

"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

*"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?
Then said I, Here am I; send me." Isaiah 6:8*

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WHO—ME?

"Go ye"
Who—me?
But, Lord, how could I go?
Dost Thou not know
I have so much to do
For me—and You?
And when my future is secure
You may be very sure
That I shall give quite readily,
But go,—and now? No, Lord, not me.

"Pray Ye"
Who—me?
To really yearn and pray
And every day?
But, Lord, those days are past
For modern life is fast.
I haven't even time to go
Just once a week, although I know
The older folk pray faithfully,
But pray,—and now? No, Lord, not me.

But say,
On that great day
When in eternity
The Blessed Trinity
Took counsel for a plan
To rescue fallen man,
And He Who orders earth and sky
Said *HE* would die,
Oh busy soul, where would you be
If He had said
Who—Me?

Joan Suisted

THE TESTIMONY

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“Wherefore lift
up the hands
which hang down,
and the feeble
knees...”

Heb. 12:12

EDITORIAL

THE ENCOURAGEMENT
THAT HOPE GIVES

While the Winter season is the favorite of some, there are perhaps many more that begin to long for the *warmth* and *glory* of Spring-time at the very beginning of the Winter season.

Each season has its glory, and each also offers many spiritual lessons for the followers of God.

But the knowledge that each of us have of the repeated cycle of the year, as we have experienced it, offers something special to us in the midst of Winter. We each have experienced many seasons, and the cycle has been repeated over and over again. Because of this we feel, even on cold blustery, snowy days, the *encouragement* that **hope** gives. We know that Spring is coming. The fields may be covered with snow, there may be icicles still clinging to the spouting, and yet we feel "hope" within. And with that hope we are encouraged.

The spiritual life is the same. While the present distresses may seem heavy in our lives, if we have a strong faith in the truth of the Word of God, and we are looking for the fulfillment of His promises, a hope is given to our hearts, and we are encouraged.

Encouragement is a powerful force for good upon our lives. It gives us strength, and even our physical bodies are affected in a positive way when our hearts are encouraged.

Encourage one another.

One of the most important missions we as believers may have in our local settings is to offer thoughts of encouragement to other believers. Our hearts need to be lifted with the truths, the prophecies and the promises of God!

When we are in the midst of difficulties or heartache, it is sometimes hard to feel hope. Many times when children of God become discouraged or depressed, it is simply because they are not feeling hope at the moment in their circumstances.

So what is the answer for the discouraged one? It is simply the discovering of hope. And sometimes we must reach beyond the circumstance and find a Scripture, or a word from another child of God, that will point us to a hope or truth that we can anchor to.

- In the early Spring, even though the ice may be pelting our window, we are encouraged by the knowledge that warmer days will soon be upon us.
- If we have had a prolonged illness, we are encouraged by a doctor's hopeful expressions, or when we can sense that our illness is subsiding and losing its strength.
- When we are feeling a little blue or lonely, a simple word of hope from a friend can lift our spirits and give us inner strength.
- When we feel that our mistakes and sins have been so many, a Scripture that speaks of God's forgiveness can fill us with peace and renewed assurance.

We are always in need of *hope*. And with God, there is always a rich supply! In these last dark days, we will need to be collecting

hope, and passing it out to others. I think there should be enough to go around.

Lowell Miller

GENERAL

LUKE 15—CELEBRATIONS OF SALVATION

Continued from the January issue—

Let us pick up verse 13. “And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with **riotous** living.” So, he became the waster son. The term prodigal comes from the thought of wastefulness. The son had a thirst to get away from any present restrictions. It seems he wanted independence with no accountability. Verse 14 states, “...and when he had spent all...” How long did that take? A sporty car, an expensive high rise, expensive supper clubs, fancy bars, and music venues, and gambling casinos. It would be quite easy to waste money. Jesus mentions none of these things, just harlots. But when the son’s money was wasted, a famine arose, a mighty one, and the prodigal began to be in want. How depressing. Verse 15 finds him in the swine fields feeding unclean beasts. The self-sufficient spender, having wasted it all is given a job, thanks to a citizen of that country. From the fanciest supper clubs to the pig pen. Sin will drag you down. He had been in the spiritual pigpen all

along. He just did not realize it because of the false security of having plenty of money. In verse 16 we see him very hungry. He actually considered eating hog food because no man gave unto him. He had given his all to others, but none returned him any favors.

The parable now takes a turn for the better. Blessed relief. Verse 17 says the son came to himself. He applied some common sense and logic. “My father’s servants have **bread enough and to spare** and I perish with hunger!” At first thought we might conclude that the son was returning out of desperation. But verses 18 and 19 say, “I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.”

We have the elements of repentance here. A turning away from evil and a turning to a virtuous father. Humility and unworthiness are evident. A beseeching spirit exists. “I have sinned.” The prodigal is going home. How many days does it take to get home from a far country? The prodigal has plenty of time to think. The following poem seems to fit his situation.

*Mid pleasures, mid palaces
 though we may roam,
 Be it ever so humble, there's no
 place like home.
 A charm from the sky seems to
 hallow us there,
 Which search through the world
 is ne'er met with elsewhere.
 An exile from home, splendor
 dazzles in vain;
 Oh, give me my lowly thatched
 cottage again!
 The birds singing gayly, that
 came at my call—
 Give me them—and the peace
 of mind, dearer than all.
 I gaze at the moon as I tread
 the drear wild,
 And feel that my mother
 now thinks of her child,
 As she gazes at that moon through
 our own cottage door,
 Through the woodbine whose
 fragrance doth cheer her no more.
 How sweet 'tis to sit 'neath a fond
 father's smile,
 The caress of a mother to soothe
 and beguile.
 Let others delight mid new
 pleasures to roam,
 But give me, oh, give me, the
 pleasures of home.
 To thee I'll return, overburdened
 with care,
 The hearts dearest solace shall
 shine on me there.
 No more from that cottage again
 will I roam,
 Be it ever so humble, there is no
 place like home.
 Home, Home, Sweet, Sweet, Home,
 There is no place like home, there
 is no place like home.*

—John Howard Payne

Verse 20, “*and he arose and came to his Father.*” How warm! Cold and hungry to be sure, but

accompanied by an inner warmth knowing he was returning to the supply that he had borrowed from and lost it all. His father had the right to turn him away forever. His son had with great irresponsibility wasted his father's substance. Would his father be merciful or angry? The prodigal wants mercy with all his heart. He is wearing just filthy rags. How will his father react? The son plods along, familiar sights warm his senses. Suddenly, though he is still a great way off, he hears running feet coming right to him, and he looks up into the countenance of none other than a very compassionate, smiling, joyful father. His father! Then the son feels himself being drawn and embraced and kissed with a feeling of full acceptance. I'm sure there were plenty of tears. The son pours out his confession just as he had resolved to do. The father is overjoyed, the son is relieved beyond measure. In I John 1:9 we read, “*If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*” “Amazing grace, how sweet the sound, that saves a wretch like me. I once was lost, but now I'm found, was blind but now I see.” **The joy of salvation calls for celebration.** There will be no lectures, no skeptical judgments, and no mention of wasteful living. Celebration is about pure love. In verse 22 the forgiving father goes into celebration mode. It gets rather extravagant. It is indeed

Amazing Grace. The prodigal son said that he had sinned against heaven and plainly in his father's sight. He was no more worthy to be called a son. In his mind he had wasted his sonship. But the father, overwhelmed with joy starts giving orders to his servants. They were to find the son a robe, not just an ordinary robe, but the **best** robe. Then a ring was to be put on his finger, and sandals on his feet.

ing; people were rejoicing.

Now we have the elder son in verse 25. He is out in the field, signifying steadfastness and faithfulness. He is returning to the house and to his amazement he hears the music and dancing. Being curious and surprised, he called one of the servants and wants to know what is going on. What did these things mean? I like to think that the servant an-



The son's filthy, stained clothes were being replaced with garments of righteousness, because of a very loving father, who had freely forgiven a repentant son. We have a picture before us of full acceptance. The prodigal's sonship had been restored. But we have more. It is celebration for good news. The father commands that the prime fatted calf be offered up in celebration; let us eat and be merry. For this my son was dead, and he is alive again; he was lost and is found. And they began to be merry. There was music and danc-

swered him with much enthusiasm, "**Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.**" But this kind of news was not what the elder son was expecting. Somehow it suddenly seemed so unfair. His sense of judgment kicked in and he was angry. He sulked outside and would not go in. Was the elder son so selfish that he wished his younger brother had never come home? Or was he objecting to the manner in which his father had received him? We will give the

elder son the benefit of the doubt, but he definitely disapproved of the celebration.

The father, when he realized how his elder son was reacting, went to him outside and entreated or begged him. His father realized that his son needed to be heard. The father put himself in a listening position. The elder son declares his faithfulness and obedience. Verse 29, And he answering said to his father, "**Lo, these many years** do I serve thee, neither transgressed **I at any time** thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou has killed for him the fatted calf." The father patiently listens while his elder son pours out his heart. With great compassion the father looks at his elder son and with great tenderness says, "**Son,** thou art **ever with me**, you are indeed faithful. Everything that I have is thine, because you are beloved and faithful." The reward for faithfulness is all things. Revelation 21:7 says, "He that overcometh shall inherit all things..." Repentance, faith, and love in a merciful father makes it happen. Perhaps these words of acceptance from the father softened the elder son's heart. He realized his father did indeed care for him very much. But the father finishes his words with no apologies for his behavior in ordering a celebration. Verse 32 says "It was meet [or right] that we

should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost and is found." Repentance causes joy in heaven; we should celebrate it on earth. In the meantime, be assured, the faithful will be rewarded.

So, Jesus' audience of scribes and Pharisees, publicans and sinners, along with His own apostles and disciples received that day three pictures. The lost was found. Rejoicing followed. Each group of people could discern where the stories of Jesus might apply to them. These three parables gave hearts room for examination. Heaven is made to rejoice over one who repents. Then follows celebrations of salvation. Philippians 4:4 beseeches us to "Rejoice in the Lord alway: and again I say, Rejoice." Clean, wholesome, faithful, living is a joy. It is refreshing. It honors God. It is life in Christ. It is like refreshing, cool waters. The great prophet Isaiah, in chapter 12:2-3 says, "Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH [Christ] is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."

We conclude by saying, "Honor to Jesus, the wonderful storyteller, and great praise to His Eternal heavenly Father who has everything to give."

Philip King

SEVEN GREAT BLESSINGS OF GOD

Psalm 91 is a Psalm of much inspiration and great truth. Much can be gleaned by the meditation of Scripture, and this Psalm is no exception. All Scripture is given by the inspiration of God. God desires that we know Him and His will for us! God does not hide anything for our good from us. Praise be to His Most Holy Name. We are blessed exceedingly!

Please take the time now to read Psalm 91. The beginning of the Psalm mentions “the secret place.” Dwelling in the secret place is where God wants us to be! Learning the secret of “the secret place” is what God wants us to learn. In fact, who we are is because of who we really are in secret—when no one else is around. In our spiritual walk we are who we are because of who we are in the secret place, before God alone. A person who is godly is godly because they are in the secret place with God. In the secret place there is no pretense or pretending. God sets all our secrets in the light of Himself (Psalm 90:8). We can not live ungodly, living in “the secret place.” Before God we become aware of who we’ve been and keenly aware of who God is, and it has a profound effect on us, if we choose to stay in the secret place. To dwell in the secret place is to “come in and sit down and stay.”

Dwelling in the secret place is not occasionally coming into God’s presence. It is abiding there continually. It is our habitation and home. Walking with God means we are always in His presence, in prayer, in reading, and meditation, and in awareness that He is in fact “set before us.” We are always in His presence, either by our choice and even by default in our unbelief or rebellion, because He is everywhere present. Verse 1 is a statement of fact.

In verse 2, the psalmist makes a choice. In verses 3–13 the psalmist mentions the benefits of dwelling in the secret place. No doubt the psalmist is writing this by experience. He even mentions in verse 9 our choosing to dwell in the secret place, which the psalmist says is his refuge.

Now let us look at what God says about our choosing to dwell and abide in the secret place as the narrative changes to God speaking in verses 14–16. “Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation.”

Here we find seven blessings that God says He will give to the one who chooses God. The word and number “seven” in Scripture

often portrays “the completeness of God.” We could say then that the blessings that come from our choice to abide in and with God are complete, and we are completely blessed. It is because of two things: 1) Setting our love and affection on God, and 2) We have chosen to know His name. (Prov. 9:10)

Deliverance

To be delivered is a real blessing to the person who knows they need deliverance, who knows what they need delivered from, and who asks to be delivered in humility and brokenness. Pride will not suffer us to be delivered. Choosing to set our affection on God and to know His name is the antidote to pride. It will have a profound effect on our life as there can be no pride before God. We can be delivered from being captive to the rebellious and usurping effects of Satan. We have been born into citizenship in the rebellion and cursed dominion of Satan. We can be liberated and delivered out of it and brought into the Kingdom and dominion of God! There are two places here that mention deliverance. We can also be delivered from any trouble—trouble from without and trouble from within. We can be delivered from ourselves and our unsanctified tendencies. Praise the Lord!

Set on high

The psalmist said he waited patiently for God and he was brought

up and set upon a rock, there is a new established way and a new song to sing! The psalmist said a couple of times in his writings he was set in a wide place, and another time he says an even place. Not only does God deliver us but He sets us apart for Himself. He can set us apart physically and also mentally. He sets on high, meaning when we’re in the secret place and our affection is set on Him, we are with Him! Not only with Him but with all those that love Him and dwell with Him (real church fellowship) in the secret place. God is our refuge! Praise the Lord!

Answered in prayer

We can talk to God and He will answer! We can confess (agree with) His greatness and exalt Him, we can ask of Him petitions we need for others and ourselves, and we can expect to hear from Him if we’ll be still, obedient and listen. The Bible says, “The effectual fervent prayer of a righteous man availeth [accomplishes] much.” The psalmist, in Psalm 99, mentions those that were intercessors in prayer and were obedient to Him. The great strength of Elijah was his prayer life. It is the greatest strength all the godly have; talking and walking with God! Praise the Lord for answered prayer!

God with us

Let us pause and comprehend this! We don’t face any trouble or anything alone! (Ps. 50:15) The writer of Hebrews quotes God, “I

will never leave thee, nor forsake thee"! Jesus says, "I am with you alway, even unto the end of the world." When we choose God and the secret place, we are never alone! Praise the Lord! We can sing with confidence and joyful praise, "Our God our help in ages past, Our hope for years to come!"

Honored

What does it mean when God says He will honor us? A sovereign all-powerful God honoring us?! Here in this passage God is speaking in the context of our calling out to Him, and He being with us in trouble. So, God honors (recognizes?) us by remembering us, and coming to our aid. He acknowledges our needs and requests, taking our burden away, and giving us rest and peace, He counts us as His. What an honor and blessing! God keeping us in His eye and view, God looking out for us, God guiding us. Is this a privilege? Yes, it's most certainly an honor and a blessing that God would think of us. Praise His name!

Satisfied

One of the characteristics of unbelief and disobedience, and being outside the secret place is the never satisfied longing to want more and more. The person outside of a walk with God experiences lust in all manners. Lust and self-gratification are the essence of the life in sin. When we genuinely turn to God, we are cleansed of lust and given power to overcome it. God even changes our desires. Then He

gives us those true desires because they are pure before Him. Lust is a real temptation if we leave the secret place, leave thanksgiving, and look around. Many a good person has had to repent of lust. Thank God that He chastens us and convicts us to repent. Thank God that our advocate, Jesus, before Him pleads our forgiveness, and the Holy Spirit prays for us. The verse here says, "With long life [length of days] will I satisfy him..." This could mean here in this life, but ultimately, we will be blessed with an eternal life in Him! Can we praise Him for this?

Shown salvation

As we grow in grace by remaining in His presence and getting to know God by experience, aren't we glad for the knowledge that He shows us salvation from the things and feelings that we experienced apart from Him? We can't see what we really need, but by dwelling with Him, He not only shows us and provides our real needs, but He shows us the emptiness and futility of what we thought we needed. Praise God that He shows us the truth and the true way. Praise God that we can expect a real bodily salvation in Glory! God is going to show us things that we can't comprehend now. In eternity we will see things, and know and understand things. All we will be able to do is praise Him forever! Let's start praising Him now more fervently and more joyfully. Hallelujah!!! (I used to kind of resist that word as it seemed to me light or

showy or kind of bold. Well, I've learned the meaning of Hallelujah. It's a joyful expression and confession of God's greatness! It is praise and exaltation to God! Notice in the Book of Psalms how many times the word *praise* is translated Hallelujah.) When we really see God for who He is, and when we, by living in the secret place, become familiar with God, as He shows us His salvation from day to day, and we experience Him even in times of trouble, there is nothing to say but HALLELUJAH!

The blessings of God are really innumerable. May we recognize God's blessings both naturally and spiritually. Hallelujah for the secret place!

Aaron Garber

FOLLOWING JESUS

A Fresh Look At Hymn #545

Henry F. Lyte (1793–1847) was born into severe poverty; his father abandoned the family early on, and at nine years old, Henry was orphaned and left with no support. A minister of the Gospel, Robert Burrows, took Henry in as part of his own family, and sent him on to Trinity College in Dublin, Ireland. Henry also suffered throughout his life with a frail body prone to tuberculosis. Shortly after his ordination in the Anglican Church, Henry was

asked to visit a dying fellow minister, Abraham Swanne. During the visit, both realized that neither had ever truly experienced a genuine conversion nor a personal relationship with Christ, and they began to study the Scriptures together, recommitting themselves to God.

Henry later said, "I was greatly affected by the whole matter, and brought to look at life and its issues with a different eye than before; I began to study my Bible and preach in an entirely new manner than I had previously done." Following his conversion, he wrote more than eighty hymns, and his conversion experience specifically led him to write the hymn below. It reflects his attitude toward the "cross" of his suffering, and the fact that he found refuge in Christ alone as he learned to accept and use that which God allowed. In short, the message of this hymn tells us that as Christ becomes everything to us, and when our life and service is truly sacrificed for the sake of following Him, there will come stark contrasts and blessings far above anything that came before!

I. *Taking Up The Cross*

*"Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou from hence my all shall be.
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition,
God and heaven are still my own."*

Jesus once told His disciples (Matt. 16:24) that, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Ask yourself: "What burdens am I really willing to bear in my desire to be His disciple?" After all, as we sing words like "destitute, despised, forsaken," we are reminded that they are more than just poetic phrases; rather, they are a reminder of Paul's words to Timothy (II Tim. 3:12) when he told him that all who live godly in Christ Jesus will, in some way, suffer persecution. Nevertheless, what a promise we have in following Him, that our heavenly Father will not turn away from us!

II. Renouncing The World

*"Let the world despise and leave me,
They have left my Savior too;
Human hearts and looks deceive me,
Thou art not, like man, untrue.
And, while Thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends disown me;
Show Thy face, and all is bright."*

When we read of "the world" here, we are bearing witness to a realm which rejects the Savior and ultimately will hate His followers, something which Jesus warned us about in John 15:18–21. In spite of this, we also have the promise that when we find that "human hearts and looks deceive" us, we have a Heavenly Father who is true and faithful to make a way

for us, just as we read in I Corinthians 10:13, where Paul wrote that He, "is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Furthermore, we can trust Him as our "God of wisdom, love, and might" because we know that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers..." (I Pet. 3:12)!

III. Staying Our Hearts On God

*"Go, then, earthly fame and treasure!
Come, disaster, scorn, and pain!
In Thy service, pain is pleasure;
With Thy favor, loss is gain.
I have called Thee 'Abba, Father';
I have stayed my heart on Thee;
Storms may howl, and clouds may gather,
All must work for good to me."*

Why should it be surprising to disciples of Christ that they will experience the loss of "earthly fame and treasure," or that things like "disaster, scorn, and pain" may come in this life just as they did to the apostles and followers of the Lord throughout history? What a blessing that we can understand how our earthly losses are allowing for our eternal gain (Phil. 3:7–10). Hold fast to the promise that our very own "Abba Father" is working all things for our good, and for the good of all who love Him and long for His appearing!

IV. Fleeing To The Lord For Safety

*"Man may trouble and distress me,
'Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.
O 'tis not in grief to harm me;
While Thy love is left to me;
O 'twere not in joy to charm me
Were that joy unmixed with Thee."*

What is my attitude toward troubles that come? Will they drive me closer to the Lord as Henry Lyte once wrote, knowing that the trying of our faith works patience to make us perfect and whole, just as the apostle James once wrote as well (Jas. 1:3-4)? The harder life's trial here, surely our rest and reward will be that much sweeter when we come to the end (Rev. 14:13)! Is our attitude one that is committed to turning to the Lord for safety (Heb. 6:18-20), no matter what grief or joy falls our lot?

V. Finding Joy In Serving Christ

*"Take, my soul, thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station,
Something still to do or bear.
Think what Spirit dwells within thee,
What a Father's smile is thine,
What a Savior died to win thee;
Child of heaven, shouldst thou repine?"*

"Rise o'er sin, and fear, and care!" As we take stock of the great salvation we have through Jesus, surely we can cast fear from our lives, as the apostle John once wrote in I John 4:18: "There is no fear in love; but perfect love

casteth out fear!" Then, having cast fear from our lives, surely you can experience what it means to live in true joy, the result of that "Spirit [which] dwells within thee," a "Father's smile" which is yours, and the love of a Savior who "died to win thee!" How well the poet's question rebukes our often lack of faith: "Shouldst thou repine?"

VI. Looking to heaven

*"Haste, then, on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close the earthly mission,
Swift shall pass thy pilgrim days,
Hope soon change to glad fruition,
Faith to sight, and prayer to praise."*

In the midst of a world filled with sorrow and suffering, and especially when such things touch our own lives, are we still committed to living by faith and prayer? I Peter 1:3-5 reminds us that, "according to his abundant mercy [our Father] hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time!" With such a promise bringing hope to our hearts, surely our prayers must turn to praise!

Christian Filbrun

THE HEART GOD REVIVES

Nancy Leigh DeMoss contrasts characteristics of proud, unbroken people who are resistant to the call of God on their lives with the qualities of broken, humble people who have experienced God’s revival. Read each item on the list as you ask God to reveal which characteristics of a proud spirit He finds in your life. Confess these to Him, then ask Him to restore the corresponding quality of a broken, humble spirit in you.

“The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.” Ps. 51:17

Proud People	Broken People
Focus on the failures of others	Overwhelmed with a sense of their own spiritual need
A critical, fault-finding spirit; look at everyone else’s faults with a microscope, but their own with a telescope	Compassionate; can forgive much because they know how much they have been forgiven
Self-righteous, look down on others	Esteem all others better than themselves
Independent, self-sufficient spirit	Have a dependent spirit; recognize their need for others
Have to prove they are right	Willing to yield the right to be right
Claim rights, have a demanding spirit	Yield their rights; have a meek spirit
Self-protective of their time, their rights, and their reputation	Self-denying
Desire to be served	Motivated to serve others
Desire to be a success	Motivated to be faithful, and to make others a success
Desire self-advancement	Desire to promote others
Have a drive to be recognized, and appreciated	Have a sense of their own unworthiness, thrilled that God would use them at all
Wounded when others are promoted and they are overlooked	Eager for others to get the credit; rejoice when others are lifted up
Have a subconscious feeling: “This ministry/church is privileged to have me and my gifts,” think of what they can do for God	Heart attitude is, “I don’t deserve to have a part in any ministry”; know that they have nothing to offer God except the life of Jesus flowing through their broken lives
Feel confident in how much they know	Humbled by how very much they have to learn
Self-conscious	Not concerned with self at all
Keep others at arms length	Willing to risk getting close to others and to take risks of living intimately

Proud People

Quick to blame others

Unapproachable or defensive when criticized

Concerned with being respectable, with what others think; work to protect their own image and reputation

Find it difficult to share their spiritual need with others

Want to be sure no one finds out when they have sinned; their instinct is to cover up

Have a hard time saying, "I was wrong; will you please forgive me?"

Tend to deal in generalities when confessing sin

Concerned about the consequences of their sin

Remorseful over their sin, sorry that they got found out or caught

Wait for the other to come and ask forgiveness when there is a misunderstanding or conflict in a relationship

Compare themselves with others and feel worthy of honor

Blind to their true heart condition

Don't think they have anything to repent of

Don't think they need revival, but are sure that everyone else does

Broken People

Accept personal responsibility and can see where they are wrong in a situation

Receive criticism with a humble, open spirit

Concerned with being real; what matters to them is not what others think, but what God knows; are willing to die to their own reputation

Willing to be open and transparent with others as God directs

Once broken, don't care who knows or who finds out; are willing to be exposed because they have nothing to lose

Quick to admit failure and to seek forgiveness when necessary

Able to acknowledge specifics when confessing their sin

Grieved over the cause, the root of their sin

Truly, genuinely repentant over their sin, evidenced in the fact that they forsake that sin

Take the initiative to be reconciled when there is conflict in relationships; they race to the cross; they see if they can get there first, no matter how wrong the other may have been

Compare themselves to the holiness of God and feel a desperate need of His mercy

Walk in the light

Realize they have need of a continual heart attitude of repentance

Continually sense their need for a fresh encounter with God and for a fresh filling of His Holy Spirit

Selected by Duane and Bhrona Bayer

GOING OUT INTO ALL THE WORLD

Walking through the mall one evening we lamented the emptiness. So many stores are gone that a local college has considered using the space for student dorms. Clearly, online shopping has had an effect. Leaving, we saw a man behind a barred store putting books in boxes. Some appeared old and worn. At a request he raised the gate and let us in. How long would the books be here? He was packing them from a display over the weekend. Several were in different languages. Here was one in Braille. Five were in native Indian tongues. There were some for doctors, nurses, soldiers, and many other professions. This minister had about five hundred books, some a person could take. We had never seen so many different kinds of Bibles in one place. We thanked him for the favor and told him he was a wealthy man. He laughed and agreed. The man was not merely collecting books. He was collecting Bibles. He wasn't keeping them to himself. He would give you one. More than that he frequently preached from them and one in particular, his father's.

"And He said unto them, Go ye into all the world and preach the gospel to every creature" (Mark 16:15). "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt 24:14). In the capital

of our nation we have the Museum of the Bible. Israel has the Shrine of the Book. These are but two of other collections, lesser known. For a long time, the blind have been able to read the Bible, and the deaf see-sign-hear it. Under modern medicine if the deaf receive the cochlear implant in their youth they learn to speak and can even read the Bible aloud.

Walking to the car we couldn't help but consider how many of those Bibles might be very rare; perhaps the one from Geneva translated in the 1600's. How about the Syrian, Russian or Chinese copies? Were they easily obtained in those countries or were they hidden?

We are living in a prophetic age. The nations of Ezekiel 38 are at the Golan Heights of Israel. When their intelligence listens to radio traffic they don't hear Syrian but Russian (Gog) and Persian (Iran).

With all the bombing it's a matter of time until Damascus becomes the "ruinous heap" that it has never before been (Isaiah 17). One airstrike too many, too close and all the weapons cached there will be its ruination worse than Beirut's port explosion. War and the threat of war is so common we hardly consider it anymore. The UAE, like Saudi Arabia (Sheba and Dedan) recently made agreements with Israel, much to the dismay of fellow Muslim countries and will protest the coming invasion. Egypt is against the wall,

threatened by Libya. Greece is offended by Turkey exploring for oil in the Mediterranean and that's just in the near east. The far east is no better with China and North Korea.

Because we are separate from the world we don't always know what is going on. Some prefer it that way. If the Lord gave us signs of His return He probably wants us watching as well as waiting. There is no need for the baptized believer walking with God to fear. Rather he should prepare and may we say, yearn for the Lord's return.

One month's circumstances put us on a street in a large city. It has been a long time since we just walked a street and observed people. It was disturbing to see the chromosome confusion. A minister laid a few Bibles on the sidewalk and began to preach.

There was nothing amiss in what he said. He had a limp and a scar on his neck from a tracheotomy. In talking to him we found out that he barely survived an accident years ago. He had a vision of angels and asked to return for the sake of his family. Knowing that a person with an experience like that can't be dissuaded, his boldness was understandable. Looking at his Bibles we had to think no one within sight or hearing will have an excuse.

We are rapidly headed to a cashless economy. The COVID has only pushed it further. All those tattoos we once thought vain actu-

ally have a purpose. Little by little they prepare people to accept a mark they shouldn't. First the fad, causing any Jew to instantly think of the numbers on the arms of prison camp survivors and shudder, then a washable tattoo on a child seen as makeup, then for identity, even safety, and finally convenience. Today a person can wear 3-D skin applied electronics and finally, there's the implant.

Haven't they read Leviticus 19:28?

However scrupulous we may be to avoid technology, the reality is that technology has made life easier in many ways—it is faster to swipe a card. We are not ignorant of what the wrong person could do with it. Inanimate (lifeless) objects take on the nature of the user. We cannot blame the object which will never be called to give account. It is the person that must answer for his talent and its use. The issue ultimately isn't the buggy or the car. It isn't whether the phone is smart. It's what we do with the things that someday will pass away. We may shut the door on this or that out of fear or for the sake of safety, but it will never change the direction this world is going.

These are perilous times. It's not uncommon to hear of shooting in public places we frequent. Our schools are locked down like prisons. I can't imagine eating lunch under the eyes of a sheriff. Yet that was the situation the last time I visited a small-town school I attended as a youth. We know of a

man, now in his sixties, that gave a book report in the ninth grade at a public school on a book from the seventies about the rapture. If that would even happen today, what would be the response?

If, as it is written, this Gospel is going to go out into all the world, how do you think that will happen in a world such as we have? One third of the world is suffering religious persecution and eighty-five percent of those are Christians. For the first time in history a President addressed it in the United Nations. The churches in our own nation are suffering some earthquake shocks never before seen. The lockdown was a blow to fellowship and there is obvious concern that people will forsake assembling together which we should be doing “so much the more” as we draw ever nearer the Lord’s return.

Is that the faith the Lord wondered if He would find? Saints that would continue to worship together in person?

The Apostle Paul wrote letters from prison; Romans, first and second Corinthians, Galatians, Colossians, Philippians, Philemon, and first Thessalonians are thought to be those letters. Many a sermon has come from a cell. A smart phone with a Bible app can be read or heard in at least thirteen hundred languages. One Saturday night we made a call and listened to a cell sermon. The minister, perfectly free, had parents who live miles away, yet they could hear him preach. It’s a fact that the Gos-

pel is going out into all the world like it never has before, and it doesn’t take a phone. With a fifty-five cent stamp, you can encourage someone under persecution through more than one organization that makes every effort to put it into their hands even if it needs be translated into their language. However difficult a ruler can make it, people are thirsty and the listening Iranians are no exception. The question is not the mode of hearing. The question is, will we hear it?

The Lord was concerned with two hearing problems: what we hear “take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given” (Mark 4:24). “Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have” (Luke 8:18). How, in this context, follows the parable of the sower and means how careful we ought to be—and this was the Lord’s second concern—that we do hear. Granted, He’s going to some incredible lengths, but like children, we often refuse to listen, we ignore, or we fail to pay attention.

Listen, because it’s going out into all the world, “then shall the end come.”

Rachel Brubaker

THE BLESSING OF ADOPTION

Adoption is a legal action in which a person takes a son or a daughter into their home as their own.

In our own life, we are related to a large family of good people, and they have all treated me as their own. Thus, I feel a great thanks to both and to all.

"And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son" (Exod. 2:9-10).

Esther was also adopted by Mordecai. "And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter" (Est. 2:7).

"This custom was not common of the Jews, but was so among the Romans, with whom an adopted child is legally entitled to all the rights and privileges of a natural-born child" (Cruden's Concordance).

In our experience, and in the lives of many we know, adoption has been a happy experience. Our parents gave us their best. Our experience has been so blessed. We have been privileged to know and enjoy both the natural and adoptive families! We love and pray for each one!

However, the adoption from God is because of John 3:16. God loved us, and gave us His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. And verse 17 says

that God did not send His Son into the world to condemn the world, but that the world through Him might be saved!

Romans 11:17 says we are not to boast about this. "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee" (Rom. 11:17-18).

The Scripture says He did this "...that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved" (Rom. 9:23-25).

And verse 26 says, "And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."

Galatians 4 says that we were redeemed out of bondage and made sons! "Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:3-5).

Ephesians 1 says that this "adoption of children by Jesus Christ to himself" was "according to the good pleasure of his will." "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his

blood, the forgiveness of sins, according to the riches of his grace..." (Eph. 1:6-7).

The apostle says here that "he hath chosen us..." A wonderful thought! And this was done "before the foundation of the world."

When there is an adoption accomplished, many times the name, or a part of the name is changed. Here our names are written in the Lamb's Book of Life, and some day we will be given a new name! And we want it to remain there! Revelation 3:5 says, "He that overcometh, the same shall be clothed in white

raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Oh, what will it be to hear... "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world..." (Matt. 25:34).

Then we shall know that our adoption was a complete success!

Vicki Witmer

MEDITATIONS

Pray for an outpouring of the Spirit—but beware, He sometimes rebukes!

Comparing myself to others I find I am pretty much like they are.

It is easier to explain Truth than to explain it away.

Demons know Jesus. Were any ever converted?

Religion is not confined to a worship service.

Satan tailors his wiles to fit his needs.

Carefully maintain good works.

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.

There may be many factors that determine my level of happiness and peace on a daily basis.

One of those things, surely, is how I meet the *events* and *changes* that come in my path each day.

So, how am I meeting each new change, interruption, or unexpected event?

1. Does my *day-planner* (as necessary as it may be) set me up for a feeling of *resistance* if the day begins to move another direction?

2. Am I actually believing that my God is *present*, and *guiding* me today?

3. Am I praying each morning for the Lord to guide the events of my day, and direct my steps?

4. Do I really want my life to be lived for His purposes?

5. Am I able to look for an *opportunity* each time my schedule takes a sudden turn?

6. I have heard that disappointments are "God's appointments." Could it be?

GENERAL ITEMS

BAPTISMS

Jan. 21, 2022; Maple Grove, OH
 Alex Filbrun
 Feb. 11, 2022; Sugar Grove, OH
 Annie Boone

COMMUNION NOTICES

Mar. 5, 2022.....Morning Star, OH
 Mar. 26, 2022.....Dallas, OR
 Mar. 26, 2022.....Fair Haven, KS
 Apr. 2, 2022Mt. Zion, PA
 Apr. 2, 2022Fall Creek, IN
 Apr. 16, 2022Salem, OH
 Apr. 16, 2022Modesto, CA
 Apr. 23, 2022 Cascade Valley, WA
 Apr. 23, 2022Cutler Ridge, IN
 Apr. 23, 2022Sugar Grove, OH
 Apr. 30, 2022Bear Creek, OH
 May 7, 2022Shenandoah, VA
 May 14, 2022Shiloh, OH
 Sept. 24, 2022.....Pleasant View, OH
 Oct. 15, 2022.....Maple Grove, OH
 Oct. 22, 2022.....Stillwater, OH
 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
 Sept. 11, 2022Stillwater, OH
 Sept. 25, 2022Bear Creek, OH
 Nov. 24, 2022.....Pleasant View, OH

DISTRICT NOTICES

Cascade Valley

The Cascade Valley District has voted to change its third Sunday meeting schedule to a 10 A.M. service, and has added a special night meeting quarterly, at 6:30 P.M. the third Sunday of January, April, July, and October. All are invited and welcome.

Merle Flory

POEMS

JUST ONE MORE SOUL

I know that one grand glorious day, the sky, with trumpet sound, shall rend,
 And time will be no more on earth, and grace to fallen man shall end.

But Lord, won't you wait for just one more soul?

There is a time by us unknown when Christ shall come with clouds and light,
 And lost mankind, condemned to hell, will sink to one eternal night.

But Lord, can't you wait for just one more soul?

The Lord will come to split the skies; the day of grace shall end at last.
 The resurrected saints shall rise with angel shout and trumpet blast.

But Lord, please wait for just one more soul!

Perhaps the Lord will stay His hand; perhaps deserving wrath delay.
 Repentant sinner, wait no more. Accept the love of God today.

Thank you, Lord, for saving just one more soul!

Marcus Miller

MORNING'S EARLY RISING

Jer. 7:13 In morning's light

He waits with expectation.

He rises up early,

Tenderly seeking His own.

II Chron. 36:15 He urgently sends out His messengers,

Rising early with compassion on His people,

On His dwelling place.

Zeph. 3:7 But they would not, rising early but corrupting all their doings.

How the Father's heart must break!

He earnestly longs for communion,

He passionately desires fellowship...

But, will we?

Jer. 7:19 They provoke themselves to the confusion of their own faces.

Jer. 7:23 Still, He says, "Obey my voice, and I will be your God,

And you shall be my people."

Will we hearken?

Jer. 7:28 Is truth perished and cut off from our mouth?

Ps. 43:3 Oh, may I rise early with Thee, Lord!

May light and truth lead me!

Illuminate my path like a bright clear morning.

Give strength and certainty so I can draw near You,

My exceeding joy!

O, Praise the Lord my God!

Gloria Wright

OBITUARIES

GISH — Lois Marie (Comstock) Gish, daughter of Elmer and Meriam Comstock, was born December 8, 1938, in Goshen, Indiana, and passed away peacefully in the early morning of October 4, 2021, at her home in North Manchester, Indiana, at the age of 82 years, 9 months, and 26 days. Mom accepted Jesus as her personal savior and was baptized by Elder John Flora on March 17, 1957, in Goshen, Indiana. She was a member of the West Manchester Old German Baptist Brethren—New Conference. She was joined in marriage to Lyle Jay Gish on December 8, 1957, by Elder Ray Brovont in New Paris, Indiana. This union was blessed with almost sixty-three years of marriage. Mom was a homemaker and caregiver for her four boys, and unselfishly gave of herself to her family. Lyle and Lois owned Gish's Country Store where they sold material and other Brethren items. This store was later moved to town as Lois' Sewing and Fabric Center. Mom had a love for sewing, quilting, putting puzzles together, reading, caring for her flowers, and watching the birds. They resided the first ten years in Modesto, California, and then moved to Indiana in May 1968, and remained in the local area for the remainder of her life.

The last couple of months Mom's health had declined which included a couple of stays in the hospital. On the evening of September 20, 2021, Mother requested, and was anointed as instructed in James 5:14, from which she received much comfort. Lois was preceded in death by her husband, Lyle; a sister, Carol Warren; a brother-in-law, Arnold Gish and his wife Martha; and a brother-in-law, Orvel Gish.

She is survived by her four sons, Mark A. and Doretta, Marvin J. and Debbie, Myron D. and Donita, and Matthew E. and Heidi; thirteen grand-

children and twelve great-grandchildren; a sister, Doris and husband, Larry Long; a brother, Elmer Dean and wife, Vicki Comstock; a sister-in-law, Dolores Gish; a sister-in-law, Nelda and her husband, Don Driver; and many other relatives and friends.

Visitation was on October 6, and the funeral service was on October 7 at the West Manchester meeting house. Brother Larry Cripe conducted a short family service in the basement, with thoughts from I John 2, focusing on verse 28. He also spoke of some family memories. The main service was opened by Brother Gary Long, "Don't miss the Joy," and hymn 539 was used, with thoughts from Jude 1:24. Brother Michael Cook had the message which was centered around Joy. "True Joy Comes With Hope," "Joy in the Morning (Mourning)," "Joy unspeakable and full of glory," hymn 165 was used, Scripture references and thoughts came from Psalm 30, Nehemiah 8:10, I Peter 1:3-9 and 4:13, Hebrews 12 and Ephesians 3. Brother Craig Hufford had the service at the graveside. Hymn 403 was used with thoughts centered around physical death/spiritual death and eternal rest.

*When my last hour cometh,
Fraught with strife and pain,
When my dust returneth
To the dust again;
On thy truth relying,
Thro' that mortal strife,
Jesus, take me dying,
To eternal life.*

The Family.

BRUBAKER — Everet Lee, son of Joseph and Sarah (Denlinger) Brubaker, was born June 16, 1938, in Montgomery County, Ohio. Dad passed away suddenly at Kettering

Hospital on November 16, 2021, from cardiac arrest, making his journey on earth 83 years and 5 months.

His childhood was spent with his sister and foster sister on his parents' dairy farm, which later became his livelihood.

On April 7, 1957, he felt the need for a closer walk with God and was baptized into the fellowship of the Old German Baptist Brethren Church, in which he remained faithful. Shortly after, on June 30, 1957, he was united in marriage with Wilma Jean Garber of Phillipsburg, Ohio, residing together in the Wolf Creek district.

To this union were born one son and two daughters. Many years were enjoyed working together on the family dairy farm. The family circle was broken, on June 24, 2019, with the passing of his beloved companion of almost 62 years.

In his later years, going over to the home place, and being a part of all the farm activities, and also helping any other farmers in need, brought much joy to his heart, up until the day the Lord called him home.

Surviving are his son, Ronald (and Marilyn); daughters, Connie (and Leon) Filbrun, and Charlene Schaurer; 11 grandchildren and 22 great-grandchildren: Naaman (and Helen) Brubaker with children Malena, Malachi, and Benson; Laban (and Kimra) Brubaker with children Titus, Simon, Kirby, and Kayla; Amos Brubaker, Hannah Brubaker, Eli (and Denae) Brubaker, and Cherith Brubaker; Ryan (and Rachel) Filbrun and foster son Axel, Jamin Filbrun (and friend Kate Raines); Jessilyn (and Anthony) Reece with children Chloe, Carter, Corbin, and Kelsey; Jarrod (and Candi) Schaurer with children Payton, Gavistan, Zoey, Nova, and Brecken; Joelle (and Jay) Kuntz with children Conner, Sawyer, Savannah, Silas, and Josiah; brothers-in-law and sisters-in-law, George Flora, Merle Benedict, Helen

Garber, Harvey and Betty Bowman; and many nephews, nieces, and friends.

He was preceded in death by his companion, his parents, and parents-in-law, Lee and Ada Garber; son-in-law, Marlin Schaurer; sister, Mildred (John) Denlinger; and foster sister, Alice (Norman) Good; brothers-in-law and sisters-in-law, Russel and Margaret Lesh, Thomas and Pearl King, Joseph and Mabel Flora, Treva Flora, Richard Garber, and Gladys Benedict.

On November 22, 2021, the family met at Roger's Funeral Home in New Lebanon, Ohio, for a short service with thoughts taken from John 11:25–26 and Psalm 115:16, "Be obedient and faithful," followed by funeral services at Wolf Creek meeting house.

Thoughts were taken from Romans 8 by the home brethren. Graveside services were conducted considering "Are we ready to die?" at the Royal Oak Memorial Gardens, where he was laid to rest.

*Father, you taught us how to stand alone,
Although we knew you were close beside us...*

*You let us learn to find our way,
But your love will always guide us.*

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

We feel our loss is his eternal gain.

The Family

SINK — Wilbur Clinton was born on June 23, 1953, to Clinton and Woneda (Flora) Sink. He exchanged time for eternity on December 4, 2021, in his home at the age of 68 years.

On August 2, 1975, Wilbur was joined in marriage to Barbara Brunk. In the fall of 1976, he answered the call of the Savior and was baptized. He faithfully served the Lord and was a member of Bethel Old German Baptist Brethren Church—New Conference.

Wilbur is survived by his companion of 46 years and their four children; two daughters, Aislinn and Greg Miller, Alexa and Todd Longenecker; two sons, Abram and Vicki Sink, Aaron and Sheila Sink; 21 grandchildren and 2 great-grandchildren; a sister, Sharon and Bob Lavy; father-in-law, Ralph and Phyllis Brunk; sister-in-law, Judi Sink; brothers-in-law, Gene and Lois Brunk, Dean and Brenell Brunk, Steve and Penny Brunk, Chuck and Yvonne Brunk; as well as many nieces, nephews, cousins, and friends.

He was preceded in death by his parents; a brother, Wayne Sink; mother-in-law, Mary Brunk; and two nephews, Doug Lavy and Tony Lavy.

Funeral services were held on Thursday, December 9, 2021, at the Covington Meeting House with the Bethel Home Brethren officiating. Burial was in Oakland Cemetery.

Those who knew Dad will remember his love for others, abundant knowledge, many interests, generosity, and enthusiasm for teaching others about God's amazing creation. Dad faced various health challenges throughout most of his adult life. Together, he and mom walked through the ups and downs of sickness and hospitalizations. We mourn our loss, yet rejoice in the hope of the glorious resurrection.

The Family

KELLER — Carolyn Sue was born March 25, 1948, to Gilbert and Alice (Key) Mata in the mountains of Monterey, Tennessee. She passed away at age 73 at the hospital in Rocky Mount, Virginia, after contracting COVID.

Carolyn was baptized into the Old German Baptist Brethren Church at Beech Grove, Indiana, when she was

eighteen, and continued in that faith, aligning herself with New Conference in 2009. On July 8, 1967, she was united in marriage to Glen Eugene Keller and this union lasted over 54 years. They made their first home in Anderson, Indiana, and were blessed with two children, Daniel and Suzanna.

Carolyn spent 35 years as a registered nurse, becoming a supervisor and was director of St John's Medical Oncology unit in Anderson for 8 years. In 1995 she opened an off-site oncology center before they moved to Florida later that year. She continued her nursing career in home health care in Hardy County, Florida until the year of 2000, when she retired after experiencing three heart attacks.

They lived in Lakeland and were members in Pine Grove District for seventeen years before moving to Ferrum, Virginia, making their home among the brethren from Shenandoah District for nine years until she became ill and passed into eternity on December 6, 2021, at 6 P.M. She was blessed by an anointing service that morning.

She is survived by her husband, Glen Eugene; her son, Daniel Glen Keller and wife, Michelle; her daughter Suzanna Helen Santiago and husband, Thomas; 6 grandchildren; and one sister, Angela Mata.

She was preceded in death by her parents and a brother, David.

Funeral services were conducted at Aaron Long's building on Sunday, December 12, at 11 in the morning by Brothers Billy Boone and Richard Jamison, who based their remarks on I and II Thessalonians, at the family's request. She was buried in Shenandoah District's new cemetery. Blessed are the saints who die in the Lord.

The Family

HOLSINGER — Frank (LeRoy), son of John and Elizabeth (Boyd) Holsinger was born October 21, 1933, in Linn County, Iowa, near Robins, and departed this life on December 9, 2021, at his home, Brookhaven Retirement Community, Brookville, Ohio. When Dad was four years old, he moved with his parents and sister from Iowa to Carroll County, Indiana, near Rossville to a small farm half mile east of the North Fork District Church House. Dad joined the Old German Baptist Brethren Church at the North Fork district October 15, 1951, in which he remained faithful until the end. We watched his faith grow stronger in the Lord as he grew older and weaker in body. Dad worked at the State Hospital in Richmond, Indiana, doing his 1-W service.

He was united in marriage with Marjorie King on May 29, 1954. Mom and Dad had fifty-nine years together until her passing on June 19, 2013. Mom and Dad lived their married life in Ohio between Preble and Darke Counties. Dad worked at farming, worked at the Brethren Home in maintenance and purchasing, drove truck for New Paris Oil, and drove truck for Armsway Transport. Dad and Mom owned and operated the Country Bread Bakery in Greenville. Dad enjoyed gardening and raising produce, which he took to farmers' market along with baked goods that Mom made. Dad loved and enjoyed people. His guest book shows he had invited friends and filled his dining room table twenty-six times from March 2014 to April 2018, cooking and serving all the food himself.

In October 2018 Dad moved from Darke County to Montgomery County making his home at Brookhaven in Brookville, Ohio. He enjoyed his time living in his own apartment in the independent living section. In September 2021 he was taken to the hospital

and spent a couple of weeks there. Upon returning to Brookhaven he went into the nursing section and was there until his passing.

He was preceded in death by his companion; his parents; his parents-in-law, Rufus Sr. and Zaida (Boone) King; a sister, Dorothy Holsinger; brothers-in-law, Paul King, Ralston King, Ronald King, Charles Brumbaugh, and Elwyn Beachler; sisters-in-law, Charlene (infant), Mary Brunk and Beverly Bowman; and one great-grandson.

He is survived by his children, Catherine and Donald Bowman of Rocky Mount, Virginia, Dennis and Maralee Holsinger of Goshen, Indiana, Roger and Colleen Holsinger of Fort Mitchell, Kentucky/Venice, Florida; 20 grandchildren, Sam and Kristy Bowman, Leah and Jerry Lee Sowers, Angelia and Bill Ross, Jennifer Bowman, Jethro Bowman, Michael and Andrea Bowman, Lydia and Clark Rutrough, Kristen and Wes Lechlitner, John Holsinger, Luke and Kim Holsinger, Abbie Holsinger, Macy and Jeff Allen; 34 great-grandchildren; brothers-in-law and sisters-in-law, Marcella King, Calvin Bowman, Ralph and Phyllis Brunk, Louise Beachler, Marlene Brumbaugh, Marlin and Connie Bowman, and Rufus, Jr. and Penny King.

Visitation was at 9:00 A.M. to 10:30 A.M. and Funeral Service following on December 20, 2021, at the Palestine meetinghouse. Burial followed in Miller Cemetery behind the Church.

Dad had told us and also left a note for Scripture which was I Thessalonians 5:16–18, and on his note, he had circled 18. "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

Trusting our loss is his eternal gain.

GARBER — Orpha Elizabeth (Denlinger) was born in New Lebanon, Ohio, on January 6, 1926, to Roy and Ada (Brubaker) Denlinger. She peacefully passed into eternity on December 10, 2021, at the age of 95 years. She accepted the Lord and was baptized as a young lady, becoming a member of the Old German Baptist Brethren Church. On February 7, 1948, she was united in marriage with Ralph Franklin Garber. They enjoyed 57 happy years together before his passing on November 10, 2005. This union was blessed with three boys.

Their life was busy as they enjoyed their time on the dairy farm near Fayetteville, Pennsylvania, where Dad grew up. In later years they were able to do some traveling which they really enjoyed. After Dad's passing, Mother occupied her time with and found much joy in sending birthday and anniversary cards to many.

She is survived by her three sons: Marvin and Sally (Wray), Dennis and Karen (Bowman), and Eldon and Marilyn (Metzger); 10 grandchildren: Blaine (Brenda) Garber, Zane (Juanita) Gar-

ber, Aaron (Dorothy) Garber, Doug (Renita) Garber, Ann (Jeff) Bowman, Jordan (Amy) Garber, Clinton (Amber) Garber, Kimberly (Craig) Benedict, Loren Garber, and Corinne Garber; and 35 great-grandchildren. She is also survived by sister-in-law, Lois (Montgomery) Denlinger, and sister-in-law, Gladys (Garber) Bowman; and many nieces and nephews.

She was preceded in death by her parents, Roy and Ada (Brubaker) Denlinger; her husband, Ralph; sister, Alma and Don Sullenberger; brother, Levi and Elsie (Bowman) Denlinger; brother, Joseph Denlinger; sister, Lydia May and Levi Montgomery; brother, Lloyd and Lois (Landis) Denlinger; brother, Glen and Irene (Cottrell) Denlinger; brother-in-law, Joe and Virgie (Denlinger) Garber; brother-in-law, Norman Bowman; and an infant brother.

Funeral services were held at the Falling Spring meeting house on December 19, 2021, and Mother was laid to rest in the Falling Spring cemetery to await that glad Resurrection Day.

The Family

Terms

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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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