

"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 —

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20

Vol. XIII

June 2022

No. 6

CHRIST FOR US

On merit not my own I stand, on doings which I have not done,
Merit beyond what I can claim, doings more perfect than my own.

Upon a life I have not lived, upon a death I did not die,
Another's life, another's death, I stake my whole eternity.

Not on the tears which I have shed; not on the sorrows I have known,
Another's tears, another's griefs, on them I rest, on them alone.

Jesus, O Son of God, I build on what Thy cross has done for me;
There both my death and life I read, my guilt, my pardon there I see.

Lord, I believe; oh deal with me as one who has Thy word believed;
I take the gift, Lord look on me as one who has Thy gift received.

I taste the love the gift contains, I clasp the pardon which it brings,
And pass up to the living source above, whence all this fulness springs.

Here at Thy feast, I grasp the pledge which life eternal to me seals,
Here in the bread and wine I read the grace and peace thy death reveals.

O fulness of the eternal grace, O, wonders past all wondering!
Here in the hall of love and song, we sing the praises of our King.

Horatius Bonar, 1808–1889
Scottish Poet

*May our communion be sweet as we journey
homeward.*

With Love,
Alex and Amanda Bowman

THE TESTIMONY

CONTENTS

FRONT COVER	1
CHRIST FOR US	1
EDITORIAL	3
THE URGENCY OF TIME.....	3
GENERAL	4
LAW OF CHRIST	4
ABIDING IN THE WORD	5
THE MOST “JEWISH” GOSPEL?	7
A PRAYER OF PAUL FOR THE FAITHFUL IN CHRIST ...	10
THE FATHER’S GIFTS	14
MEDITATIONS	16
QUESTIONS TO PONDER	16
GENERAL ITEMS	17
POEMS	19
OBITUARIES	22



“And that,
knowing the
time, that now
it is high time
to awake out of
sleep: for now
is our salvation
nearer than
when we
believed.”

Rom. 13:11

EDITORIAL

THE URGENCY OF TIME

Time is one of God's most valuable gifts. "Killing time" is a sinful waste. Henry David Thoreau once suggested we cannot kill time without injuring eternity. Time is but a measured segment of eternity. Living as we do in time we are already living in eternity. Life is an introduction to eternity. Death is simply passing from one room into another.

Winters in Ohio are cold. Most people look with anticipation for Spring. This year Spring seemed unusually cold. We were having frost near the end of April. So, people were longing for Summer. Summers are hot and dry. People look forward to Fall. Fall stretches on with the busy harvest and people find themselves longing for Christmas. William Shakespeare once wrote poetically, "Tomorrow, and tomorrow, and tomorrow, Creeps in this petty pace from day to day, To the last syllable of recorded time..." We are always living tomorrow. Living tomorrow but dying today—forgetting that the rest of today is the only promise we have left of living in the "Now."

Paul wrote in his second letter to the Corinthian church, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For [in Isaiah 49:8a] he saith, I have heard thee in a time accepted, and in the day of salvation

have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)" Here in Isaiah, the Father God is speaking to His Son Jesus Christ (see Is. 49:7a). But we can take the instructions to heart as well. We are urged to accept God's gift of saving grace. We are not to fritter "Now" away in vain expectation and uncertain anticipation.

Today is given to us that we might prepare for tomorrow and the eternity beyond. But tomorrow may never come. Where we are when we go to bed tonight may determine where we will be when we awaken in eternity.

Therefore, live in the "Now." "Now" is the time accepted. "Now" is the day of salvation. Tomorrow may never be ours. If it is, it will not be "tomorrow" anyway. It will still be "Now." "Today." Time has an uncertain urgency. Eternity has an imminent certainty. The day of salvation (today) is ours. In this life, today is all we have.

The aged often take for granted that time is short. The middle aged are often too busy to consider the brevity of life. Youth is often pre-occupied with planning for the future. The focus of children is often, "When I grow up..."

*"Great God, as seasons disappear,
And changes mark the rolling year;
As time with rapid pinions flies,
May every season make us wise."*

Edmund Butcher

Marcus Miller

GENERAL

LAW OF CHRIST

Are the laws of the land burdensome to us? Do we view church polity (written form of government) as overly legalistic? Do we minimize these safeguards as unnecessary for Spirit-filled Christians? Does Paul's teaching in Ephesians set us free from all law? No! What God's grace has done, is to set us free from "...the law of sin and death." This is made possible by "...the law of the Spirit of life in Christ Jesus" (see Rom. 8:2). This law of Christ both frees from bondage and directs our thoughts and actions. God ordained that this law be applied in communities of believers. Through Paul's epistles, God has given a structure that includes prophets, evangelists, pastors and teachers. its purpose is for the perfecting of the saints, for the work of the ministry, and the edification of the body of Christ. This governance is to bring us to maturity in Him (see Eph. 4:11–14).

It is not hard to recognize that without laws in government, anarchy will prevail. Countries with weak and ineffective governments display this when they are unwilling or unable to enforce their laws. God's word teaches that "...the powers that be are ordained of God" and "Whosoever therefore resisteth the power, resisteth the

ordinance of God: and they that resist shall receive to themselves damnation" (see Rom. 13:1–2). Governments in both the kingdoms of men and the kingdom of God are ordained by Him.

So why do churches need to agree on fundamentals of applying Scripture? Simply because "...the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other..." (Gal. 5:17). Churches are composed of individual members engaged in this struggle. Paul certainly was as he described his personal struggle in Romans 7. Brotherhood agreements should be motivated by a desire for unity of the Spirit in the bond of peace. When they are scripturally sound they apply the law of Christ and seek unity with Him. Since the fall in Eden we have been a dichotomy. The flesh in which our spirit abides has been contaminated by a sin-nature. When God's Holy Spirit came to abide in us by faith, our human spirit was renewed, but the fleshly nature was not. Such enters into a sanctifying process that is life-long. Our nature must die as we "reckon" ourselves dead to sin and alive unto God (see Rom. 6:11). Our will is involved and herein is the struggle between the Spirit and the flesh. The Spirit gives power to resist the devil, but

it does not cancel out the effect of the flesh on our will.

Human government is God's idea. He has given us the framework to bear fruit pleasing to Him. He instructs us to submit ourselves one to another. He instructs us to "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). The law of Christ directs us to care for the needs of each other. If the burden you see in me is waywardness in my walk, I may need the Lord's correcting word through you. You are one of the blessings He has provided to point me to a right relationship with Him. While my flesh may resist, I must learn to value this gift from Him!

What a day that will be when the victory won over sin and death on the cross is realized in fulness. Our flesh will no longer compete against our Spirit. Christ, Himself, will reign in the new heaven and new earth. The law of Christ will rule in our hearts and in His government. Peace and purpose will be unveiled to us. Satan will be vanquished. Wars and death will be no more. Eternity under the law of Christ will turn our faith to sight and prayers to praise! Even so, come Lord Jesus! (Rev. 22:20)

Stanley Boyd

ABIDING IN THE WORD

Jesus, in the Gospel of John, presents three tests of discipleship. You'll find these tests in the following: John 8:31–32, 13:34–35, and 15:7–8. I'm interested in the first one for these few thoughts.

"Then said Jesus to those Jews which *believed* on him, If ye continue [abide] in my word, then are ye my disciples indeed; and ye shall *know the truth*, and the truth shall make you free."

First of all, we know that Satan strives to hide, obscure, distort and discredit the truth. Satan is in a great conflict with God. Satan wants his own kingdom, and he wants to overcome the sovereignty of the Almighty God. At every turn there has been a contest and scheme of Satan toward preventing God's righteous will and authority, but He is restrained by the Godhead and really God is just toying with Satan until He forever banishes him from the picture. God's Kingdom will literally come, and Christ will reign supreme! We the church, will be His bride and enjoy a special place in His Kingdom!

So, we should not be surprised when there is false doctrine, false teaching, and false teachers. *The burden of this writing is for us not to focus on the error of men, but only to focus on the truth!* Jesus

says, “I am the way, the *truth*, and the life.”

Jesus says this to the *believer*: 1) Abide in my Word. 2) This will prove you are my disciple. 3) You will know truth and by knowing the truth will free you from error. (John 8:31–32)

A haphazard and careless “believer” will not abide in the Word for long because the Word will be offensive to him. (Matt. 13:21, Mk. 4: 17) Obviously this is not a true disciple of Jesus. But to “continue or abide in” the Word and teachings of Jesus and the inspired Bible will prove and identify the disciple who is learning from Jesus. As a result of this, this disciple will know without question the truth. These are Jesus’ words in red and we can believe, and trust and rest assured in them.

Jesus further says that if we “ask, seek, and knock” in sincerity, He will “give you, you will find, it will be opened to you”—*the truth*. Peter, commenting on “not being led away with the error of the wicked,” gives us instructions to counter error and deceit with growth in the truth! He encourages us to grow “in grace and in the knowledge of our Lord and Savior Jesus Christ.”

Proverbs 9:10 says “...the knowledge of the holy [Holy One] is understanding.” This is all speaking of simply spending time

with Jesus, and with *praying much*, and reading and studying the Bible. Paul encourages us to “study” so that we are a faithful workman and can capably live, speak, and teach the Bible, the Word of God.

Error comes from the lack of personal study. A church who’s teachers and members don’t *diligently and prayerfully* read the Bible for themselves are weak and anemic and prime targets for deception. This has been evidently proven multiple times throughout history. The importance of personal reading and seeking the Lord in the life of the believer can’t be encouraged enough.

Some caution should be given to reading and studying the writings of men. This has great potential for the focus to be less on the Bible and more on the thinking of the man. No doubt many a godly man has shared thoughts in his time and snapshot in history, but without any doubt, only the Bible is truly inspired by God. The Bible is absolute truth, and it can’t be trumped or disputed. The thinking of man can be distorted, misunderstood, and if held with too much esteem, can be led to followings of unfaithfulness that can become false doctrine and religion. Pride of thinking can become a snare and lead us far from the Truth. The teaching of Jesus is to focus and abide in His Word.

To focus our studies on the Bible is the positive approach. To teach the Bible and only what the Bible says is the positive approach. To study in context is the positive approach. A believer who focuses his or her devotion with this manner is prepared, and thoroughly furnished, and pleasing to God. To focus on error of others is a negative approach and is less than what our life could be by simply focusing on Jesus Christ and humbly walking with Him in obedience to the Truth!

I have read that what is taught and shared in families and churches now will be the fruit in ten years. Generational teaching is very important. The obvious burden is to diligently focus our devotions, prayers, and studies *only* in the Word of God. In our present age, may our study, our devotions, our lives teach the truth in word and example. (Psalm 1)

Aaron Garber

THE MOST “JEWISH” GOSPEL?

It is no secret that the book of John is thought of among many scholars and pastors to be the Gospel to the world (Matthew to the Jews, Mark to the Romans, and Luke to the Greeks). Usually, Mat-

thew is thought to be the most Jewish. However, Israel Abrahams (1858–1925), one of the most distinguished Jewish scholars in his time had a different opinion. A year before his death, he claimed “To us Jews, the fourth Gospel is the most Jewish of the four!” Why would a Jewish scholar claim the Gospel of John was the most Jewish Gospel in the New Testament?

Perhaps the answer lies in recognizing the undeniable Jewish authorship of the book of John with the tremendous Jewish symbolism and details contained therein. Much of the narrative in the book of John is organized or structured around feast days. For example, the Feast of Tabernacles is the backdrop for John 7 and 8. The ceremony of the Feast of Tabernacles (Sukkot) consisted of the “Illumination of the Temple.” The lighting of four huge 75 foot golden candles at the Temple were to remind people of the pillar of fire. All night long they shone their light, illuminating the city of Jerusalem. However, Jesus comes along and proclaims, “I am the light of the world” (John 8:12). Perhaps no one understood this clearer than the blind man that was healed in John 9.

The feast of Hanukkah is the backdrop for John 12. Most of Jesus’ miracles in John are performed during the Spring Feasts. John 12 is right before entering

Jerusalem before the Feast of the Passover. John 13 is also just before the Passover. The resurrection takes place on the Day of Firstfruits.¹ Clearly, John has structured his Gospel within the context of the Jewish Feasts and is likely the primary reason why a non-Christian Jewish scholar would see it this way.

Consider this verse, “[They] took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord” (John 12:13). In light of this verse, Israel Abrahams sees a problem. The taking of palms are associated with the Feast of Tabernacles, not necessarily the Passover. Thus, in John 12:13 there is a transference of Tabernacles-rites to the Passover time. This observation is probably overlooked by most. Even John himself shows the eschatological significance taking up palms has when he later writes “After this I beheld, and, lo, a great multitude...stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands” (Rev. 7:9). In light of that verse, Israel Abrahams states that “the Jewish author of Revelation 7 would be thinking not of the fourth Gospel, but of Zechariah.”

With regards to the other three Gospels, he notices the obvious omission of the presence of palms, stating “the synoptics know nothing of the palms in Jesus’ triumphal entry into Jerusalem.”² Palms are associated with the Feast of Booths, not the Passover feast. Furthermore, the rite was also being used with an O.T. Hallel (Psalm 118:26) which was usually appropriate during the Feast of Tabernacles, not Passover time. Perhaps this is further evidence in understanding why a Jewish scholar sees the O.T. Messianic implications of John’s writings more than a book like Matthew, given the undeniable Jewish symbolism and rites used throughout. As Christians, it is quite easy to overlook the significance of the rites within John’s narrative during these feast times. However, they help to confirm Jesus’ divinity and awe, which is paramount to what John was trying to portray.

That said, even with the strong Jewish overlays, the Book of John still remains as a powerful testimony to introduce new converts and encourage old converts of Jesus Christ’s life, teachings, death, and resurrection. Both old and new alike can and will be touched

¹Keegstra, Jacob, *God’s Prophetic Feasts*, (Jerusalem: Tsur Tsina Publications, 2012), 37.

²Israel Abrahams, *Studies in Pharisaism and the Gospels: Ser. 2* (Cambridge, 1924), 54, <https://babel.hathitrust.org/cgi/pt?id=mdp.39015066091334;view=1up;seq=68>.

by the book of John, gaining an understanding of our Lord in new and exciting ways, each time John is read. As one author states, "the Gospel of John seems to be the simplest of all books in the Bible to understand."³ He follows this up by explaining it this way: "John, the author, paints a comprehensive picture of the Lord Jesus Christ—majestic in His humanity yet simply presented in His deity."⁴ John plainly shows how the divine Word came and lived down here with us when he says, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). It is in this Gospel that one learns how the Son is subservient to the Father, yet equal. Understanding the relationship between the Son and the Father is of extreme importance given the fact that one of the Ten Commandments emphatically states, "Thou shalt have none other gods before me" (Deut. 5:7). John teaches a new convert that the Son has been sent from the Father in order to reveal the

Father. It is in that light, that John 3:16 shows the love the Father has for those who have chosen to believe on Him. As another author states, "we should surely see the point that this whole Gospel emphasizes, namely that Jesus came to bring new life and that He brought it by His death and resurrection."⁵ A new convert can realize how Jesus' death and resurrection brings new life to them through Christ, and become a part of the Kingdom of God.

As one commentary puts it, "To see or enter the kingdom of God it is necessary to be born, that is, as the context makes clear, "from above," from God, by the Spirit who is poured out in the new age."⁶ The discourse concerning Nicodemus is an essential understanding for a new believer to know they have been born again, not by water, but of the Spirit, from the Father Himself. This is just a sampling of the foundational core truths that must be understood by new converts, found in the Gospel according to John.

Trent J. Boone

³Elmer L. Towns, *The Gospel of John: Believe and Live* (Chattanooga, TN.: AMG Publishers, 2002), xi.

⁴*Ibid*

⁵Leon Morris, *Jesus is the Christ: Studies in the Theology of John* (Grand Rapids, Mich: Eerdmans, 1989), 25.

⁶George Raymond Beasley-Murray, *Word Biblical Commentary: John* (Waco, Tex: Word Books, 1987), lxxxv.

A PRAYER OF PAUL FOR THE FAITHFUL IN CHRIST JESUS

For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 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 fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (Eph. 3:14–21)

It is comforting and encouraging to know that others pray for us. No doubt, every one of us has given our parents ample reason for prayer. But especially we remember that our Lord prayed for us. In John 17 we read where Jesus prayed for His disciples. But not for them alone for He also prayed, “Neither pray I for these [His disciples] alone, but for them also which shall believe on me through their word...and that the world may know that thou hast sent me, and hast loved them, as thou hast

loved me.” Then I like to think the final verses of that chapter are meant for us as well, “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.”

A whole book could be written on the prayers of Jesus. Or on the prayers of the New Testament, for that matter. Some of the prayers found in the New Testament are very brief. Some are longer. Some to the point. Some encompassing. There is a prayer by the Apostle Paul found in his letter to the brothers and sisters at Ephesus which has recently caught my attention. This letter was written to the Ephesian church and to all “faithful in Christ Jesus.” That includes us today. I like to think the prayer was for us also.

When we speak of a “church” we often think of a congregation. But the church referred to by Paul, consisting of all the saints in and about Ephesus, might have been very large in number. There might have been several separate house-churches—assemblies in the homes of individual members. At that time Ephesus was the largest

city of western Asia Minor. It may have had a population of a quarter million people. It rivalled Corinth and Antioch in Greece, Alexandria in Egypt, and even Rome. It was a major shipping point on the Aegean and the Mediterranean Seas. It was a crossroads for trade routes to the Far East, perhaps even to what we know as China. It was the Temple City for the worship of the Greek goddess Artemis—known throughout the Roman Empire as Diana. The Temple of Artemis was one of the seven wonders of the ancient world. Artemis was goddess for the protection of women and the chastity of virgins. Idol worship of any kind was forbidden of the Jews as well as Christians. Ephesus, being a center of idol worship in the Roman Empire, the Christian saints at Ephesus were highly challenged. It was to this idolatrous Gentile city that Paul was called of God to preach Jesus Christ and to establish a Christian presence there. Of the several churches established and supported by Paul in Asia Minor, Macedonia, Greece, and Rome, the saints at Ephesus seemed most dear to Paul's heart.

In the first of this chapter Paul speaks of "the mystery of Christ," which is to say, that the Ephesians (and with them all Gentiles) should become fellow heirs with the Jews, of the promises of God. Paul speaks of his imprisonment—he calls it his tribulation—and then he offers a prayer for the faithful saints at Ephesus—and

for all the faithful Saints in Christ Jesus even to our day. This prayer was for us, too. There are twelve separate items in this prayer. We will consider them one by one.

Paul prays that the Father of our Lord Jesus Christ should grant you, according to the riches of his glory. Here Paul prays that the Father, always available, ready to hear and to answer prayer, would grant a blessing of His spiritual riches. The Father is the first person of the godhead. He is the creator and the provider of all good. The second person is mentioned here as well, the Son, the Lord Jesus Christ. The Father is rich, and He will provide for us out of the riches of His glory. The Son is Savior, Deliverer, Redeemer. Paul prays that the Father God and the Son will provide for us out of their abundance.

Paul next prays that the Saints be strengthened with might by his Spirit. The Father, rich in glory, will strengthen us through the Spirit. Here we see the three persons of the godhead—the Father full of glorious riches, the Son who is Lord and Savior, and the Spirit who is the Strengthener and the Comforter. Mighty to comfort and able to strengthen and to sustain.

Paul prays that we be strengthened with might by his Spirit in the inner man. Paul doesn't ask that the Saints receive natural blessings, or abundance of goods, or even freedom from trials. He asks for us spiritual strength from God's mighty stores, not for out-

ward provisions but strength for the inner man, but a heart of holiness which is to be made manifest in the life. Not that the Ephesians and the later Saints should only have *faith in* God, but that they have *faithfulness to* God. The former may be a physical exercise. The latter is the Holy Spirit dwelling in the heart, demonstrating itself in the life.

He prays that *Christ may dwell in your hearts by faith.* Paul is asking here for an increasing faith through the indwelling Christ (Luke 17:5). Jesus said to His disciples that it doesn't take very much faith. But other Scriptures tell us that a lack, or a weakness of faith is evident in the life and can be easily seen. An increasing presence of Christ results in an increasing faith, and an increasing faith results in the increasing presence of Christ.

Paul prays for us who are *being rooted and grounded in love.* The root (source of our nourishment) and the ground (foundation and underpinnings) of our faith is love. The source of love is God, for God is love. Paul is praying that the Saints receive nourishment from the root and be anchored on the foundation—both of which are Love. “Keep yourselves in the love of God.” is to keep yourselves in the faith—or rather, to keep the faith in you. The more nearly we abide in His love the greater will be our faith. And the more surely will Christ dwell in our hearts.

Paul prays *that you may be able*

to comprehend with all saints...

The word “comprehend” here means “apprehend,” to grasp, to eagerly embrace or to seize. To capture the full meaning. This is not simply to understand but rather to seize upon the full significance, the implications, and the magnitude of Christ's love. To embrace that love, which He showed when He left heaven to live, to suffer, and to die, for our sins and for the sins of all Saints. Faith is more than simply a mental exercise. It is to embrace the full meaning, over time, as we mature and finally come to comprehend what it all means to us and for us. Paul writing to the Corinthian church said, “But when that which is perfect is come (when we finally arrive at maturity of faith), then that which is in part (imperfect, incomplete) shall be done away.” Here again, Paul desires that we come to comprehend, to apprehend, as do all the Saints.

Paul prays that we might become able to embrace *what is the breadth, and length, and depth, and height.* This is a four-dimensional representation. The length, depth, and height depict love in three dimensions. That is space as we know it. The fourth dimension is time. This is not to apprehend the meaning of the love of Christ only now or not yet. But to learn over a lifetime—and into eternity—just what the Love of Christ means to our salvation.

He prays that we might *know the love of Christ, which passeth*

knowledge. Here is one that will stretch one's faith! To "know... (that) which passeth knowledge." To know the unknowable. To understand the incomprehensible! To receive into our hearts the love of Christ toward the Saints—toward you—toward me. This to the "breadth" over time, the fourth dimension. As Paul wrote in I Corinthians 13, "Though I have...all knowledge; and though I have all faith..." (that is, to know even the unknowable and to believe the unbelievable). To comprehend the length, depth, and height of the

It is comforting and encouraging to know that others pray for us... especially we remember that our Lord prayed for us.

love of Christ coupled with a depth of faith that permits Christ to dwell in our hearts, now and in eternity.

Paul prays that ye might be filled with all the fulness of God. "Fulness of God" speaks of "containing the Supreme Divinity" within our hearts. Now that is incomprehensible! This gets beyond the understanding, and outside the ability of mere words to express. We leave the reader to his or her own meditations. In Paul's letter to the church at Colossi he refers to those "...to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is

Christ in you, the hope of glory." Paul was expressing some the same thoughts in this letter as he did to the Ephesians concerning the mystery of Gentiles being joint heirs with the Jews.

Unto him that is able to do exceeding abundantly above all that we ask or think. Here again Paul pushes the use of words to the point where we supersede the limits of language. "Abundantly" is not enough. It is to be "exceedingly abundantly." Above all that mere man can imagine. More than we can ask for or even think to ask for. God has gifts to bestow upon us that we cannot understand even in our wildest imaginations!

According to the power that worketh in us. In II Corinthians 4:17 Paul speaks of that which "worketh for us a far more exceeding and eternal weight of glory." "Glory" we can sort of understand. The "weight of glory" is more difficult. An "eternal weight of glory" is going beyond. An "exceeding and eternal weight of glory" is even more. A "far more exceeding and eternal weight of glory" is beyond our comprehension. Now that is attempting to comprehend the incomprehensible!

Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Paul here closes his prayer—his prayer for us—that we, the church today may, by the work of Christ Jesus, give all glory to God both now in this age, and throughout eternity.

A few years ago a very popular book hit the market called “The Prayer of Jabez.” This prayer was taken from II Chronicles 4:9–10. Over nine million copies were sold—and still counting. In addition, there was a host of spin-off products, “merchandise including key chains, mugs, backpacks, Christmas ornaments, scented candles, mouse pads” and a line of jewelry. People were encouraged to pray the prayer daily for prosperity. Many undoubtedly profited from the sale of this merchandise.

But an analysis of the Prayer of Jabez shows that, as sincere as it may be, the prayer is self-centered and focused on material blessings. It was said that if you pray the prayer, it will bring prosperity, health, wealth, and happiness.

At the same time, the Prayer of Paul is scarcely noticed in most quarters. If we ourselves are not careful, we may read over it giving little thought to its meaning to our destiny. The difference is that the Prayer of Jabez is a prayer to promote the gospel of prosperity while the Prayer of Paul brings glory to God, to the Son Jesus Christ, and to the Holy Spirit.

Paul says, “Unto him be glory in the church by Christ Jesus throughout all ages, world without end.”

And let all the Saints say, “Amen.”

Marcus Miller

THE FATHER’S GIFTS

Darkness had fallen on the African coast. Darkness not so much because of the lateness of the hour, but because we were south of the equator, and darkness comes early in their winters, same as ours.

To me it felt more like balmy spring. Breezy, with a gentle hint of warmth to the salty air. Our work in Namibia was finished with time to spare, and our gracious hosts wanted to treat their American friends to a “holiday”—just their family and ours.

After the past two weeks of amazing but stretching experiences, this little resort felt like coming home. Exactly what my comfort-starved flesh craved. Carpet, central heat, a bathroom attached to the bedroom instead of outside and down the sidewalk in the chilly darkness. Hot water, right out of the wall. A soft place to lay your head at night and rest peacefully without visions of cockroaches and rats. But best of all, to this beauty-lover, there was a jewel box patch of green lawn behind each tiny condo, perched above the sandy white beach that rolled way down to the black, thundering ocean. That grass was a memo from home. Beaches I love, but on that day, I could take or leave the beach. We had seen sand, sand, and nothing but sand for a day and a half of driving, until I thought surely these people must

go insane from the monotony of their landscape. We might as well have been on the moon.

Our host's father, a towering, spindly man, whose long, wispy beard twisted in the wind, had laid a fire in the braai on the upper deck. The coals glowed orange; smoke curled up the chimney. He and my husband grilled supper for our group: a spiral of sausage, served on crusty rolls. Now supper was over and I needed something from our condo, which was down two flights of stairs and then back up two flights in the building next door.

A security guard was making his rounds on foot and said hello to me. His bright eyes and smile sparkled in the streetlight. I was thankful for a security guard, although slightly amused, as the entire resort was the size of a cul-de-sac and only a handful of buildings had cars parked in front of them.

Where are you from?" he asked.

"America!" I replied, relishing the sound of it.

He cocked his head. "Is that in Africa?"

I was floored. I had traveled to a handful of developing countries and had yet to run into someone who didn't know what America was.

"No. It's a country across the ocean."

"Oh," he said, unimpressed. "Did you come by boat?"

"Oh, no! It's much too far for that." It quickly became evident that he didn't know the earth was

round or that there was anyplace besides Africa. I blush now to say that I launched into trying to explain the globe and how it was daylight in America now, and for that matter, it was even summertime, and how we were on the other side of this very same ocean! Well, sort of.

He was dutifully impressed. And thoroughly confused.

He had plenty of questions. I wasn't sure if he really wanted to know or if he was lonely. I suppose I was a strange novelty to him and likely was speaking fairy tales. Although English was native to both of us, we were worlds apart in understanding each other.

I retrieved my item from our condo and headed back toward the neighbor's again. Mr. Security Guard materialized between our condos and wanted to talk. I admired the stars and asked him about his job. He wondered if I had any food.

Shame on me. I was worried about his lack of education, and never thought about the fact that he might be hungry.

I pattered back up the stairs and down again, bearing a sausage sandwich in the name of Jesus.

The whole exchange reminds me of some of my own talks with the Lord. Where I wonder about the suffering I see or try to understand His supreme goodness and love for such an ugly group as humankind. When I express concern

about the future or marvel at the night sky. I grasp blindly, never really comprehending.

Like I'm not even on the right continent. Not only is it the difference between summer and winter and day and night, He says that His ways and thoughts are higher than the heaven is above the earth, and are past finding out. We don't understand God or what He does, and in this life we never will. It is not His intention for us to. Instead, He asks us to trust

Him. As His children, as His little lambs, we can rest in knowing He cares for us. He tells us to ask for our needs, our desires, our daily bread.

And when He gives, it's much more than a sausage sandwich.

"How much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:11b)

Michelle Swearingen

MEDITATIONS

At some sad point, to "contend for the faith" may become just contention.

We need not be exactly right in belief. But we must be righteous.

God is more concerned about our problems than we are.

Indulge not in too much play—nor in too much toil.

We look more for sins in others than in ourselves.

He who hears no warning, fears no danger.

Let your life be a visible sermon.

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.

Sometimes we read a warning in Scripture, and we are left to ponder exactly what the nature of the warning may be. Note a couple of examples:

1. Romans 14:15 says, concerning eating meat offered to idols, and the possibility of causing your brother to offend: *"Destroy not him with thy meat, for whom Christ died."* How could we "destroy" our brother? What does the word "destroy" mean? How serious is this?

2. In Revelation 3:16, the Lord says to the Laodicean church, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

What kind of a warning is this? Is the Lord just saying that His People will just become distasteful to Him? Is this speaking of the Lord rejecting the souls of that church in the great judgment day?

How is this warning to be received by believers today?

GENERAL ITEMS

BAPTISMS

March 6, 2022; Kidron Valley, KS
Serena Markley
May 2, 2022; Bethel, OH
Cody Garber

NEW MEMBERS RECEIVED

April 23, 2022; Mission Valley, MT
Kendall and Lindsey Bowman
May 10, 2022; Covington, OH
Meredith Shaffer

COMMISSIONS

May 5, 2022; Covington, OH
Braden Fisher (with wife Heidi)
Called to the Ministry
Landon Bowman (with wife Darci)
Called to the Ministry

COMMUNION NOTICES

Sept. 3, 2022Providence, IN
Sept. 10, 2022Mountain View. ID and
Mission Valley, MT together in ID
Sept. 24, 2022Pleasant View, OH
Oct. 1, 2022Covenant Valley, VA
Oct. 8, 2022Zillah 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, 2022Stillwater, 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

HARVEST MEETINGS

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

NOTICE OF PROPERTY TRANSFER

Mission Valley, MT

In 2020, the members of the Mission Valley—NC district were granted permission to use The Ronan Christian Church facility for worship. As their membership had declined, they had prayed that God would send a group that would continue to use the facility for Christian Worship, for which it was dedicated. They expressed they felt our group was an answer to their prayer. We are extremely grateful for their consideration and generosity.

In 2021, the Ronan Christian Church board of trustees asked if we (Mission Valley—NC) would be willing to assume ownership of the property. Mission Valley—NC agreed and appointed a board of trustees to work through the legal process to procure ownership. The legal work is now complete. We have included the physical address and for those interested, pictures of the facility are available online by searching the address.

Ronan Christian Church

It is an older building in need of maintenance and repair. The urgent need is to replace the heating system and upgrade the septic line connecting to the city sewer. A number of other issues also need attention as funds become available. Mission Valley—NC has set up a building fund for anyone desiring to help toward the cost of upgrading the facility.

Contributions may be sent to:

Gabriel Mohler

Checks made payable to: “Old German Baptist Church New Conference Mission Valley”

Memo: “MV Building Fund”

We are grateful for God’s provision and send a warm invitation to anyone traveling near our area to feel welcome to worship with us.

Our current worship schedule is as follows:

1st and 3rd Sundays: regular worship service (1st Sunday includes a carry-in meal after the service)

A Call-In option is available also 1st and 3rd Sundays: Call-In# 712-432-8787; ID# 40611

2nd and 4th Sunday: Bible Study.

No Services on 5th Sunday.

All Services are from 10:30–12:00 (Mountain Time)

Ps. 68:19 — “Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.”

In Behalf of Mission Valley—NC

Danny Lynch

2022 ANNUAL CONFERENCE

Date and Location: The date for Annual Conference is May 28–31 which will be held at **Cedarville University, 251 N. Main St., Cedarville, OH 45314**, Lord willing.

Worship Services: We invite friends, neighbors, and all to join us in glorifying and praising GOD together. The first worship service is scheduled to begin at 10:00 A.M. on Saturday, May 28. There will be 1–2 hymns sung prior to each service to quiet and draw the congregation to their seats. We also look forward to holding a commun-

ion service for OGBBC—New Conference members on Sunday, May 29 at 4:30 P.M.

Registration Packets: Registration Packets for the conference have been distributed. If you are planning to attend and have not yet received a packet, please contact Eric Meador at (509) 899-4179 or see the www.ogbbc.org website. **These packets were to be filled out and returned to Eric Meador, Secretary, by March 31, 2022.** If after this date you decide to attend, please submit the packet as soon as your plans are known.

Check-in: Lodging committee will open on Friday, May 27, at 1:00 P.M. in the Stevens Student Center. All who plan to stay on campus, whether dorms or RV, need to report to Information Center upon arrival. Additional info can be obtained as you check in.

Awareness: For safety/liability reasons, Cedarville asks that NO ONE bring rip sticks, skateboards, roller blades, bicycles, roller skates, etc. to Conference.

***PLEASE use caution and diligence around the POND.**

Call-in: The call-in number for worship services is **712-432-8773**, and the Conference ID number is **201262#**. This number is posted on the OGBBC website and in the Registration Packet.

It is our prayer that the Spirit of God would move among His people, encouraging the saints, mentoring the youth, convicting the unsaved, and that together we might bring praise and glory to God.

On behalf of the 2022 COA,

Eric Meador, Secretary

POEMS

ANTICIPATION

I wonder why God took such care with all the things He made down here.
Why He took pains to beautify the things which daily meet our eye.

A blooming cherry tree in Spring, the sheen upon a blackbird's wing;
A flowing streamlet, clear and cold, a maple turned to red and gold.

How drab the whole earth would have been, had He not covered it with green!
How bare and dark the sky would be, were there no shining stars to see!

Perhaps God, in His wondrous love, would teach us thus of things above;
Some beauty to our eyes unfold, before He shows us streets of gold!

Had He not given the snowflakes white, to softly fall on winter's night;
How could HE tell us, make us know, His blood can make us white as snow?

Had He not made the dazzling sun to guide us 'til our day's work's done;
How could we understand that Light which makes the Heavenly City bright?

By trees which grow around so rife, we understand the "Tree of Life";
By happy homes He gives us here, we picture lovelier ones up there.

By man's poor, frail attempts at love, we understand what God above
Means when He says, "Oh, child of Mine, an everlasting love is thine!"

And by the torn, grief-stricken heart of mothers when from sons they part,
We see how great a price God paid when all our sins on Christ He laid.

Because of sickness, toil, and woe, and loss of loved ones here below,
We long to see that blessed day when all these trials shall pass away.

If earthly fellowships are sweet, what will it be around His feet,
When finally we reach that shore where pain and heartaches are no more?

The brightness of His blessed face will give light to that glorious place;
And all earth's shadows take their flight before that blest, eternal Light.

— Sarah Carter Lewis

HIS FINEST HOUR

Before the sun and stars were made,
 Before the world's foundation laid,
 The love of God filled all above,
 Beneath, around, for God is love.

It will endure when all else pales,
 When earth and sky forever fails,
 Eternal ages shall but prove
 Continuation of God's love.

Revealed no less in Eden old,
 Than in the city of pure gold,
 There came a day, but ah! 'twas night
 When Divine Love ne'er shone so bright.

When Man was totally undone,
 God in mercy gave His Son,
 Gave Him to die in sinners' stead,
 For them He suffered, wept, and bled.

In deep travail, aloud, He cried,
 God's justice now was satisfied;
 In Jesus' blood there's saving power;
 It was the Father's finest hour.

Old Abr'am proved a friend of God,
 As pilgrim path of earth he trod;
 A stranger wand'ring to strange lands
 Obedient to the Lord's commands.

He saw the promises afar,
 A city with its gates ajar,
 Foundations all of precious stone,
 God made and built it for his home.

Yet if he was to reach these goals
 And father many faithful souls,
 He need be tried with trials severe;
 The saints of God must persevere.

"Now, Abraham, you dare not spare
 The son of promise and the heir."
 A perfect faith will pay the price.
 "I want Isaac in sacrifice."

The wood, the altar, fire, and knife;
 He'd give to God his dear son's life.
 God was convinced; He saved the lad,
 The finest hour that Abr'am had.

Author Unknown

Selected by

Barb Rogers

THE SHEPHERD'S CALL

I wandered far from the fold where I
 was safe.
 It wasn't long 'til I found I'd lost my way.
 I cried with fear as the night began to fall.
 One more lost lamb, but I heard the
 Shepherd's call.

He left the fold to search out one that
 strayed.
 Left ninety-nine for there was one to
 be saved.
 There on that ledge, one-step would
 have ended it all.
 But, I felt a hand, and I heard the
 Shepherd's Call.

He saw my steps as they walked right
 into the dark.
 Though I went astray, I never once
 left His heart.
 That night long ago, how I still recall.
 When I lost my way, I heard the
 Shepherd's call.

G. Crabb

REFLECTIONS

How close is my reflection to Jesus?
 Do we live as if He's living in us?
 Or am I just a darkened shadow
 With my life just bringing Him low?

Am I obedient while walking His road?
 Or am I giving a reflection that's bowed?
 Do I live to see Him seen and known?
 Or do my thoughts and actions
 make Him groan?

How close is my reflection to Jesus?
 Will He say, "Yes, they're one of us"?
 Do I practice the words of my prayer?
 And my cross do I gladly bear?

How close am I walking with my Savior?
 Every day am I kneeling at
 Heaven's door?

When the Lord comes as He's designed,
 Will He say, "Come, you're one of mine"?

Is my reflection returning to others
 His Light?

Is my echo resounding what's right?
 May my thoughts be none but
 lovely prayers,
 And let us cast on Him all our cares!

Vicki Witmer

REVIVING RESTORATION

As mortal men have been employed,
 Restoring things that were destroyed;
 So Jesus takes these hearts of ours,
 And by His strong and mighty powers
 Cleans up our mess and makes us whole,
 And lives within our heart and soul.
 God's Spirit lives within our heart,
 The will of Jesus to impart.

Though try we might God's love so strong,
 Alone keeps us from doing wrong.

Sin creeps into our hearts and lives,

In many ways the devil strives,

To keep a part of us for him,

So Jesus' Light in us grows dim.

We must give Jesus all our soul,

And not hold back; give Him the whole.

As Jesus works His will in thee,

Let it shine forth that all may see

The works you do and glorify

Your Father God Who lives on High.

Reuben J Shankster

*"But we all, with open face behold-
 ing as in a glass the glory of the
 Lord, are changed into the same
 image from glory to glory, even as
 by the Spirit of the Lord."*

II Cor. 3:18

OBITUARIES

WILLIAMSON — Brittani Ann, daughter of Terry and Elizabeth (Hollinger) Filbrun, was born August 20, 1982, in Anderson, Indiana. She changed time for eternity peacefully the morning of January 23, 2022, due to COVID complications at Miami Valley Hospital in Dayton, Ohio, with her companion and family members around her bedside.

Realizing the need of a Savior, she was baptized into the Old German Baptist Brethren Church, Beech Grove district on June 20, 2004, and she remained faithful to these vows.

Brittani asked for and received the anointing on the evening of December 25, 2021, from which she received great comfort and peace.

Brittani was united in marriage with Brook Alan Williamson, son of Gary and Sue (Brooks) Williamson on March 30, 2019.

Brook and Brittani made their home near West Manchester, Ohio. They both had a love for children and found it very rewarding to care for a very lovable little foster girl for several months.

Brittani is survived by her loving husband, Brook, parents Terry and Elizabeth Filbrun; parents-in-law, Gary and Sue Williamson; two brothers, Justin and Ashley Filbrun, Kyle and Kendra Filbrun; one sister, Ellie and Trent Brooks; one brother-in-law, Brady and Heather Williamson; one sister-in-law, Kayla and Darin Bowman; grandparents, Evelyn Hollinger, Fern Brooks, Jerry and Donna Williamson; and several nephews and nieces.

Brittani was preceded in death by grandparents, Ray and Marie Filbrun, Charles Hollinger, and Owen Brooks.

The funeral service was held by the home brethren and Daniel Bowman at the Prices Creek meetinghouse January 29, 2022. There was a short family service in the basement followed by the main service upstairs with thoughts from Revelation 22:20, "Surely I come quickly." Hymns used were 526, 498, 358, 484, 459, 444, 455, 463, 150, and 389. Burial followed at the Prices Creek church cemetery.

Brittani will be greatly missed by all that knew her. The Lord called and she answered. "Blessed be the name of the LORD."

The Family

REAVIS — Douglas Jay Reavis, son of Clarence and Ardis (Blocher) Reavis was born on February 24, 1957, in Wabash, Indiana. He went to be with the Lord in the morning of February 2, 2022, surrounded by his family, at the age of 64.

Dad accepted Jesus Christ as his Savior and was baptized into the Old German Baptist Brethren Church on November 1, 1981. He kept this faith all of his life. He married Diane Kay Royer on September 5, 1982. God blessed them with four children. Dad and Mom made their home together in the North Manchester area for nearly 40 years. Dad was called to be a deacon in 2000.

He will be greatly missed and remembered by his loving companion, a son, Trenton and Esther Reavis, and daughters, Kendra and Levi Kinzie, Jaima and Alex Leshar, and Julie and Nate King; ten grandchildren: Carina, Landon, Delee, and Elin Reavis; Adelle, Brogan, Celia and Cedric Kinzie; and Teagan and Laken Leshar; his parents; two sisters: Brenda and Galen Filbrun and Susan and Bob Metzger; brothers- and sisters-in-law: Allen and Patt Royer, Lou Royer, Karen and Leonard Meador, and Mel and Barb Royer. His presence will also be missed by his nieces, nephews, aunts, uncles, cousins and friends.

He was proceeded in death by his in-laws, Dale and Gladys Royer and a brother-in-law, Mark Royer.

Dad was a graduate of Manchester High School. He enjoyed gardening, fishing, woodworking, and animals. Dad cared deeply for the wellbeing of those he loved and cherished time with his family. Dad was a man of compassion and had a tender heart toward those in need.

In the fall of 2019, Dad was diagnosed with colon cancer. This affliction along with other health issues changed life for him and his family. He often turned to the hymn

“Standing on the Promises” for reassurance. The blessing of the anointing gave Dad comfort on two occasions.

Dad taught us much about patient living and faithfulness and, though life was not all we wished, we rest in the goodness and majesty of God. Dad, along with his family, was continually grateful for each act of love shared with them over the past several years and he would often say, “May the Lord bless you in ways that only He can.”

A tender farewell address funeral service was held on February 7, 2022, at the North Manchester Old German Baptist Brethren Church. Dad had chosen Psalm 145 as a basis for the message focusing on the majesty and mystery of our God. Burial followed at the North Manchester church cemetery.

We trust Dad into the care of our Father in Heaven, where someday we hope to surround the throne and sing praises forever.

The Family

OVERHOLTZER — Lyndall Darwin was born February 3, 1954, to Floyd and Vertrilla Overholtzer in Modesto, California. He was the youngest of five children, his siblings being Marqueta, Drexel, Marleta, and Deryl. Lyndall was nine when he lost Deryl to an accident and 36 when Drexel died of kidney disease. The deaths of both brothers left a huge hole in his heart, and he spoke often of missing them.

He was also preceded in death by both parents, his parents-in-law, Frank and Betty Rodrian; two brothers-in-law, Jesse Boone and Kenneth Garber, many aunts and uncles, and three nephews, Craig Prescott, Jason Boone, and Joel Garber.

Lyndall's life was made full with his marriage to Cynthia Rodrian in June of 1977.

He is survived by his sisters Marqueta and Marleta, a sister-in-law, Glenna Overholtzer, a brother-in-law, Thomas Rodrian, his wife of almost 45 years, and their family, including children, Rebecca McCombs and her husband Jeremy, Gabriel and his wife Nellya, Isaac and his wife Michelle; and grandchildren, Nolan McCombs and his wife Ashley, Elsie, Aislinn, Maeve, and Devon McCombs, Mark and Emma

Overholtzer, Kaelynn Miedema and her husband Noah, Tyler Azevedo and his wife Ashlie; and great-grandchildren, Adalynn and Archer Miedema, Finn and Winston Azevedo. He is also survived by numerous cousins, nieces, nephews, and beloved friends.

Lyndall attended several schools as his family moved from the Central Valley to southern California, and back during his formative years. He graduated from Grace Davis in 1972. He was baptized at fourteen years old into the Old German Baptist Brethren Church on October 27, 1968. In his late teens he began to separate himself from God and lost his way for a few years. Eventually he left the church and lived a self-serving lifestyle. But God was not done with Lyndall! While trucking for Overholtzer Church furniture in 1975, God reclaimed his heart alongside the highway in the middle of Kansas. Lyndall said that a lightning bolt hit near enough to his truck that it felt like he got hit by a bomb. He always believed that the lightning bolt was God getting his attention. He immediately pulled over and fell to his knees, begging for forgiveness and giving his life back to God. For the rest of his life Lyndall worked hard at being a good brother and faithful child of God. He frequently made mistakes and often strayed, but he kept coming back to his Lord. He chased God hard, reading the Scriptures and dedicating his life to becoming better. Lyndall truly loved studying the Bible. He submitted articles to *The Vindicator* and left binders of study notes in his office.

Even while sick this last year, he read through the Bible twice. In August of 2021, he received the anointing, fully submitting himself to God's will in the battle with cancer. He never reached the perfection of Christianity that he was working toward, but he knew that Heaven and his Savior were waiting to welcome him home.

In the early 2000's he was privileged to help build the Old Brethren Church in Tuolumne. A special bond came out of this project because along with the church, he built lasting relationships. One of his greatest honors was to serve as Foreman for the Committee of Arrangements of the 2018 Annual Meeting at the Wesleyan University in Indiana.

One thing that set Lyndall apart was his ability to hyper-focus. If he was studying, he put his whole heart into it and the same applied for his work. He was also very competitive. When you combine hyper-focus and the win-or-die attitude, he was a force to be reckoned with in the business world. While in his twenties, He built custom homes with Phil Overholtzer and then Ray Kinzie. After that he began commercial construction and built more than 30 Taco Bells all over the Central Valley. Often the Taco Bell contracts included a bonus/penalty option and he thrived on beating the deadline for that bonus! In 2005 he took over a family business at American Laminates and served as CEO until his death. During this time he took a struggling business through a major recession and made it grow. Most important to him was that he grew the business based on trust and integrity. He took joy in creating unique products and encouraging his employees to self-improvement. Lyndall sincerely loved his American Laminates family, valuing their loyalty and friendship.

Lyndall was intense at work, but he was also that way at play. His playful spirit made him a favorite with all the nieces and nephews. He enjoyed a good prank, and hated losing at any game, but he was good at winning so that worked out well for him. He was such a pill about pranks and games that whenever something went wrong for him, the family would erupt with a roar of laughter.

Machinery of all kinds fascinated Lyndall, and he especially liked big engines and fast cars. If he disappeared at a museum, we knew we'd find him carefully inspecting some random machine. His prized vehicle was an old Suburban into which Bell & Gaines Racing installed a big block 454 engine.

As ornery as Lyndall could be, he really had a soft heart. He looked for the best in people, even if they didn't deserve it. He could be spotted giving twenty-dollar bills to the homeless and often picked up people on the road to give them a ride. As a family we were not totally sure about some of the people he would bring home. But it was good for us to experience because for many years we didn't have a

lot of extra and he shared out of our need.

Family was important to Lyndall and the older he got, the more he realized what a treasure each person was to him. He delighted in creating extraordinary memories with his grandkids and looked forward to those special occasions. Being with his children and grandchildren became a chief pleasure in life, and he cherished each one. When he became too sick to participate, the happy sounds of family brought joy. It was an honor for our family to serve him as the cancer progressed. His wife faithfully provided care for over a year, eventually giving him the gift of dying at home with his family present. In the early hours of February 5, 2022, at the age of 68 years and two days, Lyndall woke up in heaven and stepped forward to meet his Savior.

A funeral service was held at the Modesto meeting house on February 11. Mike Flora opened, and Chris Miller brought the main message. Burial was at the Wood Colony Cemetery with Dean Crawmer officiating.

The Family

BOWLING — Anita Kay (Boyd) was born May 24, 1962, as the youngest child of B. Wayne and Joan (Vore) Boyd in Lafayette, Indiana. Anita lost her two-year battle with pancreatic cancer and entered into eternal rest with the Lord, on the evening of March 2, 2022.

At the age of two, Anita's family moved to Danskin, British Columbia, Canada. The family moved again to Acme, Washington, in 1970. The family made yearly trips to visit the Dallas, Oregon, district and Anita was impressed at the early age by the love between the members she witnessed there. On August 7, 1977, she was baptized and began a life dedicated to the church and her Savior. In 1978, Anita's parents moved from Washington to Amity, Oregon. Anita graduated from high school there in 1980. She then attended Chemeketa Community College and completed the dental assistant program. Afterward, she moved to Homestead, Florida, and worked two seasons as a baker at the Knaus Berry Farm. She then moved to Waynesboro, Pennsylvania, where she taught five

years for Providence School. She also later became a dental assistant.

Over the years her family migrated back to the State of Indiana. In 1993, Anita returned as well. Anita continued being a dental assistant for several years before becoming a patient account specialist for a women's clinic.

On March 20, 2005, Anita married David Bowling from Oregon. They resided in Beaverton, Aloha, and Hillsboro before moving to Monmouth, Oregon, in 2015. Anita enjoyed her work as a medical patient account specialist and was able to work from her home the last several years. She retired due to her health in December 2021.

Anita loved the Lord and showed her faith and love with the people she encountered whenever she could. She was a lover of hospitality. Anita had a special bond with children, making a special point to give her attention to them and enjoyed the love they gave her. Even in the last week of Anita's life she wanted to remember family and friends with birthday and anniversary cards. She enriched so many people's lives with her love and her life.

Anita was preceded in death by her parents, and a half-brother, Michael Boyd. She is survived by her husband, David Bowling; her siblings, Jonathan (Carmen) Boyd, Melanie (Andrew) Albers, Martin (Brenda) Boyd; and half-brother, Dennis (Joretta) Boyd. She will also be missed by her brothers-in-law and sisters-in-law and many nieces and nephews from both sides of the family.

Funeral services were held at the New Conference Dallas District meeting house on Tuesday, March 8, 2022. Officiated by Brother Wyatt Pegg, Brother Rich Moore, and Brother Mike Root. Burial followed in the Salt Creek Cemetery with Brother Stephen Sink providing a message at the grave side.

The Family

MILLER — Carol Elaine Miller, of Modesto, California, passed on to Heaven on March 25, 2022, after a brave two-year journey with cancer.

Carol was born on April 8, 1961 to George W. and Vera Viola Lahman in Dayton, Ohio. She graduated in 1979 from National Trail High School in New Paris, Ohio, and Montgomery

County Joint Vocational School in Trotwood, Ohio. After graduating, she moved to Modesto to pursue floral design and horticulture.

In 1981, she married David B. Miller of Modesto, California. Carol accepted Jesus as her Savior and was baptized into the Modesto Old German Baptist Church alongside her husband Dave soon after their marriage. She greatly enjoyed the almond farming business and living among the orchards. In 2008 she became a member of Big Valley Grace Community Church. She faithfully served the Lord the rest of her days and encouraged others toward Him.

Carol dedicated her life to being a wonderful mother to her four daughters: Stacy, Misty, Tiffany, and Brittany. She loved being a fun Grammie to her eight grandchildren. She enjoyed being involved in her daughters' education and hobbies such as 4-H, horses, and volleyball. She was excellent at organization and planned many beautiful parties, showers, and weddings.

Carol was actively involved in serving her church and community. A few of her volunteer roles included sewing and cooking teacher at Brethren Heritage School, serving in Big Valley High School Ministry, Café Istoria, Church in the Park, and Without Permission. She enjoyed creating a beautiful home, working in her garden, and traveling. A few special locations were RV camping at Sea Cliff State Beach, Israel, Gordon Lake in Canada, and her houseboat on Lake McClure. Many summers were spent in Ohio visiting her parents and siblings. We will miss her greatly.

Carol was preceded in death by her sister Marilyn Angle; her father-in-law and mother-in-law, Aaron and Rachel Miller; and brothers-in-law, David Sullivan and Allen Long.

She is survived by her spouse, David Miller; children, Stacy and Carlin Garber, Misty and Jason Bayer, Tiffany and Zane Peters, Brittany and Lance Skiles; grandchildren, Destin, Estelle, and Decklin Garber, Jade, Violet, and Griffin Bayer, Mila and Madi Peters; parents, George W. and Vera Viola Lahman; siblings, Barbara (Charles) Beeghley, Phillip (Sandy) Lahman, Rita (Bruce) Turner, Russell (LuAnn) Lahman; and brother-in-law,

Reyn Angle; siblings-in-law, Dorothy Sullivan, Virginia (Gene) Skiles, Evelyn (Richard) Skiles, Betty (John) Layman, Mary Long, and Aaron (Carol Ann) Miller.

The funeral service was held on Saturday, April 2, 2022, at Big Valley Grace Community Church, with burial following at the Wood Colony Cemetery. There is a Memorial Service planned to be held in Ohio on June 9, 2022, 5:30 P.M. at Seedtime Acres, 759 Stephens Road, West Manchester, Ohio.

The Family

JENKINS — Ruby Mae was born on October 17, 1932. She departed this life on April 30, 2022, when she was 89 years, 6 months, and 13 days. She was the first of three children born to Alva and Virginia Wagoner. Her birth was near Mulberry, Indiana. She was named after her mother's good friend. Her first 24 years were filled with many happy memories growing up on the family farm in Clinton County, Indiana. She helped plant and harvest the crops, feed and work with the horses, milk the cows, gather the eggs, and with many other farm-related activities. She would tell us stories from her early years with many fond memories.

Yielding to the call of the Spirit and realizing her need for the cleansing blood of Jesus, she publicly committed her life to Jesus Christ, and was baptized on June 25, 1950, by Elder Jakie Skiles, along with four other young girls. She was first a member of the Old German Baptist Church, Middle Fork District. Then after being married a few years, in 1975, she moved into the North Fork District. Later, she was a member of the Old German Baptist Brethren Church—New Conference, as one of the charter members of the Cutler Ridge District.

She was united in marriage to Ralph Henry Jenkins on October 17, 1956, at her parents' home, near Mulberry, Indiana. They were married for 50 years before Dad's passing.

She lived in the Rossville, Indiana, area most of her life. She was a very diligent, hardworking, and industrious woman. She possessed a "can-do" attitude and enjoyed figuring out things. As a young girl she worked at several places, including a department store, a

furniture factory, a bank, and a grocery store. After marriage, she helped Dad build and sell cattle feeding equipment and wood yard barns. After Dad died, she spent many enjoyable hours helping her son, Roger, out in the shop, repairing water and wastewater pumps. She enjoyed operating a ceramic shop for many years at her home, where she taught others how to make ceramics for use in their own homes. The ceramic shop was a busy place for making useful items, where Mom enjoyed many good and uplifting conversations. She always looked forward to preparing for our family gatherings. She enjoyed gardening, working in the yard, mowing the two acres of lawn up until last year, sewing, and many other homemaking skills. In many ways she modeled for us the teachings of Proverbs 31. She also enjoyed taking many trips to California to see her family that lived there.

She loved, served, and deeply cared for her husband, her children, her grandchildren, her parents, and her siblings. She was a faithful and dependable caregiver to Dad, Grandma Wagoner, and Uncle Harris. Sometimes she was even managing three wheelchairs, with multiple medical appointments, at times in the same day.

Her three children are: daughter Rosalyn and husband Duane Bower, son Roger and wife Ann Jenkins, son Randy and wife Sarah Jenkins.

Her grandchildren are sixteen in number including Lisa Yount, Ben Bower, Becky Walker, Doug Bower, Abe Jenkins, Will Jenkins, Lucy Mohler, Lori Jenkins, Rosanna Root, Heidi Cook, Levi Jenkins, Caleb Jenkins, Jesse Jenkins, Virginia Cook, Reuben Jenkins, and Esther Jenkins. She was also blessed with thirty-one great-grandchildren, all of whom she loved.

She is survived by her sister, Joan Cover.

She was preceded in death by her husband, Ralph Jenkins; her parents, Alva and Virginia Wagoner; her brother, Harris Wagoner; her in-laws, Seth and Virgil Jenkins; her sisters-in-law, Naomi Jenkins, Dorothy Eikenberry, Mary Ellen Miller; her brothers-in-law, Raymond Cover, Carl Jenkins, Bryce Eikenberry, and Lloyd Miller.

Her faith in Jesus, and fellowship with other saints, attending

church services, praying, reading, and studying the Bible, were her top priorities. A precious memory we cherish is whenever she was asked if she wanted to pray, she would eagerly say "yes," and squeeze our hands tightly during prayer. She was blessed to have been anointed and attended her last communion within a month of her going home to be with Jesus.

Yes, we miss her greatly. Yes, we sorrow. And yes, we have tears from time to time. However, all those tears joyfully rest in the faithful promises of our Lord Jesus Christ. Those who believe in Jesus shall live eternally with Him. They shall have all their tears wiped away. What a solid, sure, and unshakable hope we have in the power of the blood of Jesus for her Eternal redemption.

We look forward to seeing her again, in her new resurrected body, basking in the glorious light of her Savior, Jesus Christ.

Praise His Holy name for another life well lived!

Now, for us who are still living below, let's determine and be personally committed to faithfully carry on, to finish our race, to pass on the torch of faith to our children and many others, to be in Jesus Christ, and to live for His glory so we also can be re-united with all the redeemed believers, who have gone on before us, from all ages.

We look forward to the soon coming of our Lord Jesus, either for us indi-

vidually or for the rapture, when we, along with her, will worship, praise, and glorify our Lord, around His throne forever.

Ponder the depth of meaning in our mother's favorite Hymn: "Amazing Grace, how sweet the sound that saved a wretch like me. I once was lost, but now I'm found, was blind, but now I see."

From the Grateful Family of Ruby Mae Jenkins: We want to thank the Cutler Ridge Church Congregation as well as the North Fork Congregation, along with many other extended family members, friends, and neighbors. We really appreciate and are grateful for all those who loved her with their thoughts, their prayers, their care and concerns, their visits, their gifts of food, flowers, and helping hands.

We give all the praise and all the glory to our God and pray that He will abundantly bless you, as we have been so richly blessed by your love and care.

May the Lamb of God receive all the honor and glory, for He alone is worthy!

The visitation was on Friday, May 6, at the Cutler Ridge meeting house.

The funeral service was on Saturday, May 7, 2022, at the Cutler Ridge meeting house, and burial was at the North Fork Cemetery, beside her husband.

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.
New Paris, OH 45347-9102

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.

Send all communication to:

The Testimony
353 Billman Rd.
New Paris, OH 45347-9102
Phone: (937) 604-9464
thetestimony@emypeople.net

The Testimony Committee

Roger Rapp
Lowell Miller, Editor
Dean Kinsley
Gary Peters
Larry Bower

Associate Editors

Marcus Miller
Darryl Filbrun