

“...And he said unto me...worship God: for...

THE TESTIMONY

...of Jesus is the spirit of prophecy.” Revelation 19:10

— VERSE OF THE MONTH —

“But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” Heb. 3:6

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WHAT IF

What-If took hold of both my hands,
And said “Come talk with me!
On gentle green, by living brook,
A better way to see.”

“What if instead of fearing death,
Contention, mortal strife;
In confidence and hope in God,
You chose to live your life?”

“What if you sought the ray of light,
That probes through weeping cloud,
And found that brilliance of God’s love,
Could dry your sorrows out?”

“What if you didn’t idly stand,
On brink of earthly woe,
But launched your bark into the deep,
And found a peaceful flow?”

“What if you try, and think you’ve failed,
But later pondering back,
It’s from that humble starting point,
Launched a successful track?”

“What if you won? But winning showed,
Others the way to walk.
What if your works would prove your faith,
Was more than idle talk?”

“What if the things you count as loss,
Are really gain with Christ,
And trusting Him when taking risk,
Was how you found your life?”

Dear Lord, forgive me when I cast,
My gaze on earthly fear,
Instead of asking, “What if God,
Gave me a victory here?”

Author Anonymous

Selected by Kirby Crist

THE TESTIMONY

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For as with Jacob,
God will give us a
new name saying,
“...as a prince hast
thou power with
God and with men,
and hast prevailed.”

Gen. 32:28

EDITORIAL

WRESTLING

I was never much for sports. I could never throw a baseball or catch a football. I never liked to run—long distance, sprint, or relay. I could never understand the rules. I never liked competition. Hockey and boxing were too violent. Good honest work seemed more sensible to me. I'm still not into sports.

Paul wrote of Olympic games and exercise in the Greek stadia—footraces and contact sports. He referred to the Roman theaters where Christians, were pitted against gladiators or even hungry lions. The result was often a martyr's death. Aside from these Bible lessons, sports hold little interest to me. But I have had some experience with wrestling!

We read in Genesis 32, "And Jacob went on his way, and the angels of God met him. When Jacob saw them, he said, This is God's host..." Jacob and his brother Esau were at odds. Jacob, fearfully and humbly, must meet his brother. Fear increased as his servants reported that Esau was coming with four hundred men! All Jacob could do was take what he had, "...that which came to his hand, a present for Esau his brother." Fearing his brother, Jacob sent messengers ahead saying, "Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he

will accept of me." Facing possible death at Esau's hand, Jacob sought peace. He sent all he had before, knowing that he might never see even his family again.

Instead of sleeping that night, Jacob struggled with a "man"—wrestling. The "man" never revealed his name. The "man" might have been one of those angels who had met Jacob (32:1, 2). The "man" might have been God, for Jacob said, "I have seen God face to face, and my life is preserved." Or the "man" might have been Jacob himself. Jacob's most formidable foe at that time was Jacob. Nevertheless, the "man" left a mark on Jacob. Because of a limp, Jacob always walked thereafter with a staff, halting on his thigh because his injured hip muscle had atrophied. Jacob never forgot that sleepless night spent wrestling with a nameless foe.

Sometimes we need to wrestle with self. Sometimes we have a problem we just have to grapple with. Sometimes the struggle is with this "man," the adversary within. This man is overcome, sometimes only with the help of God. Wrestling with such a foe may leave us weakened. But we will become a better person by the morning. For as with Jacob, God will give us a new name saying, "...as a prince hast thou power with God and with men, and hast prevailed."

Marcus Miller

GENERAL

TWO KINGDOMS*Daniel Fox*

There are two great kingdoms in this world. The kingdom of God and the kingdom of Satan. God controls the kingdom of God; Satan controls his kingdom. He is a fallen angel (Lucifer). God's kingdom and Satan's kingdom are spiritual in nature, and they operate in and appeal to the hearts and minds of men.

A kingdom is composed of subjects who are willingly subject to their king. At the present, there is a great contest that is taking place between the kingdom of God and the kingdom of Satan. The contest takes place in the hearts and minds of human beings, for their loyalty and obedience to one of these kings. This contest is so acute that it may be called a warfare; and its outcome will determine the eternal destiny of the soul.

Every accountable person in this world is in one of these two kingdoms. God and Satan are vying for the affection and adoration of every man, woman, boy, and girl in this world, each desirous for them to be subjects of their respective kingdoms. Satan appeals to man to gratify his lusts by dangling before him the pleasures of sin, and all manner of lusts, greed, and selfish honors. Satan is so successful that there are more in his kingdom than are in the kingdom of God. The Bible informs us that there are many on the broad road to destruction and few on the strait and narrow way that leads to life.

The Bible clearly teaches us that there must be a distinction between God and His people and Satan and

his people. There is a distinction between these two kingdoms as sharp as the difference between light and darkness, between good and evil, and between righteousness and unrighteousness.

Satan's kingdom came into existence when he, through pride, rebelled against God, who created all things, and was cast out of heaven by God. Satan's kingdom is based on usurpation, enmity, lies, subtlety, deceit, and evil designs, and will lead to eternal doom and ruin. Satan never created one single thing except confusion. And his reign will someday end. Satan is the author of confusion. He masterminds confusion in the world of men by subtly mixing truth and error, for he knows that "a little leaven leaveneth the whole lump" of truth. Satan is a great mixer, but the end thereof will be devastating.

Satan is "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). Therefore, the children of God need to be separate from the kingdom of Satan and his works. They need to be delivered from Satan's controlling power in their lives.

On the other hand, the kingdom of God is based on His sovereignty, holiness, truth, love, righteousness, and creative and eternal power. It is eternal: it will never end. The kingdom of God has the qualities of God's kingdom—love, joy, peace, obedience, and righteousness in the Holy Spirit. These qualities will be an essential part of the character and conduct of an individual who is a citizen of that kingdom, affecting his whole life

and conduct. A person cannot be a citizen of the kingdom of God and a citizen of the kingdom of Satan at the same time. "No man can serve two masters...Ye cannot serve God and mammon [material things]" (Matt. 6:24). A person must change masters if he truly wishes to serve God and enjoy time and eternal bliss with Him.

Deliverance from sin is basic, fundamental, and a must for anyone to be saved and to live the Christian life. Light and darkness are opposites; godliness and ungodliness, and righteousness and unrighteousness have nothing in common.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor, 6:17, 18).

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WILL WE HEAR "WELL DONE" OR "DEPART FROM ME"?

In John 14 Jesus, speaking to His disciples, tells them He is going away. He tells them they know the way to the place where He is going. Thomas, ever confused, says, "Lord, we know not whither thou goest; and how can we know the way?" Jesus then makes a statement that still creates controversy, hatred, and strife today. He says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." A statement that today hangs over our head

like bright sunshine or an ominous cloud.

In Matthew 16:15 Jesus asks the disciples, "...whom say ye that I am?" Simon Peter responds, "Thou art the Christ, the Son of the living God." It is from this statement that the church received her beginning. Jesus will build His church on Peter's confession. So, what allows Jesus to make this statement? In Revelation 1:17-18 Jesus says, "...I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

When it is affirmed that Jesus holds the key of "Death" it is plainly implied that none can pass out of this present world without His appointment. And, more generally that Jesus has a thorough control over everything that can in any way affect the lives of men. And absolute power over death, necessarily presupposes a corresponding power over life and its affairs.

Just how important was Peter's statement? His (Jesus') identity as the Messiah and Son of God was the very rock or foundation on which the church would be built. Just how important is our answer to the, "Who do you say I am" question? It's the difference when we pass from this life and face our Savior in what He will say to us. "Well done good and faithful servant" or "depart from me, I never knew you."

Selected by

Lelland and Donna Davison

CALLED BY HIS NAME

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (II Chron. 7:14).

What exactly is in a name? We choose names for various reasons. Sometimes it is a name in the family, a person we have an affinity for, or we just like the name. In time past we have read that children were not so soon named at birth, and when a name was chosen it reflected their character. That may not have been a positive thing for a man named Nabal. There are names of infamy that we don’t commonly hear used like Jezebel. A name identifies a person, and a surname identifies a family or tribe. It used to be a man’s word was as good as his name which reflected his character. “A good name is rather to be chosen than great riches, and loving favour rather than silver and gold” (Prov. 22:1).

As a child we were taught not to call people by anything other than their given name. Sometimes a name would be nicked or shortened but even today we don’t do that unless it is preferred by it’s owner. As a parent we nicked one child’s name at birth because we liked the endearment as well as his formal name. I suppose if he asked in his elder years to take his

formal name we would respect that. I had a grandfather with a formal name I never knew until he passed, and I inherited a school-book finding it written inside.

That’s not to say children never call each other names, but we learned early that it wasn’t a good way to make friends and observed that it often caused a fight. In fact, it was usually the first action in a disagreement before it came to blows. It was a lack of respect and soon a put down, and who isn’t tempted to defend their name or the family name?

It is the same for a label. Who among us have heard the term “Dunkard” and didn’t wince? Paul, in his letter to Titus, refers to a group of people known as Cretians, people from the island of Crete, as “liars, evil beasts, and slow bellies” by both his own observation or witness and “one of themselves, even a prophet of their own” (Tit. 1:12–13). “Wherefore rebuke them sharply, that they may be sound in the faith.” Clearly reputation mattered and Paul did not want these labels to continue.

It is for this reason that we are loath to label a person an addict or drunk.

While this may be their current way, we would much prefer it not continue and are sure that the person doesn’t like it either. This practice in society seems to be an excuse, or at the very least discouragement, and is difficult to

overcome. The same goes for saying a person has a mental problem. Our brethren who did 1-W service in institutions were disturbed at how unkindly people were treated, and we have read they were instrumental in change for the better. No longer can a person be committed by malice or held for longer than 72 hours because they are disliked or different.

We have wondered just what name God is referring to in Chronicles. It cannot be “Christians” as neither Christ nor His followers called themselves that. This came from the people of Antioch in Syria. History seems to portray that God’s people were known as Hebrews and the meaning was “from beyond the river” referring to the Euphrates (or later Jordan River) and Abraham’s crossing over from his native country of Ur into Canaan. Strong’s links it to descendants of Eber: Noah, Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram.

Whatever the origin they were soon known by their God. Israel, the name given to Jacob meant “let God prevail.” He always does.

What then shall we do about this name calling we hear today in the world? Know that it is divisive and refrain from doing it. It may not be long until it is directed toward us. We have all heard the saying that “sticks and stones may break my bones, but words can never hurt me.” Well, words can hurt, and we don’t want any part of that. Sadly the words often pro-

ceed the sticks and stones. More than that they prejudice one against another. We have heard people label a person without ever meeting them. Well we remember a long-gone neighbor who lived south of us deriding the neighbor to our north. The more he piled on, the more we began to think we just had to meet them. It wasn’t long before we had an opportunity, and it wasn’t like we’d been told. The neighbor to the south soon moved and the neighbor to the north is still with us. What if we had let him poison the well?

It can have a greater effect than we might think. While we know how the world ends, is it good to join with those around us in the current discouraging lines we hear? Can we expect the youth of the nation to make good choices when their elders despair? What name does this get a Christian if he indulges in it? Hopeless? We hardly want that! Perhaps how God was admonishing Israel in Chronicles applies to us.

It is part of God’s promises to Solomon when he dedicated the Temple.

Sometime we must have heard a sermon on this verse because there is a note in the margin, “if we be humble, pray, seek, and turn, then God will hear, heal, forgive, and restore.” We may never have agreed with the wicked ways, but we can all agree that restoration has been a pressing need since Eden.

We are probably convinced by

this point in history that God is man's only hope. There is plenty of evidence that prayer works. How is it then that we, called by the name we were given by Jesus, "friends," are so slow to turn to that Friend that sticketh closer than a brother? "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15). "But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend" (Isa. 41:8). It is one thing to be called by God's name: Hebrew, Israel, or Christian—all servants. It's much more to be called "friend."

Rachel Brubaker

HAVING AN ETERNAL PERSPECTIVE

Ever considered that God didn't give you what you wanted because He loves you so much that He was protecting you from the disastrous situation that could've been? Its easy in life to focus on what we don't have, and it takes away our gratitude toward Him when He gives us everything we need to succeed in life. I often try to keep this in mind, and when I do I come to this place of worshipping Him for all that He is and who He is and all that He has given me. He wants us to be content with just Him. It may be temporary

things but in the end it's to get us to where He ultimately wants to take us. So this is to say that we are rich through our faith in Jesus Christ. In Him we have all that we could ever want. It doesn't matter if we are rich or poor, if we don't have that fancy job, relationship, etc. Those are earthly things that don't even matter because they won't last forever. But the heavenly things will, and that's what we have to keep our focus on. We see where Jesus talks about this in Matthew 6:19–21, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." Jesus is saying in that last sentence that whatever is important to you is what you're going to put you focus on.

Philippians 4:8 says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." He is so worthy to be praised. He has His fingerprints all over your life.

Preston Landes

PROPHECY

WHY YOUR ESCHATOLOGY MATTERS

Committee note—

We publish various prophetic viewpoints in this publication as long as they do not violate clear scripture. We trust these prophetic writings will prompt readers to study, and be inspired by the promises of God to those who look for His appearing.

I want to be very straight forward, this writing is not a modern eschatology thesis but an argument against modern eschatology and its three forms of Pre-, Post-, and Mid-tribulation rapture. This writing is not a conjecture of Revelation, or really an end time study, but my conclusions concerning things already fulfilled, and of promises made in the Bible. I would like to say these are my conclusions and only ask that you consider them with an open and prayerful mind, searching the Scriptures and coming to your own conclusions.

My views of eschatology began to change in 2017. When things do not make sense to me “I go back to the drawing board” so to speak. Maybe some of you have felt that too, in different degrees. I have sensed a shift in remarks and preaching that touch on eschatology. I have done a lot of research to

find the truth about what is really going on in the world, what has transpired and was planned in the past, and most importantly what God through the Spirit and the Bible are saying. I will try not to share my personal thoughts on what is going on in the world today and how it is playing out, but in this writing stick to Scriptures, and maybe some history from early Church times.

70th week of Daniel

I strongly suggest you read the 9th chapter of Daniel. From the first part of Daniel 9, we see that Daniel is in prayer and supplication on behalf of his people the Jews. Daniel was imploring about God’s plans for the Jews. Daniel 9:24, “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”

It is almost universally understood that a week was seven years, so 70 weeks would be 490 years. Verses 25 and 26 tell when the 70 weeks start. This part can be understood with the help of the book of Ezra. At the end of the 69th week or the beginning of 70th

week (483 years) is when Christ was baptized in the river Jordan.

So when was the 70th week and how was it fulfilled? The 70th week immediately follows the 69th week and speaks of the Gospel and the new covenant being given to the Jews. "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9:27).

Jesus preached for 3 to 3½ years or the middle of the week. The verse also says He shall confirm the covenant for one week. If you read Acts, the Gospel and New Covenant was only given to the Jews until in Acts 10 when Peter baptized Cornelius and those present with him. The Gentiles were given the Gospel and New Covenant and were accepted into Christ's Church. I would propose to you that period of time was the remainder of the 7 years or week. After 70 weeks God's special favor to the Jews only ended, and the rest of Israel and the Gentiles were brought into Christ's Church. Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

Now allow me to say something that I believe. Some may not agree. God brought the Gentiles and the lost tribes of Israel to join with the Jews that accepted Him, to be one family, His Bride, God's new Israel. Galatians 6:15–16, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." It is the addition of the Gentiles and Israel with Judah. I do not believe the Church is a substitution for Israel. I believe the Church is God's Israel.

The Great Tribulation

We will now turn our thoughts to the Great Tribulation. "Great tribulation" is only mentioned three times. Once is in Revelation 7:14, "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." This speaks of saints that suffered great tribulation but is not of a specific tribulation because it lacks the article "the" preceding it.

Also, it is found in Revelation 2:22, in Christ's message to the church at Thyatira.

And again it is in Matthew 24:21, "For then shall be great tribulation, such as was not since

the beginning of the world to this time, no, nor ever shall be.” When I read Matthew 24:1–34, I came to the conclusion that this great tribulation is not for the saints and happened within 40 years of Jesus speaking it. Matthew 24:34, “Verily I say unto you, this generation shall not pass, till all these things be fulfilled.” Why did I conclude that 40 years was a generation? The Children of Israel wandered in the wilderness for 40 years, until that generation died in the wilderness.

I propose that which was spoken in Matthew 24 before verse 34 was all fulfilled by 70 A.D. when Jerusalem was destroyed. If you want to know how, study *Josephus: War of the Jews*.

When you read Matthew 23 with the first part of Matthew 24 to verse 34, you will probably understand that this tribulation was judgement on the Jews that rejected and crucified Jesus.

The Antichrist, Man of Sin

Antichrist, or Man of Sin, is not mentioned in Revelation. Antichrist is mentioned in I John 2:18, 22, and I John 4:3, and II John 7. II Thessalonians 2:3–4 talks about the man of sin. A lot of people use these verses to say a third temple must be built in Jerusalem. I would question that because it says “in the temple of God.” The Bible says we are the temple of God. I do not think God would

bless a third temple so why would it be called the temple of God in the Bible? Also, Revelation 21:22 says, “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” II Thessalonians was written before 70 A.D. and the destruction of the temple.

Is the Church Raptured before the end time?

Modern end time eschatology teaches there will be a Great Tribulation lasting seven years, with the antichrist making a 7-year covenant with Israel. The Antichrist will sit in the temple as God and break the covenant after 3½ years. They take all this from the Scriptures I just shared with you. They then say there will be a rapture of the Church either before, during, or after this 7-year period. They take this doctrine from I Thessalonians 4:15–17 and II Thessalonians 2.

I find nowhere in the Bible that the righteous are removed from the world in order to judge the wicked. They are moved or protected during God’s Judgment or Wrath. Why would God change?

In Matthew 13 there is a parable about the wheat and the tares. I strongly encourage you to read it, especially verse 30 and 41–43. He said, gather **first** the tares, and bind them in bundles to burn them: but gather the wheat into the barn. This parable talks about

both kingdoms growing together till they are ripe for harvest.

What do the Scriptures foretell about the future?

Men have always desired to know the future plans of God, but what would happen if God revealed too much, too clear, too soon? It would shrink our prayers, our searching, and our faith. But also think about this. If too much was revealed to the saints, Satan and his demons would understand God's plans. I believe a lot of prophecy is a mystery, so when Satan and his princes work against God they fulfill God's prophecy and purposes. I Corinthians 2:7-8, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory." Remember also, that God did not tell the Israelites how He was going to deliver them from the Egyptians.

We should be looking for prophecies that have been fulfilled, and how God worked in the past. We should be looking for the fulfillment of God's prophecies, believe His promises, and trust in God's goodness, faithfulness, and His perfect timing, before we try to come up with a story line on how things are going to play out.

I personally see a victorious fu-

ture for the Church before God's final coming. How He works all things out, I don't know. His ways are so much higher than ours. God says He is coming for a glorious Church not having spot or wrinkle. God says, "of the increase of his government and peace there shall be no end." Jesus said, "Blessed are the meek for they shall inherit the earth." The wealth of the wicked is laid up for the righteous. The kingdoms of this world have become the kingdom of our God. These are some of God's promises and there are many more.

Why do things look so dark, and it appears that evil is winning? Let me propose to you that maybe it is the light exposing the darkness that was always among us. As Satan and his demons and minions are exposed they become as a caged wild animal fighting for their survival. In the Old Testament accounts victory came right after all seemed helpless. So take courage and boldly stand, knowing our God is victorious.

Now I want to emphasize Daniel 2:34-35, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and

the stone that smote the image became a great mountain, and filled the whole earth.” And Daniel 2:44, “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

Why does it Matter?

Why are studying prophecy and seeking understanding needful? If Satan can get us to believe his lies, he can have power over us. When Satan deceived Eve about a conditional prophecy given to them, he received dominion over the earth, a position which had been given to man.

I believe Satan has deceived much of the church into thinking the church is going to lose power and influence in the world, and that Satan will again have dominion over the earth and God’s people, and that Jesus must rescue them from this earth. After the Church is raptured, God must fulfill His Abrahamic Covenant through the Jews. Only He knows who the rest of the Israelites are. And He knows, as stated in I Chronicles 5:2, that the birthright was Joseph’s. The Church wasn’t truly grafted into the root of Abraham. Is this what the Bible teaches?

When we are led by Satan to believe that the church loses its

power and influence in the world and we must wait on the rapture, we have no power against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Ephesians 6:12 says, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.” I believe a lot of the church ran from their authority over principalities over this world because of a defeatist doctrine. If we have no power over these things, it is easier not to stay informed, thinking, “What can we do about it?” When you are in battle you need to know your enemy.

You read in Acts that they went forth preaching the kingdom of God. Preaching the kingdom of God is a lot more threatening to Satan than just preaching salvation. Satan knows that God’s kingdom will overtake his kingdom. Satan doesn’t want you to know it so he deceives the church.

Let us go forth declaring the growth and victory of the kingdom of heaven. Last part of Romans 4:17, “...and calleth those things which be not as though they were.”

Delvin Brumbaugh

A STORY FOR CHILDREN

THE LONG ROPE

Moon Pyung Chan liked to talk about today or tomorrow, but the grownups in his family liked to talk of the yesterdays. The new thatched house that his father had built in South Korea seemed good to Pyung Chan. But his mother remembered their old house in North Korea with longing.

“Oh, Pyung Chan,” she would say, “I wish you could remember our brick house with its tiled floor and its cabinet full of family treasures. We left it to come here because our desire for freedom was greater than our love for the fertile valley of our ancestors.”

“Did you have books in that house?” asked Pyung Chan.

“Yes! Many books we had. Your grandfather read the old books, and your father read the newer ones. Now we have only two books, our Bible and our hymnbook, but they are very precious.”

“Too precious!” thought Pyung Chan. He was often told that the worn old Bible must be handled gently. He seldom wanted to read it, though, because its words were in the old-fashioned script, not in the new characters taught in school.

“I wish I had a Bible or Testament of my own, a new one that I could read!” said Pyung Chan.

“How could we buy a book?” his mother asked. “We even lack mon-

ey to pay your school tuition now that you have finished the first six years.” In South Korea the first six years of school are free.

“How could we buy a book?” Pyung Chan wondered.

“Think of all that your father has done since we came from North Korea,” Mother reminded Pyung Chan.

“I know!” Pyung Chan was glad for the house built of clay on a framework of sticks and woven rice straw, and of the two rice fields bought when President Rhee announced a land distribution. He was also thankful for the pen with a pig in it, the chickens in their yard, and the cow tethered in a corner. He was grateful for the garden of cabbages and beans and for the trees that gave fruit. “I like my new home,” said Pyung Chan.

He did not ask again about buying a Bible, but he did not forget about it. He could listen to the minister reading from the Bible in church every Sunday, but it was hard to remember all the words. He wanted to read it slowly by himself so that he could understand and remember it better.

This wish was in Pyung Chan’s mind one Sunday at church as he sat on the floor of the small wooden building with his father and his grandfather. His mother was sitting with the women.

At the end of the sermon, the minister said something that made Pyung Chan listen hard. "In a few days the colporteur is coming here from Seoul. He will have Bibles and Testaments to sell to anyone who wants them. If you do not have money, he will accept farm produce as payment." The minister named many things that the colporteur would accept, ending with "even rice straw rope—a good length of it will buy a New Testament."

Rice straw rope! Pyung Chan



could not shout in church, but his heart could sing within him. His father had a big pile of rice straw. There were many needs for it, but Pyung Chan hoped for enough straw to make a long rope. The family had scarcely left church when he asked his father, "May I have rice straw to make a rope?" Pyung Chan did not need to tell them why he wanted it.

The Moon family talked about the amount of rice straw they had

and of the ways it must be used. When they reached home, they walked to the rice field and inspected the pile.

"So much to chop up for cow feed," Father marked a big corner of the pile. "So much to burn in the kitchen stove this winter."

Mother measured an even bigger section. "We must have enough to cook our food and to heat the flues under the warm-floor room."

"So much to patch the roof and make rice straw rope to use until next harvest." Grandfather pointed to a section with his cane.

Pyung Chan waited. A corner of the pile was not claimed. If only they would stop thinking of ways that the straw must be used!

"A little to make nests for the hens," Mother added.

Father turned to Pyung Chan. "You may have enough straw to make your rope. But you have never made more than a few inches at a time. You always said that you would rather work in the fields or carry loads or run errands—anything but making rope from rice straw."

"That was before I knew I could earn a Bible by twisting rice straw into rope," replied Pyung Chan.

"When may I begin?" "Tomorrow!" The family did no unnecessary work on Sunday.

When the roosters crowed the next morning, Pyung Chan rolled

up the thin mattress on which he slept on the floor kept warm by the flues from the kitchen stove. He stretched and yawned as he went outdoors. The sun was edging above the mountains, which were red and gold in the sunrise.

Pyung Chan went to the corner where the farm tools were kept. There was the jiggie, the Korean pack basket.

He picked it up and started toward the field.

Neighbors were already at work in the early morning light. Pyung Chan stood beside his father's big pile of rice straw. It looked very scratchy! He must remind himself of how much he wanted a Testament of his own. It would be hard to sit hour after hour twisting straw for a rope long enough to trade for a New Testament. Did he want to go on with his idea? There was still time to change his mind without losing face. None of his friends knew about his plan.

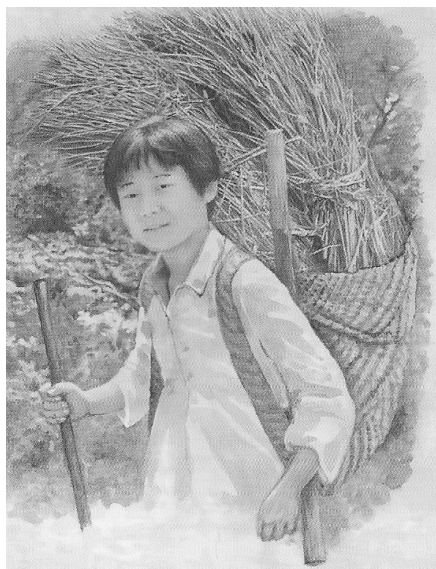
"But, I really do want a Testament of my own!" Pyung Chan said it aloud, though there was no one to hear but the long-legged white cranes and the fluttering rice birds. Then he filled the jiggie with all the straw it would hold. There seemed to be more straw than boy when he stooped to wriggle his arms into the straw loops and rose to his feet.

It was hard to keep his balance with the load on his back as he

walked along the clay dikes between the rice paddies. Each straw was light, but how heavy and awkward was a jiggie full of them! The sun was high above the mountains when he slid his arms from the rope loops and dropped his load onto the long porch of his house.

"This will be a good place to work," said Pyung Chan.

His mother smiled at him from



the doorway. "Do you know the twist that makes a rope smooth and strong?"

"Watch me!" Pyung Chan took a bunch of straw in each hand and made the twist that every Korean country person learns in his youth. Pyung Chan kept adding new straw on both sides of the twist, so that the ends of a straw could make no lump in the finished rope.

His mother had a few tips for smoother and quicker work. There was a skill in her twisting that the boy lacked. But she smiled and said, "Good work! With a little practice you can learn to twist really fast."

And practice was exactly what Pyung Chan had in the next six days! From sunrise to sunset he worked on his rope. Most of the time he sat on the wooden floor of the porch, twisting, reaching for more straw, twisting, reaching, twisting. His hands were scratched. His back ached. His legs shifted from one position to another.

It was a welcome change when the jiggie was emptied and he could go for another load of straw. It was an even more welcome change when his mother called him to the family meal of rice and Chinese cabbage with a little fish or egg. The best moment of the day came when the sun set. Not even the wish to earn a Testament could keep Pyung Chan working in the dark. How good the matress felt those nights!

There were many times when only the memory of the minister's words, "In a few days the colporteur is coming," kept Pyung Chan at his work. He must have enough rope when the truck came from Seoul, and that might be any day.

Over and over the street gate of the yard opened, and some of Pyung Chan's friends came inside to tempt him to leave his work.

Once they said, "Get your net, Pyung Chan. We are going out into the fields to catch dragonflies." But Pyung Chan reached for another handful of straw and kept on twisting.

Another time they said, "We are going to the river to swim, Pyung Chan." But Pyung Chan went on twisting his rope.

Once his own father invited him to ride in the cart to the neighboring market town, saying, "I will



let you drive the work cow!" But Pyung Chan thanked his father, shifted to a new position, and went on with his work. The biggest temptation came when his friend Kim Joan Woo wobbled through the gate on the secondhand bicycle his father had just bought with some of the money received from the new rice crop. "You may have a turn, Pyung Chan!"

Rice straw scattered in all directions as Pyung Chan jumped to his feet. He leaped from the porch to touch the bicycle, to admire it, to feel its handlebars, its pedals, its wheels. He wondered how many hundreds of feet of rope a boy would have to make in order to buy a secondhand bicycle.

"It is not hard to ride!" Joan Woo showed Pyung Chan how to put one foot on a pedal and throw the other foot over the crossbar. "I'll hold it while you start."

Pyung Chan put his foot on the bicycle pedal. He took the handlebars in his straw-scratched hands. He pictured himself riding triumphantly through the village street.

Then he looked at the coil of rice straw rope. It was big, but was it big enough? A Testament was precious; much rope should be given for one.

"Thank you, Joan Woo!" Reluctantly Pyung Chan took his foot from the pedal and his hands from the bars. "Will you give me a chance after the truck comes with the books?"

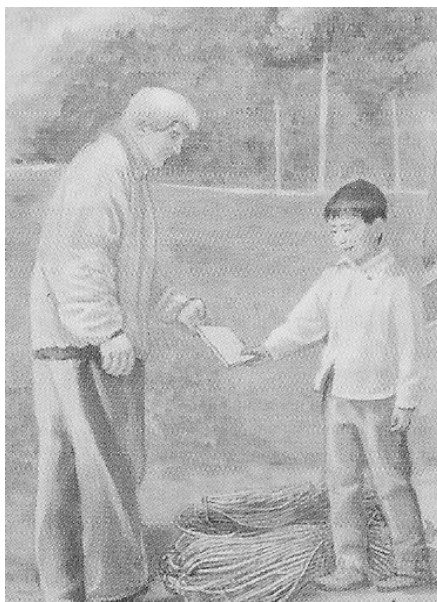
Joan Woo knew little about Pyung Chan's church. The Kims kept to the Buddhist faith of their ancestors. Joan Woo could not understand why a boy would miss a bicycle ride because a truck was coming to church.

With a grunt of disgust, Joan Woo hopped onto his bicycle and rode crookedly through the street gate. Pyung Chan sat on the

porch, twisting more straw to make the handsome coil of golden-colored rope grow still larger.

The next sound Pyung Chan heard in the village street made him leap to his feet again. It was the chug of a truck! Then there were the welcoming shouts of children.

Pyung Chan ran to the gate and rushed into the street. There he saw a blue truck with writing on it. He could not make out the



English words, but he could read the big letters in Korean script: BIBLE HOUSE—SEOUL. He did not need to tell his mother where he was going. She was at the street gate almost as soon as he was. She understood when he ran back to the porch and picked up the coil of rope in both hands. He almost stumbled. It was heavy!

"Why not carry it in the jiggie?" she asked. But the boy did not have time to fit the jiggie on his back.

Pyung Chan knew a shortcut to the church. He hurried as fast as any boy could go carrying a huge coil of rope. He was at the church door when the truck pulled to a stop before it.

There stood Pyung Chan with his very biggest smile and the village's biggest double armful of rice straw rope.

"Is this enough rope to trade for a Testament?" he asked as the colporteur stepped from the truck.

The colporteur took it. "This is a beautiful coil of rope," he said. "It is many feet long, and it is strong and well twisted. It is more than enough to pay for a Testament."

"I am glad it is more than enough," said Pyung Chan. He wanted to give good measure for something as precious as a New Testament.

The colporteur lifted his box of Bibles from the truck and carried it to the small porch. He opened it and took out a New Testament. "You will be the first in the village to receive one," he said, giving the book to Pyung Chan.

Pyung Chan wanted to dash home and show his new book to his family. But he wanted more to stay in the churchyard and watch as other people came for Bibles and Testaments. Some brought money. Some brought produce

from their farms—eggs, chickens, cabbage, rice, barley. Women brought things they had made—slippers of rice straw, woven cloth, jars of pickled cabbage called kim-chee. But Pyung Chan saw nothing more beautiful than his golden-colored straw rope.

Finally there was a lull in the coming and going. The colporteur beckoned to Pyung Chan. "I will measure the rope," he said. "I know where such a rope is needed."

Then, as he measured the rope, the man told Pyung Chan, "A small new church building is being put up in a village not far from here. Its members are ready to thatch the roof. They have enough straw for the thatch, but they need the rice straw rope to bind the thatch in place."

Pyung Chan helped the colporteur re-coil the rope after he had estimated its length. "Is it enough?" Pyung Chan did hope it was.

"It is about 450 feet long," said the colporteur. "It is enough. By your hard work you have earned yourself a New Testament, and you have made rice straw rope that will be used to finish the building of a new church house."

Pyung Chan only smiled. What could a boy say to news as big as that?

Alice Greer Kelsey

From *Adventures With the Bible*,
Friendship Press

MAKE ME AN INSTRUMENT OF YOUR PEACE

St. Francis of Assisi

Lord, make me an instrument of your peace.	O Divine Master, grant that I may not so much seek
Where there is hatred, let me sow love;	to be consoled as to console;
where there is injury, pardon;	to be understood as to understand;
where there is doubt, faith;	to be loved as to love.
where there is despair, hope;	For it is in giving that we receive;
where there is darkness, light;	it is in pardoning that we are pardoned;
and where there is sadness, joy.	and it is in dying that we are born to eternal life.

Selected by Jessica Bayer

MEDITATIONS

Resist Satan—but remember, no ruler gives his kingdom up willingly.
Like the sun, dying souls go from sight. But such souls are not gone.
Abram worshipped idols in Ur. He wasn’t “raised in the faith.”
A man is controlled by those persons who make him angry.
While one can forgive, it always takes two to reconcile.
God’s test can bring out the best.
Timely things are not eternal.

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.

“Be still, my soul...” the song says. It is an appeal to our innermost being, to quiet its crying and wrestling, and rest in the knowledge of the care of the Lord. “The Lord is on thy side. Bear patiently the cross of grief or pain. Leave to thy God to order and provide. In every change He faithful will remain.” So the song continues on to give assurance of the sovereignty and faithfulness of the Lord in our life.	Questions: 1. What kind of changes cause me to rise up within and question the stability of my path? 2. Upon what does the stability of my life rest? 3. Do I rise up and express alarm too quickly, when some change comes? 4. Am I constantly raising my voice in frustration at my circumstances? 5. Do I sleep well at night? 6. Do I meet God first in the morning?
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GENERAL ITEMS

BAPTISMS

May 13, 2023; Mtn. View Brethren, ID
 Cody Wray
 Valerie Wray
 Landon Peters
 Chloe Wray
 June 21, 2023, Mtn. View Brethren, ID
 Colton Miller
 June 29, 2023; Cutler Ridge, IN
 Amari Wolf
 July 2, 2023; Mtn. View Brethren, ID
 Truman Deaton

COMMUNION NOTICES

Sept. 23, 2023.....Pleasant View, OH
 Sept. 30, 2023.....Providence, IN
 Oct. 14, 2023.....Maple Grove, OH

Oct. 14, 2023.....Clearwater, IN
 Oct. 14, 2023.....Zillah, WA
 Oct. 14, 2023.....Western Kansas, KS
 Oct. 21, 2023.....Stillwater, OH
 Nov. 4, 2023.....Columbia River, WA
 Nov. 4, 2023.....Kidron Valley, KS
 Nov. 11, 2023.....Covington, OH
 Nov. 11, 2023.....Shenandoah, VA
 Jan. 27, 2024.....Pine Grove, FL

HARVEST MEETINGS

Aug. 6, 2023.....Maple Grove, OH
 Aug. 13, 2023...Covington/Sugar Grove, OH
 Aug. 20, 2023.....Salem, OH
 Aug. 27, 2023.....Stillwater, OH
 Sept. 10, 2023.....Bear Creek, OH
 Nov. 23, 2023.....Pleasant View, OH

POEMS

SOME MURMUR WHEN THEIR SKY IS CLEAR

Some murmur when their sky is clear
 And wholly bright to view,
 If one small speck of dark appear
 In their great heaven of blue;
 And some with thankful love are filled,
 If but one streak of light,
 One ray of God's good mercy, gild
 The darkness of their night.

In palaces are hearts that ask,
 In discontent and pride,
 Why life is such a dreary task,
 And all good things denied;
 And hearts in poorest huts admire
 How Love has in their aid—
 Love that not ever seems to tire—
 Such rich provision made.

Richard Chenevix Trench

Testimony of the Apostle Paul

Philippians 4:11-13

*"...I have learned, in whatsoever state I am, therewith to be content.
 I know both how to be abased, and I know how to abound: every where and in
 all things I am instructed both to be full and to be hungry, both to abound and to
 suffer need.
 I can do all things through Christ which strengtheneth me."*

"BLESSED IS THE MAN"

Whose God is the Lord

Jim Thomas

When we've been blessed through-
out our life,
What we should do is praise
The God who makes it possible,
The Holiest of Days.

By Him all things on earth consist,
Unto this present hour;
And all tomorrows we may have,
They are within His power.

We all have tasted mercy here,
Truly that taste is sweet;
Let us extend both far and near,
To others that we meet.

By phone or letters we may send,
Let's season them with grace,
To edify and glorify,
The One who rules this place.

How marvelous the works of God;
How God has blessed His man;
That they may be a blessing too,
Blessing because they can.

All wealth and prospering on earth,
Are dictates of the Lord;
And should He dry your fountain up,
Accept your just reward.

Our nation was so richly blessed,
Of God so many years;
A barren harvest is at hand,
Let us repent with tears.

Rebelling at the word of God,
Blessing became a curse;
With men consuming things in lust,
And it will get much worse.

Far better are those needful things,
God gives to us each day;
Praise God for all His blessedness,
Which ever comes our way

Selected by

Ron and Caroline Holsinger

THE PASSING YEARS

Day by day the years are fleeting;
Grain by grain the sands still fall.
One by one the hours are passing,
Shadows lengthen on the wall.

From their places round our hearthside,
Forms and faces fade away.
Like the briefness of a candle
Each lives out his little day.

O'er the green mounds on the hillside
Sounds again the tolling knell,
Life is brief, and time is fleeing,
Live it godly, live it well!

Riches, pleasure, idle pastimes,
All these vanish with the grave,
Give your heart complete to Jesus;
He alone your soul can save.

Just one life—'tis all He offers;
Just one life—'twill soon be past.
Only in His boundless mercy
Can we find true peace at last.

One by one we make our exit;
One by one we pass away.
Do not risk your soul's destruction;
Say, "Yes!" to Jesus Christ today.

—James McGinley

CHOICE

I did not choose who my parents would be,
I believe God is sovereign and decided for me.
I did not choose to be light or dark of skin,
I believe God in His wisdom decided my kin.

Yes, He gave me a loving mate and children, too,
Now a ministry of poems for a work to do.
Daily I search the Scriptures in His book,
Together we pray and every day we look.

Yes, Jesus is coming again to this earth,
To take His children, those with a new birth.
Those who have repented of sin and pride,
Yes, all His children—cleansed and sanctified.

Thankful to be chosen and called to His family,
By His grace and mercy He bestowed on me.
There is only one important choice to make,
Accept Jesus as Savior and the world forsake.

—Kinsey

Selected by

Harold and Mae Gish

“And if it seem evil unto you to serve the LORD, **choose you** this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: **but as for me and my house, we will serve the LORD.**” Josh. 24:15

OBITUARIES

KILLINGSWORTH — Darlene Effie (Wray) was born on April 15, 1934, to Elijah Harry and Inez Marie (Flory) Wray, at their home in Sawyer, Kansas. She departed this life on April 29, 2023.

In 1946 her parents, and sister Marlene went west with a little travel trailer up through Yellow Stone National Park, then on to California and lived in their trailer for the winter. They lived in her cousin Rachel (Aaron) Miller's house for a month while Aaron's were gone to Ohio. Mother went to Prescott School that winter. In the Spring of 1947 she and her family came back to Sawyer and packed up things and moved to North Hampton, Ohio. Mother was a good student and liked school; she took 3rd and 4th grades together. In high school she wanted to be a writer. She found enjoyment in occasionally writing for her monthly church publication and other publications.

When mother was 16 years old she made a confession of faith in the Lord Jesus Christ and confirmed it by immersion baptism and united herself with the Old German Baptist Brethren Church, then later to New Conference. She was a faithful servant.

On January 19, 1957, she married Verlin Killingsworth. This brought mother back to a farm in Sawyer, Kansas, to be a farmer's wife. Dad and mother were especially hospitable to the less fortunate and those living alone. They were called to the deacon's office in 1960. Together they shared the joys and sorrows of life until June 7, 2014, when Dad departed this life. This union was blessed with four children: Leah, Stan (wife Darcia), Wes (wife Faith) and Lori. Mother was a homemaker, helped on the

family poultry farm and family restaurant in Sawyer. She also sat with elderly people in their home.

Mother's life was a testimony of a godly woman and ever cheerful spirit. For everyone, she erred on the side of mercy vs. judgment! What you saw or heard her say is what she was behind your back. She had a prayerful mind, of compassion, care, and concern for the church at home and abroad as well as the persecuted household of faith and those who are still outside of Christ. Mother was an avid reader besides the beloved Bible she especially liked to read true stories. She then shared with the family what she was reading. Some other hobbies were cooking, baking, and gardening.

In 1996 mother was diagnosed with temporal arteritis resulting in a stroke and later some TIAs, leaving left-sided weakness; also her right knee and shoulder were bone on bone with no rotator cuff; along with other health issues. She was not a candidate for surgery. She used a walker which kept her moving about freely, until the last few days of her life, when she was afflicted with some respiratory conditions. Then, she answered the Master's call leaving her children at her bedside.

Mother was preceded in death by her husband; her parents; parents-in-law, Loyd and May (Garber) Killingsworth; a father-in-law Paul Johnson; a daughter-in-law Delores Killingsworth; Siblings and spouses, La Drue (Mildred Irene) Wray, Virginia Imogene (Elmer) Brubaker, Eva (Foster) Metzger, James (Kay and Joyce) Wray; brother-in-law, Donald Wray.

Mother is survived by her children; grandchildren, Amber and Lacie Killingsworth, Megan, Jed

(wife Elizabeth), Mindy and Tess Killingsworth; three great-grandchildren, Thane, Laurel, and Evan Killingsworth; a sister, Marlene (Glen) Kennedy; three sisters-in-law, Clara Wray, Helen Wray, and Donna (Vernon) Hirt; a brother-in-law, Harold (Carmen) Killingsworth; six step-grandchildren; eight step-great-grandchildren; two step-great-great-grandchildren; nieces, nephews, cousins and friends.

Mother has cheerfully done what she could. While life has many changes, nothing will ever undo the Christ-like legacy of her lifetime of love (I Cor. 13:4–8a). “The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.”

Services were conducted on May 7, 2023, at the Sand Creek Meeting house. We received encouragement and comfort from the following brethren; Merlin Reece, Patrick Hirt, Darwin Fisher, along with Greg Wolf at the graveside. The text message was, “I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die. Believest thou this?” (John 11:25–26), delivered by Patrick Hirt, with hymn 393 used. For the opening and closing service some of Mother’s favorite verses and hymns were used: Psalm 27:1, Philippians 4:4, and I Thessalonians 4:13 with hymns 526 and 40. Burial was in the Pleasant View Cemetery to await the Resurrection. Hymn 546 and the words, “Be of good cheer...” were used at the graveside.

The Family

HOPKINS — Arthur Lewis, son of Daniel H. and Tena (Blocher) Hopkins was born November 11, 1925, in Baldwin Park, California.

He peacefully passed on May 25, 2023.

Arthur lived in California until he was two years old. The family then moved to Minot, North Dakota. At the age of four they moved to Flint, Michigan, and then at age six moved to North Manchester, Indiana, on Grandmother Blocher’s farm. Later they relocated to a farm close by. Arthur attended school in Laketon, Indiana. In 1942, Tena, Alma, and Arthur moved to a farm in Centropolis, Kansas. His move to Centropolis was blessed by support and acceptance by the community and especially the Barton family. Arthur lived there for 69 years, moving to Quinter, Kansas in 2011. In March of 2021 he moved to Ohio to live with his son, Kenneth.

He was baptized into the Old German Baptist Brethren Church at the age of 19.

On March 7, 1947, he married Doris C. Barton. They were blessed with two sons, Kenneth and Wayne. This union was broken by Doris’ passing on July 17, 2006.

On March 15, 2011, Arthur married Maurine Bogert. They enjoyed nearly 10 years together, before Maurine passed on February 11, 2021. With his marriage to Maurine and subsequent move to Quinter, Arthur made many friends and enjoyed the small-town community.

Arthur very much enjoyed helping with needs in the family and community such as helping others move, digging graves, sitting with those with illness, and helping with the floodings in Ottawa.

The early family life centered around the farm and the dairy. Arthur and Wayne farmed together for several years.

In November of 2020 Arthur was very sick with the Covid 19 virus and called for the anointing.

He will be missed and remembered by sons, Kenneth and wife, Arlene, Wayne and wife, Gail; stepdaughter-in-law, Gladys Bogert; stepson, John Bogert and wife, Cindy; stepdaughter, Mary Alice Bogert; four grandchildren; six step-grandchildren; great-grandchildren; step-great-grandchildren; and great-great-grandchildren.

Arthur was also preceded in death by his parents; stepfather, Owen Metzger; sister, Alma (Hopkins, Turner, Callaway) Flory; stepson, James Bogert; and father- and mother-in-law, Floyd and Lottie Barton.

Visitation was held June 7 at Zechar Bailey Funeral Home, Greenville, Ohio, and on June 9 at the Eight Mile Old German Baptist Brethren meeting house. The funeral was held on June 10 at the meeting house.

The funeral was conducted by Allen Markley, Daniel Brooks, and Jonathan Jamison.

They shared in a message of Arthur's last words of exclaiming, "Oh My," the five days of a man's life, and making good choices. His body was laid to rest in the Pleasant View Cemetery, Centropolis, Kansas.

We lay his body to rest, rejoicing in the promises of God, and awaiting the glorious resurrection morning.

The Family

BOYD — Barbara Ann, daughter of Ramon and Esther (Landis) Denlinger, was born on July 30, 1955, in Dayton, Ohio. She passed from this life into the arms of her loving Savior at the age of 67 years, 10 months and 24 days, on June 23, 2023, in Sonora, California.

Growing up on the farm on Route 40 near Brookville, Ohio, she was privileged to help with farm

animals and doing chores with her older brothers. She also helped her mother and grandmother with household duties. One of her favorite things to do was sit and listen to Great-Grandma Eikenberry and help thread the needles for her as she sewed aprons, imparting wise advice to always tell the truth and be loving and kind to everybody. She had several close friends at Brookville school and at church, with whom many memories were made and friendships formed that lasted her lifetime.

Barbara continued on to Joint Vocational School to learn how to sew and alter clothes, later working at Metropolitan of Dayton altering men's clothing.

Barbara committed her life to Jesus in August of 1973 and was baptized for the remission of sins, to walk in the newness of life with Jesus Yeshua her Savior. She was a member of The Old German Baptist Brethren, New Conference, Modesto District, in Modesto, California.

On May 25, 1974, Barbara was united in holy matrimony with Calvin, son of Norman and Doris Boyd. After spending the first few years in the Phillipsburg, Ohio, area, in 1977 they moved to the mountains of California and settled in the Twain Harte area, where their family expanded to six. Four little boys completed this family, Joseph Aaron in 1978, Jesse A. in 1979, David Lester in 1983 and Daniel Ray in 1987. Barb loved the mountains, and caring for her loved ones was a joy. As the children grew, she was involved in their school activities and, for a time, home-schooled them. Her life revolved around her family, church, community, and her love for music, deriving much comfort and enjoyment while playing and singing with her autoharp.

After the boys were raised, Barbara took an interest in working in the medical field, becoming a phlebotomist, where she worked for several years at Sonora Community Hospital. Sadly, as her health began to fail, she had to quit working as a phlebotomist. She then became a tour guide at Cover's Apple Ranch, where she enjoyed teaching school children and other visitors about the apple ranch and all the sights to see. She also continued volunteering at Brethren Heritage School, a private Christian school in Modesto. She spent many days teaching music to the younger grades, preparing the students for their special "Grandparent's Teas," Christmas and Easter programs. Working with those students brought her much joy!

As her health declined and her ability to communicate diminished, she continued to be positive and optimistic, knowing that God was in control of it all. She has finished her earthly journey and is now enjoying the bliss of Heaven.

Barbara is survived by her lov-

ing husband, Calvin; her four boys, Joe (Darlene), Jesse, David (Kenji), and Daniel; six grandchildren, Sydney, Jesse James, Gavin, Wesley, Harley, and Brandon. She is also survived by her brothers, Roland (Janet), Lowell (Rebecca), and Randy (Paula), and sister, Leann (Norman Trochelman); sisters-in-law, Rachel (Larry Salter), Linda (Mike Crawford), and Carmen (Jonathan Boyd); and many nieces, nephews, extended family and friends and brothers and sisters in Christ, from all over the world are included.

Preceding Barbara in death were her parents; parents-in-law; sister-in-law, Diana Denlinger; daughter-in-law, Corinne Boyd; and grandson, Tommy Boyd.

A viewing/visitation was held Saturday, July 1 at Mountain View Church at 9 A.M. A funeral/memorial service followed at 10 o'clock. The graveside service and burial was at 2:30 P.M. at Wood Colony Cemetery, Dakota Ave., Modesto, California.

The Family

Terms

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

Contributors

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

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

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

Old German Baptist Brethren
Church—New Conference

THE TESTIMONY

353 Billman Rd.
New Paris, OH 45347-9102

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

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

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