions about my flip phone impertinent, but I have been surprised by the almost visceral response some people have when they discover I don't own a smartphone. Some even take it as a personal affront. It registers as a challenge to the myth of inevitability, the myth that one needs a smartphone to thrive in contemporary society.

A seemingly trivial decision not to purchase a particular commodity or service becomes a social statement only when that commodity has achieved what Ivan Illich terms a "radical monopoly." It would be absurd to write an essay titled "Why I am Not Going to Buy a Briefcase" or "Why I am Not Going to Buy a Ballpoint Pen." How one person chooses to carry his books or what writing implement someone prefers impinges very little on how someone else chooses to accomplish these tasks. But if a critical mass of people decide to transport themselves in

cars, and then they build roads and neighborhoods and workplaces and cities to facilitate car transport, it becomes increasingly difficult for their neighbors to walk or bike. If the publishing industry universally adopts digital files and printing technologies, it becomes increasingly difficult for writers to stick with a pencil or typewriter. Illich traces similar dynamics in healthcare and education. Past choices—individually and collectively—constrain any person’s ability to choose for himself today whether he wants to own a car, where he wants to receive medical care, or how he wants to pursue learning. Particular tools, institutions, and systems have attained radical monopolies in these arenas.

Smartphones had already gained a dominant hold over many aspects of our daily lives, and the COVID pandemic has strengthened their grip. Do you want to see a menu? Purchase a ticket? Catch a taxi? Enter this building? You will need to scan a QR code, download an app, or fill out a health screening form. In some cases a smartphone may be required by one’s employer. In other cases—I’m thinking especially of many teenagers—people may be largely cut out of their community’s social life if they forgo smartphones and apps such as Instagram, Snapchat, and TikTok. If smartphones do not yet constitute a radical monopoly, they are well on their way to doing so.

It is in this context that the rather banal fact that I happen to own a flip phone tends to provoke odd looks and bemused questions. But before I mention my two rea-

sons for sticking with this now outdated tool—which is, after all, quite a remarkable piece of technology—I want to explicitly disown two reasons that readers might expect me to cite.

First, not owning a smartphone doesn’t make me more virtuous. The truth, in fact, lies in the opposite direction: I don’t own a smartphone because I know I lack the virtues needed to use it well. Much modern technology promises to be idiot proof. The ideal is a tool that requires no skill, no virtue, no knowledge: you just download an app and the device takes care of the rest. Albert Borgmann calls this aspiration the “device paradigm,” and smartphones are its keystone achievement. I am sure that many people have the discipline and virtue needed to use a smartphone while nevertheless resisting being habituated to its “easy everywhere” paradigm, to borrow a phrase from Andy Crouch. But I know myself well enough to know I would succumb to its formative power. In 1977 [Wendell] Berry argued that “from the beginning of the history of machine-developed energy, we have been able to harness more power than we could use responsibly.” This problem has only become more acute in the ensuing decades, and I simply don’t have the virtues required to wield responsibly the power a smartphone makes available.

Second, not owning a smartphone doesn’t make me more pure. I have a Twitter account, for goodness’ sake! I am also quite grateful for my wife’s smartphone, particularly when we are on a road trip and she is navi-

gating. Forgoing one electronic commodity by no means keeps my hands clean from a morally tainted supply chain. Neither does it make me independent of the social evils that attend our distracted, narcissistic culture. Does this make me like the Amish who refuse to own a car but happily ride in cars owned and driven by others? Perhaps. But in a fallen world of vast and hidden connections, moral purity is an impossible standard, and clinging to it can in fact keep us from many goods that remain achievable. For instance, where we used to live I would regularly bike to work along a former railroad that had been converted to a paved trail. The funds to make and maintain this trail came from proceeds the state generated by leasing oil rights on public land. My bicycle commute was dependent on fossil fuels; nonetheless, the exercise, fresh air, and time spent pedaling through the woods remained real goods. Opting out of a particular technology—a smartphone—doesn't magically extricate me from broader society and its radical monopolies, but it can foster the enjoyment of vital goods that would otherwise be more elusive.

This brings me to my first positive reason for not owning a smartphone: it's an upstream decision that relieves me from a whole panoply of other decisions. As Barry Schwartz has argued, American, capitalist culture prioritizes choice maximization, yet many of the choices on offer are trivial and exhausting. Freedom does not consist in having lots of options; freedom entails having the capacity to

achieve the good. Making the upstream decision not to own a smartphone frees me from the downstream burden of many smaller choices: Will I check my email while standing in line at the store? Will I look up this book title I can't remember while conversing with a friend? Will I scroll through Twitter while waiting for a meeting to begin? Any particular goods I might miss out on are more than offset by the simple "no" that ameliorates choice fatigue and frees me to focus on more consequential decisions. Real liberty depends on precisely these sorts of limits.

My second reason is a bit more complicated, but, in essence, not owning a smartphone makes me more dependent on other people. It was, of course, precisely this reality that generated the most backlash to Berry's essay "Why I am Not Going to Buy a Computer." Many readers were incensed that his choice to opt out of the digital revolution would make him dependent on his wife, who types and edits his manuscripts. And yet our goal should never be to somehow become independent from other people. As Berry writes in *The Unsettling of America*, "There is, in practice, no such thing as autonomy. Practically, there is only a distinction between responsible and irresponsible dependence." Being "freed" from all dependence does not result in authentic freedom: it results in loneliness.

The reason this issue is complicated, though, is that not all forms of dependence are responsible. So readers of Berry's original essay may have had some cause for

questioning whether his dependence on his wife was responsible, though, as Berry points out, it's impossible to make a fully public defense of one's private life. Rather than make a full-fledged defense of my own dependencies, then, I'll settle for a set of examples—beyond just those entailed by my flip phone—that perhaps illustrate the arc from responsible to irresponsible dependence. My lack of a smartphone means that if I'm traveling and get lost, I have to ask someone for directions or call a friend or family member for navigational help. This almost trivial dependence doesn't cause undue burdens on others. But other forms of dependence carry more costs. For instance, for a long stretch of time my wife and I have owned only one car. This has at times made me dependent on colleagues for rides to and from work. This wasn't always convenient for them, and our choice to have only one car was dependent on their families' choices to have two cars and their willingness to be inconvenienced. Those are real costs, and I'm grateful for their willingness to be of real help to us. I'm also grateful for the chance these shared rides gave us to talk and develop friendships. This example resides somewhere in the middle of the spectrum between responsible and irresponsible dependence, but to give just one example from the far end, I haven't been willing to burden friends and colleagues with other costs. For instance, the Amish don't purchase insurance, and if a family's house burns down

or if someone needs medical care, the community helps them. But it would, I think, be irresponsible for us to not purchase house and medical insurance when all our neighbors do rely on these products.

Discerning which particular dependencies are responsible and salutary and which are irresponsible and parasitic is a difficult matter. What's clear, I hope, is that our goal should not be autonomy. Our goal should not be never to inconvenience anyone else. Dependence cultivates community; there is no community without need, without dependence. Yet many of the commodities and systems that have achieved radical monopolies today promise us freedom from dependency. Of course, what tends to happen is that they free us from nearby, visible, affectionate dependencies and replace them with distant, opaque, anonymous dependencies. Autonomy is an impossible goal. And, as smartphones and social media have once again demonstrated, when we purchase products that promise that ideal, we tend to find ourselves isolated and lonely.

In our age of easy everywhere and atomized autonomy, I need all the formation in responsible dependence that I can get. I am a limited, dependent person, and I need to be habituated to this reality. Opting out of a smartphone is merely one small step in this ongoing process. At the conclusion of his essay responding to readers who were critical of his refusal to purchase a computer Berry remarks, "I knew a man who, in the

age of chainsaws, went right on cutting his wood with a handsaw and an ax. He was a healthier and saner man than I am. I shall let his memory trouble my thoughts." I know people who, in the age of smartphones, don't own any kind of cell phone. I know others who have no social media accounts, who don't own cars, who grow large gardens, who serve the poor, and who care for disabled children or elderly parents. Such people remind me that, as Berry confesses, I "am implicated in many prac-

tices that I regret," and they remind me that these practices and systems are evitable. Because such people make real sacrifices in the pursuit of real goods, they are far healthier and saner than I am. I let their examples trouble my thoughts.

Selected from *Local Culture: A Journal of the Front Porch Republic. Spring 2022*

Daniel Hess

MEDITATIONS

It takes a big faith in something else to believe there is no God.

Christian unity must not take priority over Christian unity.

Moderation and temperance are not the middle of the road.

A man is never so tall as when he stands on his knees.

He not only wipes away tears. He ends all crying.

God has a great investment in your soul.

Do you want the last word? Apologize.

QUESTIONS TO PONDER

This section offers some questions to think about, or for Sunday afternoon discussions, or to prompt future articles from our readers, etc. Readers are encouraged to offer questions.

Jesus spake a "parable unto certain **which trusted in themselves that they were righteous, and despised others...**"

Luke 18:9

Questions:

1. Who were these who thought such selfish and proud thoughts?
2. Did they hold an *uncommon* point of view?
3. Have I known of any in my world who think like this? Were they strange in holding this position?

4. Have I ever had condemning thoughts when I have seen this in others?

5. Have I ever condemned them in my heart, and felt that I was more righteous?

6. What should I do about this strong tendency?

7. Should not the redeemed become free of this?

8. If this continues in my heart, will it help me to fervently pray, seek God, and confess to others?

GENERAL ITEMS

BAPTISMS

April 3, 2022; Modesto, CA
Duane and Tina Lawrence

COMMUNION NOTICES

Sept. 3, 2022 Providence, IN
Sept. 10, 2022 Mountain View. ID and
Mission Valley, MT together in ID
Sept. 24, 2022 Pleasant View, OH
Oct. 1, 2022 Covenant Valley, VA
Oct. 8, 2022 Zillah District, WA
Oct. 15, 2022 Clearwater, IN and
Scottville, MI together in IN
Oct. 15, 2022 Maple Grove, OH
Oct. 15, 2022 Western Kansas, KS
Oct. 22, 2022 Stillwater, OH
Oct. 29, 2022 Bethel, OH
Oct. 29, 2022 Caldwell, ID
Nov. 5, 2022 Columbia River, WA
Nov. 5, 2022 Kidron Valley, KS
Nov. 12, 2022 Covington, OH
Nov. 12, 2022 Shenandoah, VA

HARVEST MEETINGS

July 3, 2022 Lower Twin, OH
July 24, 2022 Shiloh, OH
Aug. 7, 2022 Maple Grove, OH
Aug. 14, 2022 Covington/Sugar Grove, OH
Aug. 21, 2022 Salem, OH
Aug. 28, 2022 Stillwater, OH
Sept. 25, 2022 Bear Creek, OH
Nov. 24, 2022 Pleasant View, OH

THE 2022 CONFERENCE

It was a great blessing to again meet at the Cedarville University for our Annual Conference. We gathered in on Friday afternoon, May 27. We had not been able to convene at Conference for a three years, due to COVID restrictions, so there seemed to be a greater anticipation among us as we looked forward to meeting with brethren and sisters from across our extended Brotherhood. Because of the nation's economic cir-

cumstances, it required a greater sacrifice for many. They still came.

The gathering began with inspirational sessions Friday evening that called our minds to the very real need of reaching out to the unreached throughout the world and spreading the Gospel to all.

Saturday morning preaching began at 10:00, with the example of Naaman being held forth as he met with circumstances in life that were not as he had expected, and his reactionary statement, "Behold, I thought..."

The main message on Saturday morning carried the urgent theme found in II Chronicles 7:14. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." This message unveiled the thought that we must seek the face of the Lord if we want true REVIVAL in our hearts and among our people. The result then will no doubt be: "Here am I. Send me."

Saturday afternoon brought a message concerning "Walking in the Light." The glorious features of Light were held forth as found in the Scriptures, and instruction and encouragement given. When God's Light is present and welcomed, the darkness goes away! The way is revealed, and we can welcome others also to walk in that way, with their blindness taken away. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him..."

Sunday morning saw many visitors in attendance. A message came with an urgent question given to each one present in his or her particular stage of life, "Who knowest whether thou art come into the kingdom for such a time as this?" Encouragement was given to various groups and ages among us and prayer was offered for each. There was exhortation to make a shift from our natural inclinations toward apathy and passiveness, to a very real engagement in kingdom work, whatever our station may be.

The afternoon service brought thoughts to our assembly regarding God's great mercy that He has shown in so many ways. How great is His love toward us! How undeserving we are! Our meditation should be sweet toward God continually, as He has shown so much kindness toward us all!

The Sunday evening Communion was again a sweet experience, as we sat around the table of the Lord and communed with our Lord, and with one another. There were approximately 200 that communed. Although the Sunday evening meeting was small, it was yet rich with preaching and meditation on the suffering of our Lord. Those who communed were blessed with many inspirational thoughts. The thought that, just like the Father of the prodigal had a great desire for his son to return, so our Heavenly Father wants us to be here at the table. He invites us near. The thought that there is a difference between occasional doubts that we struggle with, and on the other hand, willing unbelief. During the footwashing service, the thought was offered that

if we want to see the face of Jesus, we must get on our knees. Inspirational singing filled the room often and the evening was blessed.

The Monday morning message was about "Propelling the Gospel into the next generation," with suggestions given on how to pass the baton on to those coming after us.

The Monday afternoon service brought thoughts on "The Christian's Influence in the World" from Matthew 5:13-14, "Ye are the salt of the earth...Ye are the light of the world."

Monday evening a large number gathered in. An inspired message came, and an appeal went out to us all, "That we would live with a revived heart." The story of blind Bartimaeus was referred to, with a recommended prayer for each of us, "Lord, show me my blindness, and reveal to me areas that I cannot see."

The young folks sang in the main sanctuary until late afterwards, encouraging all with songs of inspiration and praise. One of the brethren led them in this, encouraging them on.

The Brotherhood Council began at 9:00 A.M. Tuesday morning. The opening thoughts were drawn from a perusal of Philippians 1. The main message was drawn from the events in Joshua 7. After a marvelous victory over Jericho, Israel was unable to overcome the small city of Ai because of sin in the camp. Power to overcome was taken away. Can this take place in the Church today?

Although there were no queries to consider this year, a few items of business were taken care of, and an enjoyable time of rich fellow-

ship and good counsel characterized the Tuesday council. After appropriate hymns and a closing prayer, we were dismissed at 12:00 noon.

The meals provided by the university were exceptional again this year, and the weather seemed perfect. There were so many reasons to be thankful as we again parted from each other and returned to our homes.

The meeting was very sweet. The fellowship was again a great blessing for all who attended. We returned home with our hearts full and our resolve strong.

May the name of the Lord be praised as we look forward to being guided by His Spirit through the days that are before us!

God knows the future. We long for the coming of the Lord! The days are dark, but the true Light is shining! God's people have a great opportunity to walk in that Light, separate from the evil that is in the world. May we hold forth the Word of life to this generation. There is much work to do. God will be with us in this battle of life. The joy of the Lord is our strength.

L.M.

POEMS

DEAR DAD

We are thankful for you, Dad,
For your kind and loving ways,
For teaching us of Jesus,
Living Faithful all your days.

Humble and gentle,
Hard working, too,
Serving us and others
All your journey through.

Whether tilling the garden soil
Or your passion of working with wood,
Your hands were always busy
And your heart devoted to God.

Your steady hands ceased their work
Just a few short weeks ago,
Yet with joy many stories you shared
As we would come and go.

Often we would hear you say,
"Be submissive, do His will.
God has given me many blessed days."
Amen, Dad. Peace, be still.

Family circled round your bed,
Prayer and singing of song,
Wait! What's that we hear?
Dad is humming along.

You breathed your last breath.
Hallelujah! No more pain.
And as believers we know
For me to live is Christ and to die is gain.

So it's not really a "Good bye, Dad!
But rather a "See ya soon!"
Jesus is coming back, Are you ready?
It could be morning, night, or noon!

In loving memory of Dad, who peacefully passed April 23, 2022.

Donna Beckner

OBITUARIES

BLOCHER — Jennifer Elaine Blocher, daughter of Lewis and Diane Brubaker, was born August 27, 1967, and departed this life on November 12, 2021, in her home at Rock Mount, Virginia, at the age of 54 years. Having lost her mother when she was almost eleven she, along with her father and brothers, received lots of help from many aunts and uncles. She was baptized into the Old German Baptist Brethren Church on June 18, 1985, to which she remained faithful until her death. She was united in marriage on August 1, 1992, to Murlin Blocher. They shared 29 years together. Three sons were born into this union. She filled her days caring for those around her from her youth up. She touched many lives by her kindness to those she encountered, as she truly loved all she met.

She was preceded in death by her mother. She will be missed by her husband; sons, Matthew and wife, Rhonda; Craig and wife Joanna, with grandson Christopher; and son Eric; her father; brothers, Edward and Jeffery; parents-in-law, Morris and Louise; sisters-in-law, Charlene Blocher, Carmen Metzger and husband John, and Mary Brubaker; many nieces, nephews, and several family friends.

A funeral service was held November 17, 2021, by the home brethren in the Mountain View Old German Baptist Brethren meetinghouse. Burial followed in

the adjoining cemetery.

Resting in hope of that blessed day when we shall part no more.

The Family

MILLER — Mildred Ellen (Root) was born on January 17, 1925 to Clarence John James and Ada Frances (Byerly) Root in Elk City, Oklahoma. After being confined to bed from a stroke for a short time she passed away on February 27, 2022. Her life span was 97 years, one month and ten days.

She was the sixth child of nine and later two more siblings were born to her father and stepmother, Louise Root.

At the age of three years, her family moved to Waterford, California. After a short move back to Kansas they came back to California to make their home. When she was seven her mother passed away with cancer leaving her husband and nine children. "Grandpa John" married "Grandma Louise" who inherited a ready-made family which she faithfully cared for lovingly and raised as her own.

Mildred's siblings were: Lola Ruschaupt, Mina Andrews, Elizabeth Gish, Allen Root, Ruby Bowman, Eldon Root, Adeline Holsinger, Emmert Root, Ben Root, and Betty Knaus.

She was raised in the Dunkard Brethren Church and baptized into Christ when she was around twelve years old. On September 8,

1940, she was baptized by J. A. Cover in the Modesto District of the Old German Baptist Brethren Church, her parents having changed to that church.

On June 27, 1941, she was married to Hubert Earl Miller of Whittier, California. They were married at the home of her sister and husband, Harry and Mina Andrews in Empire, California.

The folks made their home in rural Whittier being farmers of oranges, avocados, and peaches. Their four oldest children, Esther, Robert, John, and Paul were born in Southern California. Marilyn, Sue, and Richard were born in Modesto.

When they made the move to Modesto, she was a farmer's wife.

Mother and Daddy were charter members of the Tuolumne District church and were instrumental in helping establish and build the new church building. In 2009 they placed their church membership in the Old German Baptist Brethren New Conference Church.

Mother was a good cook, fixing three meals a day for her big family. She was a beautiful seamstress, sewing clothes for her children. She made quilts and many, many tied comforters for her children, grandchildren, and great-grandchildren. We remember her singing to us often and one of the songs we went to sleep on was "Wonderful Words of Life." She loved beautiful things and always had a smile and a compliment when we came to visit.

Her grandchildren are 28 in number and include: Sarah Jen-

kins, Betsy Gish, Ben Huffman, Nathan Miller, Natalie Bowman, Patrick Miller, Tracy Miller, Christopher Miller, Claudine Gray, Corrie (Miller) Bauman, Lewis Miller, Zachary Miller, Kelly Olson, Clayton Miller, Katy Brovont, Wendy Brubaker, Scot Boone, Heidi Fisher, Theresa Heinrich, Vincent Jamison, Whitney Byrd, Benjamin Jamison, Hudson Jamison, Windsor Jamison, Savannah Bengard, London Miller, Cali Miller, and Hunter Miller.

Preceding her in death were her husband Hubert of over 80 years; parents, John and Louise Root; son, Robert Miller, and wife Karen; all of her siblings except her brother Ben Root; granddaughter, Corrie (Miller) Bauman; great-grandson, Johnny Boone Brubaker, and great-grandson, Josiah Wren Brubaker.

Those of us who are left to remember her pleasant smile are her children: Esther and Alfred Huffman, Shirley Miller, John and Mary Miller, Paul and Leah Miller, Marilyn and Garey Boone, Sue and Leland Jamison, and Richard and Dawn Miller; 28 grandchildren; 82 great-grandchildren; 15 great-great-grandchildren; and one brother, Ben Root.

Our special thanks go to the wonderful group of caregivers who gave so much of themselves to make Mother comfortable and care for her in her declining days. They mean so much to us.

One sweet mother, grandmother and great-grandmother will be waiting to welcome us in heaven. She loved us all.

Funeral and burial services were held March 6, 2022, at the Wood Colony Cemetery by two of her grandsons, Ben Huffman and Chris Miller. Her body was laid to rest beside her husband Hubert Earl Miller who passed away a little less than four months earlier. Again, we look forward to the soon coming day when, we along with her, will praise and glorify our Lord and God in His heaven and around His throne together. Our parting hymn was, "Blessed Be Thy Name Forever."

The Family

GISH — Dolores Mae, age 91, passed away in the last hour of April 16, 2022, following a fractured hip and surgery. She asked for and received the anointing on the day of her passing. She was born January 29, 1931, to John and Laura (Bainter) Rockwell near Wakarusa, Indiana. At the age of eight her family moved south to the Eel River district close to Sidney, Indiana. On July 10, 1949, she gave a public confession of Jesus as her Lord and Savior and was baptized into the Old German Baptist Brethren Church, to whom and to which she remained faithful. She was united in marriage to Orvel M. Gish Jr. on July 6, 1952. For the first year and a half of their marriage, they resided in California, where Orvel was raised. They

then moved to Indiana, residing on the farm where she grew up. To this union were born one son and two daughters. She faithfully occupied her place as companion, mother, grandmother and church servant. In her younger years, she also was a faithful caregiver for parents, relatives and others as their home was opened for each. She and her companion traveled much, loving brotherhood fellowship, family, and the creation of an Almighty God.

At her passing, she leaves her children, Diane Cripe and husband Larry, Michael Gish and wife Teresa, Phyllis Flory and husband James; ten grandchildren, twenty-four great-grandchildren; and a sister-in-law, Nelda Driver.

Preceding her in death were her parents; her companion on May 24, 2016; her brother, Delbert and wife Catherine Rockwell; and in-laws, Arnold and Martha Gish, Lyle and Lois Gish, and Don Driver; along with other extended relatives. Her last hours were spent praying many times, "Oh Lord, please take me home." And in His mercy He answered her pleas. Praise His name.

Funeral services were held April 20, 2022, at the Eel River meeting house by the home brethren. Thoughts expressed came from Psalm 116:15, and John 11:36, "Behold, how [she] loved him!" Burial was in the adjacent church cemetery.

The Family

HELMUTH — Patricia “Pat” Ilene (Boone, Landes), daughter of Aretas and Edna (Wolf) Boone, departed this life in the early morning hours of May 4, 2022. She was born in Quinter, Kansas, on March 10, 1943, and lived there one year. As her father pursued a medical career, Pat’s family moved to Modesto, California, then to Stanford, California, Bradbury Park, Maryland, Sacramento, California, Riverbank, California, and finally, Modesto again, in 1958.

Pat was baptized into the Old German Baptist Brethren Church on April 13, 1958. She remained a member of this church all her life, affiliating with New Conference in 2009. She was married to Dean Allen Landes on July 8, 1961, in Modesto, California. Dean and Pat’s son Rodney Dean was born on August 17, 1962, followed by daughter Danita Ilene on June 16, 1964. As Dean pursued a medical career, the family moved several times within California, then to Ohio, finally settling in Troy, Ohio. Pat also entered the medical field in Ohio, earning a nursing degree from the Miami Valley School of Nursing in 1983 and a Bachelor of Science in Nursing from Andrews University in 1990. She spent 19 years serving others as a nurse in the oncology field.

Dean passed away on December 6, 2001, and the Lord soon brought Harley Helmuth into Pat’s life. She and Harley were married on June 8, 2008. Their years together were a blessing to all who knew

them. Not only did Harley bring an unprecedented amount of joy, love, and laughter to Pat’s life, but he also brought her a great many more children and grandchildren to lavish her love upon. Pat and Harley enjoyed seven years together before his passing on April 16, 2015.

Pat demonstrated love through service to others. Wherever she was, she would observe something that needed to be done and quietly do it. She was immediately available when someone needed help, even if it meant a short-notice cross-country trip. In her later years, she had a standing weekly appointment to help her daughter Danita with household chores. Grandma Pat deeply loved her family, and her grandchildren and great-grandchildren were a special joy to her. She took her grandchildren on trips across the country, hosted tea parties and made matching outfits for her great-granddaughters, and was rarely seen with an empty lap at family gatherings. Whole libraries could be filled with the books she read aloud to her young audiences.

Pat is preceded in death by her husbands, Dean and Harley; her parents, Aretas and Edna Boone; her parents-in-law, Ralph and Myrtle Landes, and Truman and Mary Helmuth; her sister-in-law, Tamera Boone; her brother-in-law, Herbert Bauman; and her brother- and sister-in-law, Emory and Alma Helmuth.

Carrying the memory of Pat are her children, grandchildren, and

great-grandchildren: Rodney and wife Debbie, Wyatt Landes, Preston Landes, and the children's mother, Carrie Landes; Danita and Pete Bussey, Britton and Tammi Bussey and children Annika, Chloe, and Maddison; Clayton and Rachel Bussey; Kate and Jordan Turner and children Lily, Judah, Nelson, and Eden.

Also carrying the memory of Pat are her three stepchildren and their families: son Rodney and Anna Helmuth and their children and grandchild: Tyler and Amanda Helmuth, Michelle and Win Zaw, Riley Helmuth and fiancée Lydia Esh, Hannah and Seth Christianson and their daughter Allison, Asher, Matthias and Rayanna Helmuth, Thaddaeus, Micah, Malinda, and Lydia; daughter Rebecca and Donald Root; daughter Regina and Maurice Wolf and their children and grandchildren: Shannon and Jenell Wolf and their children Makynnzie, Kali, and Pierce; Mylon and Laurie Wolf and their children Brandon and Dorothy Wolf, Kristen, Travis, Tonya and Luke Cable, Seth, Megan, and Trevor; Twyla and Chad Crumpacker and their children Cole, Daisy and Brad Gascho, Ry, Clay, River, and Fen; Jeremy and Janna Wolf and their children Parker and Conner.

Pat is lovingly remembered by her surviving siblings: Sherman and Arlene Boone, Sharon and Gary Lavy, Marilyn and Marion Rogers, Danielle and Sam Wray, and Gordon and Marlene Boone.

Pat will be remembered for her

strong love and dependence on the Lord Jesus Christ. She had a servant's heart. Her many friendships speak of a life given for others.

A visitation was held on May 8 and the funeral on May 9, 2022 (Mother's Day). Both services were held at the Covington meeting house, and the Covington New Conference Servant Body preached Jesus and shared a message of encouragement at the funeral service. A graveside service was held by Pat's nephew, Wes Bauman, before her body was laid to rest at Miller Cemetery. We will miss her greatly and look forward to being reunited with her in heaven, our home forevermore.

"Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised" (Prov. 31:30).

The Family

WOLF — Dorotha Jane (96 years of age) was born to Jesse and Pearl (Patrick) Wolf on October 31, 1925, near Flora, Indiana. Dorotha answered the call to come home to Glory on Sunday, May 15, 2022, having given her life to the Lord as a young adult. She placed her membership with the Old German Baptist Brethren Church. Later she became a charter member of the Old German Baptist Brethren Church—New Conference at Cutler Ridge, Indiana.

In 1929, she moved with her parents to Modesto, California. After a little over a year, they moved back to Indiana where Dorotha attended school and church

near Burlington, later moving to Flora, followed by most of her adult years living in Pymont.

Dorotha spent most of her career as a God-gifted flower arranger. Many local brides called upon her for wedding flowers. She added her special touch arrangements to various other occasions, including the meal tables for the Cutler Ridge Church. Her talented hands also spent many winters making comforts for charities, and homemade candy. Seldom would she arrive somewhere without a gift for the hostess. Dorotha thought the best of life and people. Singing with a joyful tempo, music, and travel were other much loved activities.

Surviving are two siblings; her sister, Marjorie Miller of Amboy, Indiana; and her brother, David Wolf of Rossville, Indiana. Also surviving are many nieces and nephews with fond memories of Aunt Dorotha.

Preceding her in death were her parents; her brother and sister-in-law, Melvin and Martha Wolf; sister and brother-in-law, Lois and Calvin Wagoner; sister-in-law, Joy Wolf; and brother-in-law, Maurice Miller; nephew, Gerald Wolf; and niece, Marty Wolf.

On Wednesday, May 18, 2022, from 10:00 A.M.–12:00 P.M. was a time of viewing and fellowship, followed by lunch, held at the Cutler Ridge Old German Baptist Brethren Church, New Conference near Cutler, Indiana. At 2:30 P.M., with a gently falling rain, a graveside memorial service and burial at the North Fork Old German Baptist Brethren Church cemetery provided a precious closure to Dorotha's earthly journey. As we sang "Gathering Flowers for the Master's Bouquet" and heard about "consider the lilies...glory," we believe she has been "transplanted to bloom in the Master's Bouquet."

The Family

Terms

Subscriptions should be made through the congregational contact or through *The Testimony* office. Subscription price is \$20.00 per year. New subscriptions should be paid (prorated) through the remainder of the current year. All renewals begin at the first of the calendar year. Newly married and those unable to pay for a subscription may receive a free subscription through the agent of their local congregation.

Contributors

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

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

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

Old German Baptist Brethren
Church—New Conference

THE TESTIMONY

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

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

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