

"The law of the LORD is perfect, converting the soul...

THE TESTIMONY

...of the LORD is sure, making wise the simple." Psalm 19:7

— VERSE OF THE MONTH —

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10

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"WHAT-IF"

Gloria Mast

"What-if" took hold of both my hands
And shakily proclaimed,
"What-if you cannot do this job?
You'll be the one who's blamed.

What-if you do not know enough
To teach this class at school?
Or what-if all positions sought
Already now are full?"

"What-if" did really paralyze
My "I will try it" hands,
And then he kicked my willing feet
So courage could not stand.

But when I paused and prayed to God
And asked for faith instead,
The "What-if" monster had to flee
Along with doubt and dread.

If "What-if" comes to steal your peace,
Do not invite him in.
He brings with him blind unbelief
Which then can lead to sin.

Have faith in God for all your needs,
Trust Him for future days,
Look daily for His benefits
And learn to know His ways.

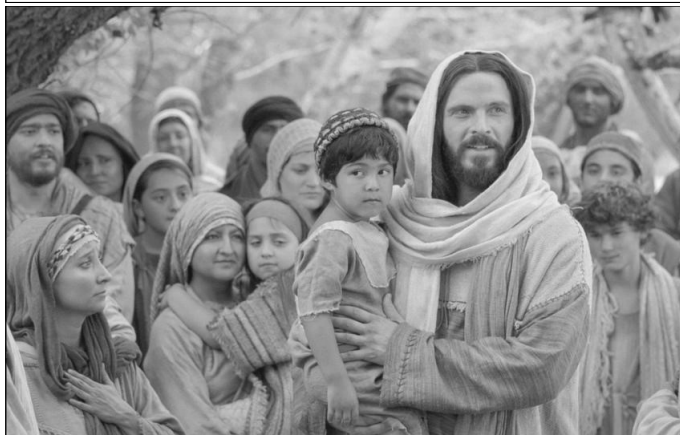
Selected from *Beside the Still Waters* by

Chad Kuns

THE TESTIMONY

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**"God setteth
the solitary in
families: he
bringeth out
those which
are bound with
chains..."**

Ps. 68:6

EDITORIAL

HIS FAMILY

What is family? Who are family? What are the benefits of family?

Most of us have the heritage of a good, godly family, but some have not that blessing. Our meditations for this writing concern our church family.

We may think we are the family of God because of a common creator God, but Psalm 51:5 says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." New Testament Scriptures like Ephesians 2:12, 4:18, Colossians 1:21 would teach that we are separated from God, born in sin, and alienated from HIM. While God is our Creator, only those who, through the Holy Spirit, believe upon, and receive Jesus as both Christ and Savior, are reconciled to God and adopted into HIS family. Galatians 4:4-7 says, "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. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." We may now approach the Creator God as our "Abba—Daddy, Father." We now become siblings, brothers and sisters in Christ Jesus, our Lord. We are family!! The family gatherings (His Church) are a holy place as each of us come together with the Holy Spirit dwelling within. Apart

from that indwelling and power our gatherings are just another social event.

Briefly following are some benefits of the godly family life:

We have our needs met (Hebrews 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"). This is direct access to "Abba" Father, who grants us all things that pertain to life and godliness (see II Peter 1:3). This Scripture would teach the direction and needs of our everyday lives and spiritual lives are all supplied by and through HIM.

We have a larger extended family. (Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.") Jesus Christ, being the firstborn among many would include us as the born again into HIM as being HIS brothers and sisters. We become a larger family, His Church.

We have purpose and eternal value. I Corinthians 12, Romans 12, and Ephesians 4 would teach that we each have, or are given, supernatural or spiritual gifts. Every one of us has this spiritual injunction to edify, minister, or evangelize whether it being our small children at home or a calling to reach out beyond our comfort areas. We would plead for each reader to stop and pray for more ministry in this fast changing environment and world. See Matthew 28:19-20.

We have an eternal inheritance according to Colossians 1:12, "Giving

thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light..." I would suggest the reading of I Corinthians 15, especially verses 51–58, and I Thessalonians 4, especially verses 16–18, at this time. Could it be that our Lord would call our family, His Church, home soon? (I Corinthians 15:51–52, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised

incorruptible, and we shall be changed.") Shouldn't we be expecting Him at any time?

Revelation 21:22–23, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

This is the ultimate for HIS family, HIS Church, HIS Bride.

Blessings, Dean Kinsley

GENERAL

"HOW WILT THOU DO IN THE SWELLING OF JORDAN?"

Jeremiah 12:5

Jeremiah is one of my favorite prophets—if that were permissible. Called "the weeping prophet" he even wrote a book of his lamentations which, though considered by many to be moody and melancholic, yet contains many valuable lessons for our lives today.

Concerning the Book of the prophecy of Jeremiah, the commentator John Gill (1697–1771) in his *Exposition of the Entire Bible* makes this statement:

"This prophecy contains several discourses delivered to the people of the Jews; charging them with many sins they were guilty of; exhorting them to repentance; threatening them with the destruction of their city and temple, and with captivity in Babylon; and comforting the saints, not only

with a promise of deliverance from thence, but of spiritual redemption by the Messiah. And it also has in it several predictions of judgments upon other nations; and gives a particular account of the destruction of Jerusalem, and of the carrying of the Jews captive into Babylon; which he lived to see, as the fulfilment of his prophecies."

Jeremiah (ca. 650 B.C.–ca. 570 B.C.) was the last prophet of God to the crumbling Jewish southern nation of Judah. He prophesied right before Judah was taken into captivity by Nebuchadnezzar of Babylon. The northern kingdom of Israel had already been taken into captivity in 722 B.C. Nebuchadnezzar deported the nation of Judah to Babylon in 586 B.C. Jeremiah was about twenty-four years old when he was called by God to be a prophet.

Jeremiah was from the Benjamite City of Refuge called Anathoth (Jer. 1:1) and was the

son of a Levitical Priest, Hilkiah. He prophesied to a nation of Jews who worshipped, among other heathen gods, Moloch and Baal. Tradition says that he was exiled by the Jews to Egypt where he was stoned by his own people and buried among the Pharaohs.

In chapter eleven Jeremiah is particularly harsh against the Jews for their idolatrous wickedness. In the twentieth verse he says, "But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them [and he did live to see God's vengeance upon Judah] for unto thee have I revealed my cause." But the people to whom he prophesied, rejected him saying, "Prophecy not in the name of the LORD, that thou die not by our hand." They were going to kill him! But God supported Jeremiah saying, "Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine: And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation."

In the beginning of the twelfth chapter Jeremiah complains of the prosperity of the wicked of Judah. But in verse five of chapter twelve the conversation suddenly turns aside. It appears that God (who has been speaking all along to Judah through Jeremiah) interjects a statement that applies not only to Judah but to Jeremiah as well, and to every person in every age—

even to you and me today. We should take it personally as a message from God to the ages.

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

Footmen were soldiers marching into battle. Horsemen rode horseback into battle with more power and speed. The land of peace in which we trust is just that, a (more or less) peaceful place with no threat of adversity, enemy invasion, or other turmoil. The swelling of Jordan was a seasonal event when the rains (early rains of the fall or latter rains of the spring) caused the Jordan River to swell and to overflow its banks. In Joshua 3:15-16, we read of a season when Jordan "overflowed all his banks all the time of harvest"—destroyed the crops.

The waters which came down from Mount Herman, north of the Sea of Galilee, stood and rose up upon a heap for a distance of nearly five miles, from the city of Adam on the east bank of Jordan to Zaretan (Zarethan) on the west bank. In I Chronicles 12:15 we read, "These are they that went over Jordan in the first month (Nisan compared to our March or April), when it had overflowed all his banks..." This would be the latter or spring rains.

The lesson, very simply, is this:

If you can't get along in the easy times, what are you going to do when things get really challenging?

For the lives of most of us today things have been pretty comfortable. We have been trotting along with footmen at a rather comfortable pace. We have trusted in a land of peace. The south wind has blown softly, as we read in Acts 27:13. And we, supposing that we will finally reach our own personal, sometimes selfish, objectives in life, sail close to Crete—in the quiet sheltered lee side, in the protection of an heathen island. But what will we do when we must contend with the army of a real enemy and head for the open waters of a stormy Mediterranean? It has been a relatively peaceful place to live, here in this nation, in our various communities, and in our brotherhood fellowship. But what will we do when all the runoff from Mount Herman and the vast area above Galilee comes down and floods the plain of our Jordan? Will we be able to cope with those horsemen and will we survive on that flooded plain?

Since Satan fell, there has been a great spiritual battle raging—the power of God against the power of Evil. A battle rages within the personal hearts of individuals, within interpersonal relationships, within church congregations, among the nations, in the light, and in the darkness. Much of this battle is out of human sight for it is a spiritual conflict and often not

perceivable by human eye. Only when it surfaces can men see it. Humans see the results of this battle only when it is manifest in their own lives and in the lives of others—by their words or by their actions, either through their godly lives or lives influenced by Satan. We feel it in our own internal struggles. We experience it in personal relationships, in our families, with our neighbors. Sometimes it even surfaces in church congregations or fellowships. Sometimes Satan seems to be in power as manifest in the violence of societies and in the conflict and war between nations.

But God is working both behind the scenes and in the open. His army is the confessed and universal Body of Christ. His soldiers are those who have confessed His name and embraced His teachings, turning their backs on Satan and from the inborn sinful ways of man. Men who are living sanctified and holy lives in the service of King Emmanuel. Paul wrote in Ephesians 6:10–12, “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” The battle is spiritual, not physical. Mankind—even brothers—sometimes get caught in the crossfire.

Back to Jeremiah's prophecy, God had troubling news. God said to Judah through Jerimiah that times are relatively peaceful now, but difficult times are coming. If you can't keep up with the easy pace of footmen, how will you keep up with the horsemen? We are concerned that if we can't live with our brothers and sisters in this peaceful land, how can we expect to live at peace with one another when the creek rises? If you can't get along with your brother here, how do you think you can worship alongside him in heaven?

Jesus said in John 13:34–35, “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

Paul wrote in Ephesians 4:2, “With all lowliness and meekness, with longsuffering, forbearing one another in love.”

Peter wrote in I Peter 1:22, “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.”

James wrote in 2:8–9, “If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour [and thy brother] as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.”

John wrote in I John 3:11 and 14, “For this is the message that ye heard from the beginning, that

we should love one another...We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.”

Jude spoke twice of love and addressed his readers thrice as the “beloved.”

These are only a few Scriptures among many referring to the importance of exercising genuine love between brother and brother, sister and sister.

John, the beloved apostle, wrote in I John 4:20, “If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” In the same letter John wrote, “My little children, let us not love in word, neither in tongue; but in deed and in truth.” John is saying, “Don't just say the words that you love your brother. Don't just mouth it with your lips and with your tongue at Communion and then live otherwise next week. If it can't be seen in your deeds and life, it probably isn't true.”

These are serious things to think on. And we get back to the words of God to Jeremiah. “If you can't get along when times are relatively easy and peaceful, what do you think you are going to do when the horses pick up speed, and when the river floods out the harvest?”

Marcus Miller

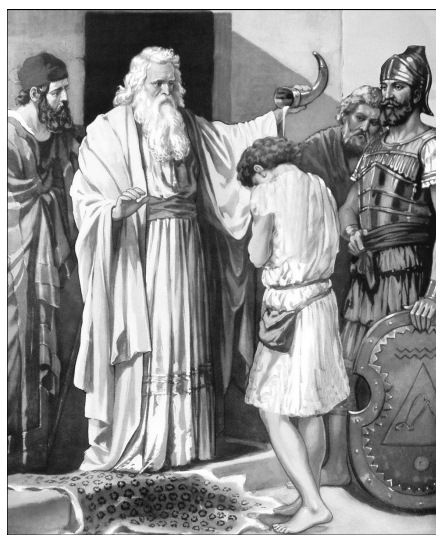
THE COST WAS GREAT

Have you ever started a project but did not sit down to see if you could finish? I'll admit I have. It might be money or energy or maybe even materials. I thought it would not take much to complete.

We intend to look at a Bible character, comment on him, and see what it cost him.

We don't know, but wonder if any one realized what happened when Samuel anointed David to be king. Probably, neither Jesse, nor his wife, nor David's brothers understood what happened.

David the shepherd, was secretly anointed to be king. This could not have been done publicly because



King Saul would have killed David. God wanted to train David for this office. David had musical talent and was brave and spiritually minded.

David's act of bravery and amazing trust in God, gained him victory in killing Goliath the Philistine. David became a popular hero. Saul became jealous of David. David had to leave and was a fugitive due to Saul wanting to kill him, but David always escaped.

Saul came in the cave where David and his soldiers were hiding. David said in his heart, I will not kill the Lord's anointed. Then David fled to the Philistines. Sometime afterward the Philistines invaded the land and Saul was killed in battle.

David grieved because of the death of Saul and was made King over all Israel. Through the family of David ONE Great Eternal King would be born.

Here are some of the losses David went through, as he tried to serve his God.

He lost his family. His brothers abandoned him, especially the three elder ones.

He lost his mentor in king Saul.

He lost his best friend Jonathon.

He lost his wife Michal which was promised him.

He lost his home and was in the wilderness for ten years.

A very different experience happened at Nob. David visited the high priest and received some bread of his hand and the sword that was used to slay Goliath. This man's name was Abimelech. Because of



his gifts to David, Abimelech and eighty four other priests lost their lives by the hand of Doeg the Edomite, and not only them, but all his family that was back in Nob, except



one that fled to David. The number could be in the hundreds.

These are not the only losses David had, but he was finally accepted to be king. So he reigned in Hebron seven and one half years. While there he lost his personal family—three sons, including the child that he and Bathsheba had. He was driven back into the wilderness for another year and a half by his son Absalom. Then he returned after Absalom was caught with his beautiful hair in a tree and was killed.

David returned again to be king only to see a dysfunctional family. Absalom slew David's son Amnon. Another time David had Joab count the men of Israel and that mistake cost him seventy thousand men.

Through all of these happenings God saw something about David that pleased Him, and that was his heart. David was very quick to repent when he sinned.

Now for us. Let's take a lesson. Don't let an opportunity pass to accept the blood of Jesus Christ. Believe and be baptized, or the cost to you will be greater than you can afford. See it through. This plea may be our last one. We believe the Holy Spirit will continue to plead with you.

Marshall and Rosalene
Dutter

JURY DUTY EXPERIENCE

I thought it would be good to share information on being called to jury duty. Today, driver's licenses are being used rather than voter registration for selection of potential jurors.

I received a notice in the mail in early May to appear for Jury duty on May 24. There was a section on the notice where a request could be made to be excused.

My statement was:

"As a member of the Old German Baptist church and my Christian religious beliefs, my conscience would not allow me to sit in judgment of others."

This was promptly mailed back in as instructed. In a few days, I received a notice that my request had been denied. As directed, I would need to call for instructions on where to appear on May 24.

On May 24, when I arrived, a sister from our fellowship was also there.

There were approximately forty-five people present. Of the forty-five people, fourteen jurors plus seven alternate jurors were randomly selected and instructed where to sit, which included our sister. The remaining persons remained at the back of the room.

Approximately three and one half hours was spent in instruction and questions were asked to screen people as to whether there would be any

reason we could not serve on the jury.

One of the questions was "Does anyone have any religious conviction against serving as a juror?" This was when the opportunity was given to make a statement about our convictions.

Our sister used the same statement as above.

They were very respectful and kind. They did remind everyone after my statement that it was a privilege and an honorable civil duty to serve. After a break, seating arrangements were changed, and it was obvious our sister's request had been permitted. There were three or four others who were also excused for various reasons. Finally, they had a jury of fourteen and seven alternates. All others were thanked for appearing and excused. We were to call the same number for instructions that evening to be sure we weren't needed. This message thanked us for our participation and stated we would not be needed.

I felt it would be good to share this information. I wanted to alleviate apprehension and anxiety for anyone selected in the future, as these are unknown issues in life.

In His love and care,

David L. Miller

TEN COMMANDMENTS ON “GROWING OLD GRACEFULLY”

1. Always say less than you think, talking in a low gentle voice. How you say it usually means more than what you say.
2. Make promises sparingly and keep them faithfully regardless of the cost.
3. Never let an opportunity pass to say a kind and encouraging word to or about someone, regardless of whom it is. If criticism is needed, criticize kindly, never spitefully.
4. Be interested in others—their pursuits, their work, their homes and their families. Rejoice with those who rejoice; weep with those who weep. Let everyone you meet feel that you regard each as a person of importance.
5. Be cheerful. Don't burden those around you with your aches and pains and small disappointments. Remember, everyone is carrying some sort of a load.
6. Keep an open mind. Discuss, but don't argue. It is a mark of a superior mind to be able to disagree without being disagreeable.
7. Let your virtues speak for themselves. Refuse to talk of another's vices. Discourage gossip. It a waste of valuable time and can be extremely destructive.
8. Be careful of another's feelings. Wit and humor at the other person's expense are rarely worth it and may hurt when least expected.
9. Pay no attention to ill-natured remarks about you. Remember, the person who carried the message may not be the most accurate reporter in the world. Simply live so that nobody will believe it.
10. Don't be so concerned about the credit due you. Simply do your service in a quiet way. Forget about yourself and let others “remember.” Credit is much sweeter that way.

Author Unknown

Lelland and Donna Davison

HANNAH THE BARREN—A TRAGICAL

Tragical—n. a tragic play or representation (Webster's 1828)

The Plot and the Scene—Read I Samuel 1

The story of Hannah, the wife of Elkanah, in I Samuel has recently struck me with the force of its rawness. Emotion. Cruelty. Comments. Comparison. There are so many “real-life” struggles in the account, that it doesn’t sound much different from today. And truly it isn’t. Today, there is still barrenness. People are still cruel with purpose, and people continue to say things that hurt without realizing the depth of the situation. Life still isn’t fair, and the truth of that is still beside the point. We still come to God with petitions. We still “weep sore,” and still, there is “bitterness of soul.” And above all, God still hears. So really, the setting is different, the plot, the same. What character are you? Keep your Bible beside you as you read—I will continue to refer back to the story as it’s recorded, so it is essential to read the chapter before continuing!

Introduction of Characters

Hannah

Hannah. The bitter one, the barren one. The word bitterness in this phrase “bitterness of soul” (I Sam. 1:10) is not speaking of the modern day use of resentment, unforgiveness, and envy. Neither is it the same as it is used in the New Testament, with a meaning of poison and piercing, and acidity, associated with wrath and strife. Rather it speaks of keen sorrow, deep distress of the mind, and painful affliction. Does this sound familiar to you? No doubt, there are many Hannahs among us. We feel like Life has dealt us the low end of the deal, and we’re out of happy cards to play. These are the women (and men!) that hide behind a curtain of sorrow that frequently peeks its head through their eyes. These of us have reason to possess this bitterness of Hannah. We can’t see past the Peninnahs in our lives that have what we long for. Our life is not fair, never has been fair, and really, it isn’t! And even those of us looking on from a distance can see that. Or maybe we can’t. Sometimes they’re happy, sometimes they’re positive, and next thing you know, they’re just not. No explanation, no evidence of unrest; and suddenly they’re simply not okay. No one understands, especially not those who say they do, we Hannahs think. Our Hannahs may see others as against them. Well, this is prejudiced and unsupported by evidence, you say. But is it? Could it be that there is a reason for we Hannahs to feel hurt and misunderstood? Or are we just being self-centered?

I am thinking of Hannahs in the same position as this Hannah of old. The empty-feeling words “infertile” and “barren” come to mind. The words “crippled” and “suffering” come along side. These men and women around us are hurting. The couple that we secretly wonder WHY they’re waiting so long to have children could very well be waiting on God to

bless them that way. That friend that always seems to be down and out may be hiding enormous rejection and loneliness. The woman who is known for her lack of enthusiasm is the same woman who is suffering from an unknown health problem. The teen girl who laughs too loudly or the teen boy who is the center of consistent rebellion may be bobbing in a sea of bullying and sly taunts, making them cover their self-consciousness with a mask of indifference. If you've not had experience personally with being a Hannah, just picture this. You wake up in the morning, and for the first two seconds of awareness, there's peace. And when you hit the third second, all you want is for it to be night again so you can go back to sleep and not have to endure the day. This is real. This is not made-up, and daily these Hannahs must face the music. Let's get to know the real hearts of our Hannahs. Let's search them out, seek them out.

Elkanah

Elkanah. The observer, the confused encourager. Elkanah is the perplexed husband of the forlorn Hannah. I think each of us in some way, at some point in our lives, can or will identify with him. The poor man does all he can to encourage and lift up his hurting wife, and the more he tries, the worse she gets. For all his efforts and gifts, Hannah's still crying. "What is going on?" you Elkanahs wonder. "I am doing my best, and now it's worse than before." It can be frustrating to be an Elkanah. The sighs are depressing, and nothing you do seems to help. When we try to "lift up the hands which hang down," we are rewarded with a companion or friend who, not only are their hands still dragging the ground, but now their face is covered in mud, too. There are very few feelings that are worse than knowing, as soon as words leave your mouth, that they were the wrong thing to say. Sometimes an Elkanah just needs a break. We don't want to abandon our Hannahs, but if we're around their woe for another moment, we think we'll wilt and die. So for just a little bit, we entertain ourselves elsewhere. We hang with friends who are happy. We'll come back to Hannah, of course. We love our Hannahs dearly, more than anyone else! We just need to refuel for a minute, before we ourselves get dragged under. And Hannah should understand that. Right?

Let's be brutally honest with ourselves. Not just with this character, but with all of them. Are we an Elkanah? Are you trying to piece together a puzzle that's being torn apart faster than you can solve it? Well, Elkanah, join the club. You're not alone.

Peninnah

Peninnah. The bully, the envious acquaintance. Thank the Lord, and I don't mean this lightly, we as God's followers no longer practice polygamous marriage. Trust me, if we did, this would be a lot more prevalent!

Okay now this is a hard one to admit. So to give the rest of you courage, I'll go ahead and say up front that I have been a Peninnah an embarrassing amount of times. So, again, let's be honest. In I Samuel 1:4–7, it is plain to see why Peninnah was jealous. Hannah gets twice as much as I get. Elkanah is going on and on about how he loves her sooo much and she can't even have children, and Hannah just sits there pretending to be sad and Elkanah is being such a chump about the whole thing and on, and on, and on. We stew. We Peninnahs look at Hannah, and all we can see is someone who is doted upon, and loved more than ourselves, and here she is, still begging for attention and sympathy. She has SO much to be thankful for! (To the Hannahs reading this, I'm sorry. Please believe me that Peninnahs are few and far between in the family of God. But we exist; therefore, we must be addressed.) So in our jealousy, we look for a weakness. Ah, well Hannah can't have children, we think. Or Hannah can't afford new basketball shoes. Or Hannah's kinda short. Or Hannah only has two Sunday dresses. Or Hannah can't play volleyball very well. Or Hannah can't afford a new SUV. Or Hannah's a little overweight. You know your heart. You fill in the blank. So we whittle in. Maybe without even knowing it (but let's admit sometimes we do!) we target the very thing that bothers Hannah the most. Quietly, mind you. You're not pushing and shoving. No, instead you are pricking and pinching. Picture an open wound and you sort of just draaaagg the sandpaper lightly across it. And lift it up and just when it quits bleeding you kind of draaaagg it over again. It's kinda like saying, "I'm really struggling with my diet," when you're talking to someone that weighs twice as much as you and has a thyroid disorder. Or giving someone a compliment in a tone of voice that states clearly what you really think. It's an insult, to be sure, and obvious at that, but if you were challenged about it you would have enough evidence to acquit yourself. But we know it bothers them, and we use these weaknesses as weapons. Little do we know that all the time, we are either leaving permanent damage, or else growing the very person we are trying to tear down. I pray to God that no one knows what I'm saying, but I'm afraid that a few probably do, whether they have been accosted by Peninnah or have been Peninnah themselves.

So is Peninnah ever justified? Is there ever a time that it's okay for us to bring Hannah down a notch or two? To let her know we're all sick of her whining? There seems to be some awfully good reasons at times.

Eli

Eli. The honest and understanding one. Imagine yourself as Eli. You are sitting in quiet meditation as the day wears on. Many pilgrims have come and gone, each one not too different from the other. And here, stumbling, comes a woman. Her eyes are blood shot, and she is mumbling. She falls to her knees before the temple and sways back and forth,

her lips moving silently. Occasionally a groan emits itself from her trembling mouth. You've seen this before, and no doubt this is another intoxicated drunk, and a woman at that! What a shame, what an awful embarrassment to the temple of God! Where is her husband? You think. How dare she come here drunk, and in the middle of the day? But instead of lashing out in fury, you ask her calmly. "How long wilt thou be drunken? Put away thy wine from thee." The woman looks your way and you can tell immediately that she has been crying. Oops. She speaks softly, in a broken and injured voice. "No, my lord," she says respectfully, and your heart squeezes at her dejectedness. "I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. Count not thine handmaid for a daughter of Belial," she explains, "for out of the abundance of my complaint and grief have I spoken hitherto." Relief fills your heart and tears fill your eyes. The woman's face is etched with an age that is beyond her years. You wonder what has hurt her so, but you realize that if she wanted to share, she would do so on her own. So probing for details is unnecessary. Instead you give her the best encouragement you know she can receive. "Go in peace: and the God of Israel grant thee thy petition that thou hast asked of Him." A light fills her eyes and floods down her cheeks afresh. A bit of beautiful youthfulness comes back to her face. She climbs to her feet and looks at you with thanksgiving and trust. Joy fills her voice as she speaks. "Let thine handmaid find grace in thy sight." And she turns and walks away, with a calm and peaceful gait. This is not a woman you will soon forget.

Eli chose peace. How would the story look different if Eli had lashed out? What would Hannah have done if he would have dragged her out of the temple by force and thrown her to the ground, scuffing her knees, and in a jeering tone called after her, "Good riddance, you drunk!" Do you think she would have explained herself? And even if she did, and Eli realized his mistake, do you think she would have accepted his blessing and dropped her "sad countenance"? I know if I would have been in her place, there isn't a crying hope I'd be accepting a blessing from him. After he piled on my hurt? Not a chance. And drop my sad countenance? Absolutely not. Maybe that's wrong, and I know we need to have grace, but the point is, you Elis have a gift to give. Your peaceful honesty, even if it's mistaken and things are said in misunderstanding, is such a blessing, such an uplifting song. A Hannah needs to hear what she looks like, whether that's what is actually under the surface or not. It is okay for folks to show that they are hurting, but as Elis, we are called to gently bring each other to higher ground. The Bible does not say, "Lift up the hands which hang down, and confirm the feeble knees: say to them that are of a fearful heart, go see the counselor, get yourself a self-help book, and overcome your issues." No, it says, "Say to them that are of a fearful

heart, Be strong; Fear not, for the Lord will come with vengeance, even God with a recompense, He will come and SAVE you!" If we speak what we think in a tone that invites explanation, we will get a lot farther in our encouragement. We can speak truthfully without making the Hannahs feel like they are being targeted. It is possible.

A Word to the Cast

I will venture to say that each one of us has found ourselves in the role of each character at least once in our lives, no matter how small the part we played. To each, there is room to grow and encouragement to receive. Even if you never feel like you've been a Hannah, or a Peninnah, or whomever it may be, even so, you may be able to learn more about the ones in that role by studying the places that they can work on. And you might find out, before it's all over, that you've played a part without knowing.

To Hannah: You are suffering. No one that's truly in God's house is going to say that you're not. No one is going to say, "Quit crying, you're making me uncomfortable." No one is trying to scale your burden down so it doesn't look so big to everyone else. (Unless it's Peninnah, which we'll address later.) So you don't need to feel targeted. There were times in my own life that I was as low as low gets, I thought. But the reality is, you don't have to look very far to find someone a whole lot deeper in pain than you.

I want to be very careful, because I have run into a lot of retaliation from "Hannah" in the past. The common response is that I don't understand, and the fact that other people bear heavier doesn't make my burden feel lighter. I am not taking away your opportunity to mourn, to have moments of weakness, to be a human. But I am revoking your imagined "right" to "charge God foolishly." (Job 1:22) The face of suffering calls to mind a few characters in the Bible that endured extreme suffering while still trusting God. The classic example is Job. Before we brush off this frequently used example, let's give it careful consideration. Job lost everything. Before one calamity ceased, another greater calamity had taken its place. And when the winds of disaster died down, he was left with nothing. Nothing to call his own besides his wife, who was soon to denounce him, and his health, that would abandon him. His response is fascinating, for the sole reason that to say the things he did with only the strength we are born with is impossible. God was in him. Had to be, or the story would have ended quite differently.

The reason Job was able to respond with acceptance is because his trust in God was not circumstantial. It was forever. What happened to him didn't make sense, and it wasn't fair, but it didn't have to be. It wasn't in his hands, it was in God's. Faith and trust in God is a means to an end. And to survive and even thrive in the conditions of the world we live in and all the while maintain that faith, we have to keep the end in sight. And that end is the glory of God. God does not control the ebb

and flow of our circumstances to make us nice and cozy. The goal is not our comfort, so if that's what we believe, we will die confused. I myself have asked, "Why?" until my brain echoes with the word, but the question is futile. It is okay to let God know that we don't understand. Common sense tells me that He doesn't expect us to understand everything right when it happens. And I would go as far as to say that telling God we don't understand, but we still trust Him for the final work, brings Him more glory than if we saw clearly from the beginning.

One more thing. Rise above Peninnah. Always, ALWAYS, there is going to be someone who seems to intentionally hurt us with careless comments. Christ in you is stronger than that. View it for what it is, jealous remarks by hurting people, and move on. There is never a call for retaliation, and turning the other cheek is not only non-resistant, it takes our focus off something not worth dwelling on. Learn to feel love and pity instead of hate, and bring your bitterness to the Lord. He'll prune it to ground level and pull out the roots, too! And realize too that there are many Elkanahs that are just trying to help. They're going to say stuff that shows their lack of understanding, but that's exactly what it is; lack of understanding.

I've never dealt with tragedy. I don't know what it's like to lose a husband, lose a child, or something of that nature that rends the soul and makes us sick inside. But I've seen enough people scale mountains like that to know, with full confidence, that you can, too. Lift up your eyes. *"The rich and the poor meet together: the LORD is the maker of them all"* (Prov. 22:2).

To Elkanah: Careful, careful. Our tongues get us in trouble faster than any other member on our body. So tread softly, and learn a thing or two from Eli. Our first problem is this. We look at a "Hannah" and can't understand why she isn't grateful. Our second problem is: Asking her why she isn't grateful. Before speaking, it is always best to listen and to think. Be observant, and gently search for hidden hurts without probing sharply. The moment we assume a "what's-your-problem" attitude and tone of voice, any progress we had is probably going to be lost, unless we're dealing with an exceptionally gracious Hannah.

Don't abandon the Hannahs in your life. If we really want to make their burden a lot heavier, we can go ahead and give them the "be-right-back" line, and then not come back. Keep up with them. Show your love and care by being a steadfast friend, instead of in-again, out-again. Gifts are good, but remaining beside them is better.

I meant it when I said to learn some things from Eli. Eli's approach was wise. It made Hannah realize what she was portraying without accusing or degrading her. When he realized his mistake, he didn't ask questions, but rather encouraged her that it was in God's hands. Try it. You might find that this approach works better than anything else you've tried.

Just a note: Men and women are different. Women have emotions that are easily looked upon as weak and wavering. Men have a steadiness that is easily looked upon as harsh and uncaring. We all must come together and strive to understand each other more fully. Husbands and wives, work together. If two oxen are yoked together facing opposite directions, I promise you they're not going to get anywhere. We must face the same direction and choose the same destination and then pull, pull, pull in unison. Communication is so important! (I blush as I say that because it's something I'm so bad at.) Search out the core of the issue, share your own feelings, and many times you'll feel yourself saying "Oooohh, so that's what the deal is!"

There's hope. Don't give up on "Hannahs." They need you, and we need them. *"By long forbearing is a prince persuaded, and a soft tongue breaketh the bone"* (Prov. 25:15).

To Peninnah: So let's revisit a question. I asked earlier if Peninnah was ever justified. Is there ever a time when it is understandable to bring someone down a notch or two? After all, they deserve it, right? The answer: No. There is never a time that calculated insult is okay. Never. If we are one in the Body of Christ, then when we say such things, we are insulting the whole Body, including ourselves. It can be frustrating to watch someone whine their way into a pity party, but that does not mean that it is up to us to tell them and everyone else what's really going on. And besides, what we might see as false hurt many times is a real wound.

Bear in mind the magnitude of the situation. When we do and say things to hurt others, we are making dents in their armor that often times never go completely away. Or if "Hannah" has learned to defend herself or himself against such attacks, then we will come away from the battle with bloody fists and nothing to show for it. Is this the kind of person I want to be known as? Is this the kind of family I want to belong to? Is this the kind of community? Church? Clique? Because, trust me, we can be sly, and we can be sneaky. But one of these times, we'll be exposed, and then we've got a reputation in the minds of others that shows a wide black mark, right down the center. Let me give you an example. So I have known someone in the past that loved to gossip. She would come to me frequently with harsh things to say and enough to go around and cover everyone that hurt her. The first few times it happened, I was sympathetic. She would insult someone, and I would laugh, or add a comment of my own. I knew it probably wasn't nice, but the poor girl was really being hurt by these people, and I felt sorry for her. But the talk never stopped. It went from things that hurt her to things that were just plain cruel. I began to turn a deaf ear to it as much as I could, because now I felt like a partner in crime, not a supporter of justice. And one day it stopped. I noticed that she had begun to be with one of the same people that she had ripped up and down behind their back.

And the talk resumed there. I know without a doubt that some of the things said between them were about myself, because I was warned of it. I didn't mind though, I was glad to be out of that mess. Can you see why it would be hard for me to trust this girl? Can you see why it would be hard for me to believe her if someone actually did hurt her? How would I know the difference?

This is the stigma we create when we use our tongues like beasts, to rip and tear, to injure and consume. We must ask King Jesus to cover us with His blood, and ask the forgiveness of those we've hurt if need be. *"Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool"* (Prov. 19:1).

To Eli: Thank the Lord for the Elis in our lives. Eli, we need you. Your careful encouragement uplifts a Hannah, teaches an Elkanah, and reprimands a Peninnah.

Jesus Christ has specific rewards for Elis. "Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:7–9) We should all strive to be like Eli. I firmly believe that being an Eli to ourselves will solve many problems before they get too large. Be honest with yourself. Try to feel what you are portraying to others, and give yourself encouragement straight from the heart of God. We know His Word. Read it, study it, and rise up. As Elis, it is impossible for us to keep our patience and strength without letting it slip. We can't do it on our own, no matter how tolerant and loving we think that we were when we were born. You are not super-human, but we have a God that is all-powerful. His potency and wisdom are more than enough to give us courage for another day.

Eli, keep your valor, keep your candor, keep your perceptiveness. Sounds kind of like Jesus, huh? There are so many millions begging for an Eli to talk to, we can never have enough of him, and we sure can't spare to lose any. Strive for rectitude, flee from iniquity, cling to integrity. You want to lose your gift of listening? You go right ahead and share the private things you've heard from others. We're going to make mistakes, but when you're tempted to give in, remember that it only takes a moment to crush a trust that has taken years to cultivate.

I have learned that people are a lot more willing to share their heart when they are not pressured into it. Bear in mind that the details are usually not of importance, and we don't have to know exactly what's going on to be able to pray for someone. To know they're struggling is enough. James 1:19 says, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." Why? Because, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruit of his creatures." (James 1:17–18) (And it

was of His own [free] will that He gave us birth [as sons] by [His] Word of Truth, so that we should be a kind of firstfruits of His creatures [a sample of what He created to be consecrated to Himself.] Amplified)

“While the waters roll, let the weary soul hear the call that forth freely goes...There’s a rock that’s cleft and no soul is left that may not its pure waters share...”

The Last Act

We all play a part in the tragical of this life. Sometimes, it’s hard to see what part we are playing. But to God, *“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”* (Heb. 4:13) We must pray, *“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting”* (Ps. 139:23–24).

Payton Shellabarger

MEDITATIONS

There is quite a difference between what I CAN do and what I SHOULD do.

There is always a solution if you want one. If you don’t, it is difficult.

A church schism may be the result of someone’s personal quarrel.

One way we should sing “Amazing Grace” is while weeping.

The God who led you this far out will lead you on.

Winning an argument seldom brings peace.

Never mock the poor or handicapped.

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.

1. I have had the experience of wishing a certain Scripture was written in a different way. Have you?

2. Have you ever wished Jesus or Paul had said it differently?

3. Have you ever said in your heart, “O, God, why did you write it that way? If you would have

said it simpler, the whole world would know what to do!”

4. Have you ever made a small list of Scriptures you wish were more clear, so you could understand?

5. Was the Scripture below ever on that list?

“Beloved, let us love one another, for love is of God...” (1 John 4:7)

GENERAL ITEMS

BAPTISMS

June 24, 2021; Lower Twin, OH
Curt Deaton

COMMISSIONS

June 26, 2021; Living Epistles, NM
Luke Flory (with wife, Amy)
Ordained to the Eldership
Josh Bowman (with wife, Layna)
Called to the office of Deacon

Oct. 2, 2021 Providence, IN
Oct. 2, 2021 Caldwell, ID
Oct. 9, 2021 Lower Twin, OH
Oct. 16, 2021 Maple Grove, OH
Oct. 23, 2021 Stillwater, OH
Oct. 30, 2021 Kidron Valley, KS
Nov. 6, 2021 Columbia River, WA
Nov. 6, 2021 Bethel, OH
Nov. 13, 2021 Covington, OH
Nov. 13, 2021 Shenandoah, VA
Feb. 5, 2022..... Pine Grove, FL

COMMUNION NOTICES

Sept. 11, 2021..... Mountain View, ID and
Mission Valley, MT together in Idaho
Sept. 11, 2021..... Western Kansas, KS
Sept. 18, 2021..... Clearwater, IN and
Scottville, MI together in IN
Sept. 25, 2021..... Pleasant View, OH

HARVEST MEETINGS

Aug. 8, 2021 .. Covington/Sugar Grove, OH
Aug. 8, 2021 Maple Grove, OH
Aug. 22, 2021 Salem, OH
Sept. 12, 2021 Stillwater, OH
Sept. 26, 2021 Bear Creek, OH
Nov. 25, 2021 Pleasant View, OH

POEMS

THE SHUT DOOR

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer
Within the close-shut closet door.

There is a viewless, cloistered room,
As high as heaven, as fair as day.
Where though my feet may join the throng,
My soul can enter in and pray.

Author Unknown

THERE'S A GENERATION WATCHING

There's a generation watching
 Every move their elders make.
 Counting victories and virtues,
 Keeping track of each mistake;
 They absorb the silent sermons
 Lived before them, false or true.
 There's a watchful generation
 Who have turned their eyes on you.

Raise a praying generation.
 Lead them to their dearest Friend;
 Teach them how to love the Savior
 Who will love them to the end.
 If they heed the Holy Spirit,
 They will never go astray.
 Let the children see you living
 Out the prayers they heard you pray.

There's a generation longing
 For a place to feel secure.
 If that place is not with brethren,
 Can a faithful church endure?
 If confusion comes to plague them
 And they never quite belong,
 Will this hungry generation
 Seek acceptance that is wrong?

Train a singing generation;
 Light the fires of zealous praise!
 Thankful hearts cannot be conquered;
 Past the gloom are glory-rays.
 Adoration to our Jesus
 Overflows the singing soul
 As the children of the Kingdom
 Rise, rejoicing, to their goal.

There's a generation struggling
 As they hear the Spirit's voice.
 In the valley of decision
 They're compelled to make a choice;
 They are guided by example;
 Hidden attitudes are caught.
 Will this wrestling generation
 Choose to serve your God, or not?

Build a working generation.
 Help them live a servant's part
 Casting out the stones of stumbling,
 Binding up the broken heart.
 There's a coming generation
 Who will enter heaven's doors
 Hearing, "Well done, faithful servant!"
 Are those blessed children yours?

Selected from *The Vanguard* by

David Miller

WE GIVE THEE BUT THINE OWN

William W. How (1823–1897)

We give Thee but Thine own,
What e'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

May we Thy bounties thus
As stewards true receive,
And gladly, as Thou blestest us,
To Thee our firstfruits give.

O hearts are bruised and dead,
And homes are bare and cold,
And lambs for whom the Shepherd bled
Are straying from the fold.

To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless
Is angels' work below.

The captive to release,
To God the lost to bring,
To teach the way of life and peace
It is a Christ-like thing.

And we believe Thy Word,
Though dim our faith may be;
Whate'er for Thine we do, O Lord,
We do it unto Thee.

Selected from A.W. Tozer, *The Crucified Life*, by

Patty Brown

FINDING MY FATHER

I hear His voice.
Gentle. Beckoning.
Audible.
And I listen.
Yearning to know my Father.

I come to Him.
In quietness. In stillness.
In sweet surrender.
"Be still and know that I am your Father."

I surrender to Him.
Bowed in brokenness.
Longing for love.
At the end of myself.

I reach out for Him.
Craving communion. Thirsting for Truth.
Desiring to be discipled.
By my Father.

I cry out to Him. Abba!
In humility. In desperation.
In confession.
My Father listens.

I plead with Him.
For grace. For peace. For forgiveness.
For mercy. For healing.
And my Father answers.

I let go before Him.
Of shame. Of fear.
Of guilt. Of loss.
And feel the love of my Father.

I rise again.
Renewed. Revived.
Redeemed. Ready.
And run to my Father.

I take His hand.
Beloved. Desired.
Adopted. Accepted.
Loved. Held securely.
In the arms of my Father.

Nicole
Jamison

THY WILL BE DONE!

My God, my Father, while I stray
Far from my home, on life's rough way,
O, teach me from my heart to say,
"Thy will be done!"

Though dark my path, and sad my lot,
Let me be still and murmur not,
But breathe the prayer divinely taught,
"Thy will be done!"

Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say,
"Thy will be done!"

Charlotte Elliott

OBITUARIES

SHUCK — Elsie Catherine, 89, of rural Baldwin City, Kansas, passed away on Friday, April 30, 2021, in her home.

She was born on August 10, 1931, in rural Rossville, Indiana, at her parent's home, the late Elmer and Mary (Yoder) Shively. She was the fifth of ten children.

On October 1, 1947, she was baptized into the Old German Baptist Brethren Church in the Middle Fork District.

She married Warren Shuck at the Elmer Shively home in rural Rossville on July 18, 1954, at 2 P.M. The first portion of their married life was spent at Larned, Kansas, while Warren finished his 1-W service work. Then they moved to rural Douglas County, where they

lived at several locations. In 1960 they were called to the Deacon's office. They faithfully served the office and enjoyed the labor.

Mom was a homemaker and farmwife her entire married life. She had a house cleaning circuit in Lawrence and Baldwin, Kansas, and had a weekly egg and pie route (vegetables in season). She also raised frying chickens for her customers. She was an active participant in the farm work whether raising pigs or building fence. She assured her children were involved in those endeavors.

Survivors include her husband, Warren Shuck of the home; children: Mary (Mike) Tye, Margaret (Fred) Clark, Mark (Kathy) Shuck, and Marcia (Galen) Pe-

ters; fifteen grandchildren, and fifteen great-grandchildren.

The funeral was held at the Willow Springs Old German Baptist church on Monday, May 3, 2021. The home brethren, Lester Flory, and Melvin Mohler conducted the family service and funeral. Encouraging words were offered from Psalm 107 and Proverbs 31. The burial was at Pleasant Hill cemetery with remarks by Miles Shuck.

The Family

KING — Ronald Lewis, 74, New Lebanon, Ohio, formerly of Union City, Ohio, went to be with the Lord on Thursday, March 18, 2021. He was born on September 22, 1946, in Darke County, Ohio, to the late Rufus and Zaida (Boone) King.

Ronald loved the Lord, and was a member of the Bear Creek Old German Baptist Brethren Church—New Conference in New Lebanon, Ohio. He was a retired plasterer.

He is survived by his children, Sarah (Clint) Kilbarger of Logan, Ohio, and Jonathon (Lauren) King of Washington Court House, Ohio; his grandchildren, Natalie, Savannah, and Bennett Kilbarger, and Elias King; his former spouse, Sue King; his siblings, Marlene Brumbaugh, twin sister, Connie (Marlin) Bowman, and Rufus (Penny) King; brothers-in-law, Leroy Holsinger, Calvin Bowman, Ralph Brunk, and sisters-in-law, Marcella King and Louise Beachler.

He was preceded in death by brothers Ralston and Paul; sisters Charlene (infant), Mary Brunk, Marjorie Holsinger, and Beverly Bowman.

A private graveside service for the family was held on Monday, March 22, 2021, at 2:00 P.M. at Miller Cemetery in Palestine, Ohio, with Grant Fullmer officiating.

The Family

ZAIGER — James Douglas, son of Marion and Elizabeth “Betty” (Young) Zaiger was born on May 6, 1951, near Coral Gables, Florida. He peacefully passed away at his home near Quincy, Pennsylvania, on May 29, 2021, at the age of 70 years and 23 days.

As a child he lived in various areas of the United States, including Hawaii, Oregon, and California. His teenage years were spent in the Modesto, California, area where he got to know and appreciate the Brethren through his friends in school and working on the dairy of his uncle, Elwin “Butch” Young, Jr.

In response to the call of our Savior, he was baptized into the church on August 10, 1969, in the Modesto District. He was a member of the Old German Baptist Church.

On September 16, 1972, he was united in marriage to Jane Hess of Quincy, Pennsylvania. After their marriage they spent a short time in California before moving back

to the farm on Hess-Benedict Road where his wife grew up. They resided there until his passing. He was self-employed over the years as an accountant, building contractor, and farmer.

In February, 2021, he was diagnosed with pancreatic cancer. He called for the elders of the church and was anointed with oil on March 7, 2021, which gave him much comfort.

Left to mourn his passing are his loving wife; 6 sons, Benjamin and wife, Rebekah; Simon and wife, Amber; Luke and wife, Kimra; Joseph and wife, Rachel; Matthew and wife, Emily; and James and wife, Heidi; two daughters, Sarah Wolf and husband, Clinton; and Mary Brubaker and husband, Joseph; fifty-seven grandchildren; fourteen great-grandchildren; a stepmother Rosetta "Rose" Zaiger; two brothers, Jake and wife, Elaine; and Marion II "Mike" and wife, Loretta; one sister, Thelana "Lana" Wray and husband, Carl; six sisters-in-law, Martha Garber and husband, Fred; Margaret Slothour and husband, Donald; Pauline Oyler and husband, Dennis; Ellen Mason and husband, George; Donna Hess; and Emma Gipe and husband, Larry; and a host of nephews, nieces, cousins, and friends.

Preceding him in death were his parents; two infant grandchildren, Ryan Zaiger and Hope Zaiger; parents-in-law, Abram and Mary Hess; and a brother-in-law, Willis C. Hess.

On June 2, 2021, a short family service was held in a shop at the Simon Zaiger residence. This was followed with a funeral service in an adjacent tent and then a graveside service. All services were conducted by the local ministering brethren. His body was laid to rest at the Mount Zion Cemetery near Quincy, Pennsylvania, to await the resurrection.

The Family

BRENNEMAN — Homer Keith "Duke," of Rossville, Indiana, passed away on Tuesday, June 1, 2021, at his home, having lived 89 years, 2 months, 16 days. He was born in Pymont, Indiana, on March 16, 1932, to Homer D. and Gladys (Moore) Brenneman. He married Beulah May Wolf on October 9, 1955, in Camden. She survives.

A lifelong resident of the Pymont area, Duke was a 1950 graduate of Rossville High School. In 1979 he surrendered his life to the Lord, was baptized, and had been attending Victory in Christ Fellowship in Flora, Indiana.

Duke was a hard-working entrepreneur, having employed many of his family and friends. He had previously owned and operated two businesses and in 1987, with his son, started Brenneco Plumbing in Lafayette. He was also an avid photographer and his passion for photography led to a love of traveling

which took him many places, including seven trips to the Holy Land.

Surviving along with his beloved wife of sixty-five years, Beulah, are his children, Colleen Jenkins (husband, Curtis) of Cutler, Janet Eikenberry (husband, Raymond) of Flora, Joyce Skiles (husband, Larry) of Flora, and Gregory Brenneman (wife, Debbie) of Rossville; siblings, Donovan Brenneman (wife, Jean) of Lafayette and Maralee Oyler of Modesto, California; brothers-in-law, Calvin Wolf (wife, Rachel), John Wolf (wife, Shirley), and Maurice Wolf (wife, Regina); sisters-in-law, Velma Miller; fifteen grandchildren and thirty great-grandchildren.

He is preceded in death by his parents; brothers-in-law, Kenneth Miller and Robert Oyler; and sister-in-law, Marie Wolf.

Visitation was held from 3 to 5 P.M. and 6 to 8 P.M. on Friday,

June 4, 2021, at Genda Funeral Home, Rossville Chapel. The funeral service began at 10:00 A.M. on Saturday, June 5, 2021, with visitation one hour prior to the service, at Victory in Christ Fellowship, 115 N. Washington St., Flora, Indiana. Pastor Greg Brenneman officiated. Burial followed in the North Fork Old German Baptist Cemetery.

Memorial contributions in Duke's honor may be made to Victory in Christ Fellowship.

The family would like to extend a special thank you to Franciscan Cancer Center, IU Cancer Center, IU Home Health Care and Hospice, and to all who helped Duke with his health journey. Also, special thanks for all the prayers, cards, phone messages, food, and love the family has received. May God bless you!

The Family

Terms

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Contributors

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

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

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

Old German Baptist Brethren
Church—New Conference

THE TESTIMONY

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

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

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