

"Be not thou therefore ashamed of...

THE TESTIMONY

...of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel..." II Tim. 1:8

— VERSE OF THE MONTH —

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient..." Rom. 1:28

Vol. XVI

September 2025

No. 9

GOD

John A. Kinzie

Is there a God? How do we know? All nature speaks and tells us so.
The earth, the sky, the air we breathe, the power that rules, we must believe.

Is there a God? We surely know; because the good book tells us so.

Poor man with all his mind and wit dare not dispute the Holy Writ.

The fool in heart hath said, No God; but he must feel the chastening rod;

The infidel with much distress, in dying moments must confess.

There is a God! All power is His, as well as all creation is;

He's in the sea, the grass and air, His power is present everywhere

He pushes forth the buds and bloom, and regulates the sun and moon;

The falling rain He doth supply and can withhold and make it dry.

Were there no God, no love could be, no hope to ever make us free,

No remedy to cure our ills, no principles to rule our wills.

A sad old world 'twould be indeed, no friend to help in time of need;

In fact no life could then exist where there's no power to assist.

There is a God! We surely know! The voice of wisdom teaches so;

Man can't create a single thing, this tells us true that God is King.

His mighty waters round us roll, His thunders sound from pole to pole;

And they who on the earth do dwell, must surely know He does things well.

From cloudy pillar, fire and smoke in ancient days, to man He spoke:

But now He speaks another way, through Christ His Son He speaks today.

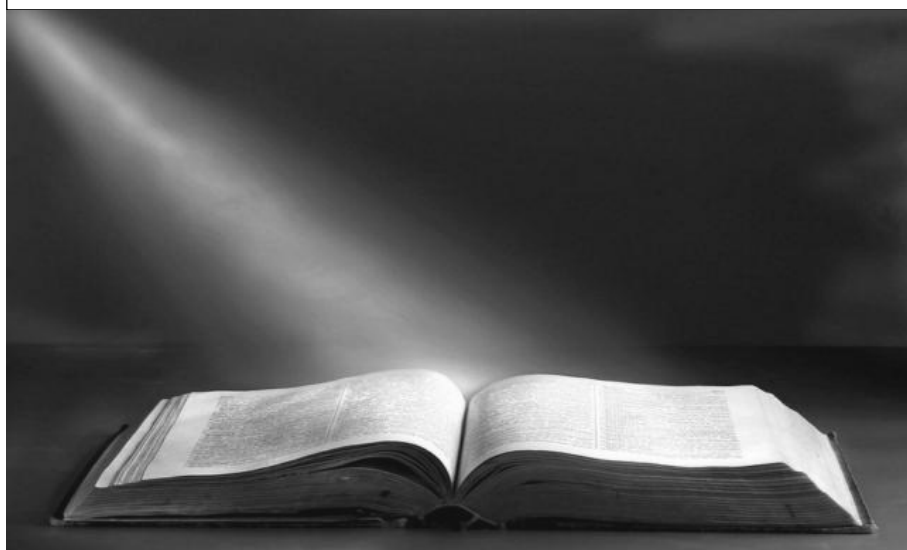
Selected from *The Kinzie Family Tree*

by Alice Mae Haney, Greenville, Ohio

THE TESTIMONY

CONTENTS

FRONT COVER	1
GOD	1
EDITORIAL	3
OUR IDENTITY	3
GENERAL	4
THE MASTER'S PLAN	4
THE INSANITY OF SACRIFICE	9
NONRESISTANCE—HOW ANABAPTISTS RESPOND	10
THE SPIRITUAL SIGNIFICANCE OF THE NUMBER 8 ..	16
NOBLE THOUGHTS	17
WHAT ABOUT THE WIDOWS?	18
MEDITATIONS	20
QUESTIONS TO PONDER	20
GENERAL ITEMS	21
POEMS	1, 22
OBITUARIES	24



EDITORIAL

OUR IDENTITY

I was eighteen years old and because I had moved to a different state from where I grew up I rented an extra room a local family had in their house. It had been newly finished in wood paneling but for some reason one end of a closet built into the corner was covered in unfinished drywall. Because I knew it would eventually be painted, I took a pencil one night and started doodling on it things I thought were important to me at that stage in my life. I didn't realize it at the time but I was trying to figure out and promote my identity. I drew the logos of all my favorites: sports teams, radio station, music group, Pepsi because it was so much better than Coke, Chevy instead of Ford for the very same reason, my college, and various others. I remember standing back upon completion thinking not only how well each turned out, but also how the collage and combination seemed about perfect. I pushed and promoted that persona for several more years before, by God's grace and realizing there was no peace or joy to be found there, I turned it all in, in its entirety, for the excellency of Jesus Christ my Lord.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For

my yoke is easy; and my burden is light" (Matt. 11:28–30). Being yoked to Jesus brought so much freedom and peace and a simple, single pursuit. Visiting the room a few years later brought an intense desire to roll white paint over the entire wall except to leave a cross in the center as a single focus, but alas it continued there as a reminder to me of salvation from self-centeredness and worldliness.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1–3). Outside of Christ our identity takes so much effort in maintenance and promotion, but the alignment of being found in Him brings only a calmness of soul. It seems like in former times, more was said about losing our identity in Christ—the constant pressure around us today is just to add Jesus to the long list of attributes of our personal identity—but the Bible never changes, so let's continue reminding ourselves and each other that we are dead, and our life is hid with Christ in God.

In Philippians 3:4–6, Paul details his list of personal distinctives before his salvation but expresses their value in verses 7–10 as belonging only on the dunghill. *"But what things were gain to me, those I counted loss for Christ. Yea*

doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead."

My dear friend, think of everything you are (of yourself) or have ever tried to be, and then give Jesus the paint roller to cover it all and make your wall clean and white, calm and free! Before finishing this reading, go back to the first paragraph and look how many times the word "I" was used compared to the rest of the article. Sometimes one of the greatest salvations is from ourselves!

The identity of the believer is found in Christ alone and manifest in detail through the Word—the eternal Logos!

Tim Deaton

GENERAL

THE MASTER'S PLAN

They knew. As the triune God brought into being the capstone of His creative work, wasn't there surely elation and sadness? Elation that this man, Adam, was created to be in eternal fellowship with the Father. Sadness, that the choice to do right or wrong was necessary for fellowship to have meaning. God had given His angelic creatures this choice. One-third rebelled and were the source of all evil in this new creation. The "Master Planner" foreknew that Adam and Eve would fall under the deception of the "master deceiver." Unimaginable pain and suffering would follow.

God's master plan was in His heart from the beginning. It was

His design to restore all that would be broken by the sin of Adam. God knew this would require an object lesson, a Redeemer and a heart transplant.

The object lesson would require a chosen people. It would be a schoolmaster to expose the desperate deceitfulness of the human heart. It would require a clear declaration of God's will for His people. God accomplished this through the descendants of Abraham. The schoolmaster was the record of this people rebelling against God's laws and reaping the consequences. The Redeemer was the Lamb of God who provided a pathway and provision for a transplanted heart.

Through a covenant, God prom-

ised an earthly dwelling with prosperity for His people in exchange for their allegiance to Him. In delivering them from slavery in Egypt He had already given ample reason to know that He had all power to save or destroy. He, the Creator of the Universe, had chosen them to be favored above all nations. Their part of this covenant was to trust and obey the law given by the Father. As the children of Israel spiraled into increasing depravity in adopting the perverse behaviors of their heathen neighbors, it was made plain that the heart of man was incapable of redeeming itself. The law exposed the stronghold Satan had on fallen man.

Since direct communication by God to His people was broken in Eden, He began revealing His plan of redemption through His prophets. Isaiah wrote of a Son to be born of a virgin whose name would be Emmanuel (God with us). He prophesied that Emmanuel would govern and be "the mighty God." Yet, He would be despised and rejected of men. He would be bruised for our iniquities and be led as a lamb to the slaughter. His soul would be the offering for our sin. We would be healed by His stripes.

When this Lamb of God came into the world, bruised the head of Satan on the cross, and rose

victorious over death, He was our antidote for sin and the Father was satisfied. The way was now made that fellowship with God could be restored. The cause of this broken fellowship was the heart of man. To change the heart of man, a tune up wasn't sufficient. Man needed a new heart. Other prophets began foretelling how man's heart would be transplanted.

The prophet Joel was given the word "And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and upon the handmaids in those days will I pour out my Spirit" (Joel 2:28–29). God told Jeremiah to prophesy that "...I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33). Ezekiel the prophet/priest who was in exile in Babylon was given the word from the Lord, that even more clearly described a transplanted heart. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes,

and ye shall keep my judgments, and do them” (Ezek. 36:26–27). Clearly, God was addressing the deceitful backsliding heart of man that had been exposed under the old covenant. His promise was to make a new covenant with His people. That would include all that would come to Him in faith, whether Jew or Gentile. “His people” would not be just Abraham’s seed but spiritual Israel as Paul described in his letter, in Romans 9:4–6. All of spiritual Israel would be saved.

When would the new covenant with His people with a new heart come to pass? A perfect blood sacrifice had to be offered to first deal with the sin of rebellion and unbelief in the Lord’s people. The blood of bulls and goats were only a type of the perfect Lamb needed to atone for the sin and corruption of God’s people. Since all had sinned and come short of God’s glory, the only way this standard of holiness could be satisfied was for God Himself to become flesh and provide this atonement. In becoming flesh and dying on the cross Jesus became the Lamb of God, our sin-bearer. The Father went beyond this and provided for His Holy Spirit to indwell these “new creatures.” Jesus foretold this to His disciples in that upper room dialogue as reported by the Apostle John. In essence, He told them, “If

I don’t go away [ascend to the Father] the Comforter [Holy Spirit] cannot come. He will guide His people into all truth. He will reveal to our hearts the words Jesus spoke in His pilgrimage on earth. He will dwell in us and abide with us forever. He will convict us of sin, of righteousness by the standard of Himself and of Judgment so that we might live in reverential fear of His majesty.” This new heart of flesh will manifest in the Spiritual fruit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. This new man will give testimony to a lost world of God’s transforming power.

The flow of blood from the body and the riven side of our Lord opened the way for us to receive a new heart. His old covenant with its types and shadows was nailed to the cross. It was finished! When Jesus rose from the grave and conquered death, the new covenant of faith was in effect. Fifty days later, the 120 disciples followed Jesus’ instruction to wait in Jerusalem to receive that “power from on high.” They received new hearts infilled and powered by the God of heaven! They were forever changed! As Peter preached at Pentecost, he reminded his listeners that this was that which was spoken by the prophet Joel (see Acts 2:16). This heart transplant was now availa-

ble to all who receive Jesus by faith, bow to His lordship, and receive His indwelling Spirit.

So why do we still struggle with sin? Why do we still need to repent and receive His forgiveness and cleansing? Why does the manifestation of fruit of the Spirit seem at times to be quenched by our thoughts and reactions? Paul had

the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law" (vs. 17–18). In other words, under the new covenant we are ordained to be led by the Lord's indwelling Spirit.

Yet there is a battle raging within. Until we take our last breath we are not free from the



a mighty encounter with the Lord Jesus and his words are enlightening. He wrote to the Romans as recorded in the seventh chapter and confessed that he desired to live a life pleasing to his Lord but found himself often in a struggle to live out this desire. In his letter to the Galatians (chapter 5) he wrote of a truth that only his Lord could have revealed to him. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to

drawing of our flesh. Any vacillation in our thought life is because we have forgotten that we were purged from our old sins and are crucified with Christ. We have the power to walk after the Spirit. Paul was pressing toward the mark of this high calling but had not yet attained it as he confesses in his letter to the Philippians in 3:13–14. The sanctifying work of the Lord Jesus was working in Paul's renewed heart. As the Apostle neared the time of his de-

parture, he wrote to Timothy “I have fought a good fight, I have finished my course, I have kept the faith...” (II Tim. 4:7). This outcome is available to us.

Paul instructs us to “...work out your own salvation with fear and trembling.” But he follows this counsel with the comforting word, “For it is God which worketh in you both to will and to do of his good pleasure.” He wants us to be assured that salvation is His work, but that we must be engaged in the work. Likewise, Spirit-led followers of Christ must walk step-by-step with a heart tuned to hear the Spirit speaking by the Word. As we move forward by His prompting, we will make mistakes, but He gently guides us back to His path. This is the work of our Lord working in us. The goal is not to stay so isolated from this world that our witness is blunted, but that we become stronger in this battle for victory over our flesh. Even the battle is God’s plan to try our hearts.

The climax of the Master’s plan for His people is not simply the cessation of tribulation in this life. Though for many, this will be a welcome release. Scriptures teach us of our soul or human spirit returning to God who gave it when we die. We learn of a very real awareness perhaps under the very altar of God, awaiting His final

judgment (see Rev. 6:9). All souls will be judged at the great white throne judgment to separate those whose names are written in the Lamb’s book of life from those who are not. Those of His sheepfold will receive rewards at the judgment seat of Christ. This is necessary for the Lord of lords and King of kings to administer justice along with rewards for His blood-bought saints. Christ will then welcome His bride at the marriage supper of the Lamb. Perhaps this will be the time our souls receive a glorified body?

Scripture leaves much out that eye has not seen, nor the ear heard and that we can’t fully conceive of while in the flesh. At the consummation of our marriage to the bridegroom, Jesus, we will experience the love of God that we now only have a glimpse of by eyes of faith. Perhaps this will be the fulfilment of Jesus’ words in John 17:22–23: “And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one...”

The Master’s plan is complete. As partakers of His glory, we will bask in His love. What an eternity that will be!

Stanley Boyd

THE INSANITY OF SACRIFICE

*This is the last day of the devotional
"Insanity of Sacrifice" by Nik Ripken.
It challenged us greatly.*

**"...Choose you this day whom ye
will serve;" Joshua 24:15b**

It is not enough simply to read about persecuted followers of Jesus in other parts of the world. It is not enough to be moved by their faith and commitment. It is not even enough to thank God for those faithful brothers and sisters and to pray for them as they deal with suffering and oppression.

It is not enough to encounter great truths in Scripture and to absorb those truths. It is not enough to marvel at the activity of God and to believe that God is doing today what He has always done.

It is not enough to ask yourself challenging questions and evaluate how you are doing. It is not even enough to make commitments and decisions about how you will be different moving forward.

As wonderful as it is, it is not even enough simply to pray—even if our prayers are sincere and heartfelt.

We might do well to choose to do all of these things, but what remains is our **action**. What remains is our **response**.

Will we, in fact, go across the street? Will we cross the ocean? Will we share Jesus with the people in our own home? Will we pour ourselves into our churches and small groups and live out this adventure of faithfulness that is ours to embrace?

Will we choose a life of sacrifice so that others might have the opportunity to know Jesus?

Will we generously share the money that God has placed in our hands? Will our time belong to Him? Will we risk embarrassment, inconvenience, and even ridicule to live out our faith? Will we be willing to change?

Might we even be willing to take up a cross—and lay down our lives?

In a sense, time will reveal exactly what we will do.

But it will not take long for it to be revealed. In all likelihood, what we do in the next few hours or in the next couple of days will reveal how deeply we have been seized by this call of God—to sacrifice our very selves for the sake of the Gospel.

And we will be able to measure if our hearts truly belong to Him by our willingness, to walk across the street, or to cross the ocean, so that others might hear about Jesus.

"Almighty God, what we do next will reveal what we believe about You. What we do next will reveal what we believe about Your call. What we do next will reveal if reading this has been merely interesting or if it has helped us love You more completely. Break our hearts for this broken world. Empower us to share, to give, to pray, to serve, to help, to go. Empower us to sacrifice for the sake of Your Kingdom."

Selected by

Luke and Kara Wolf

NONRESISTANCE—HOW ANABAPTISTS RESPOND TO EVIL

Continued from the August issue...

WIDESPREAD PERSECUTION OF ANABAPTISTS

Unfortunately, the abuse, ridicule, and vandalism were not limited to men resisting the draft. The faithful in various Anabaptist groups often faced persecution from the very communities in which they had grown up. Demands for total conformity to the patriotic spirit swelled to a fever pitch during the war. Americans insisted on patriotism as a national requirement.

In an example of the feverish outcry against those who did not support war, *The New York Times*, on June 9, 1917, went so far as to print evangelist Billy Sunday's call for the death of war resisters:

We have no use for the shirker—no use for the man between 21 and 31 who did not register... As for the fellows who knock registration or conscription or buying [war] bonds, if I had my way, I would line them up against a wall and shoot them like any other traitor.

Such inflammatory words, especially from American icons like Billy Sunday, helped incite public opinion against the Anabaptists and other pacifist groups. As the war progressed, this demand for patriotic fidelity did not remain limited to hot-headed extremes; rather, it became national policy.

Laws limiting free speech, insistence on purchasing war bonds, taking pledges of loyalty, and even requirements for women to make public pledges about what they were willing to limit on their dinner tables all led to violence against the Anabaptists. These policies created an environment of suspicion and hostility toward those who, due to their religious convictions, could not fully participate in the war effort. This period of intense nationalism and intolerance highlights the challenges faced by nonresistant or pacifist groups in times of war. It was in these times their deeply held beliefs came into conflict with prevailing societal expectations and government mandates.

Real examples include an Amish Mennonite Church north of Lancaster, Pennsylvania, falling victim to vandalism, with local newspaper



coverage nearly celebrating the act. Several Anabaptist men were seized by lynch mobs and coerced into buying war bonds. Those who bravely resisted often faced brutal treatment, including being tarred and feathered, beaten, and threatened.

Across the country, Anabaptist churches were targeted as disloyal. Mobs of Americans would surround these buildings, decorate windows with American flags, or paint the structures yellow.

More notable examples of this harassment occurred in:

- Birch Tree, Missouri
- Fisher, Hopedale, Flanagan, and Metamora, Illinois
- Harrisburg, Oregon (flag placement and vandalism)
- Parnell, Iowa
- Wakarusa and Goshen, Indiana
- West Liberty, Sugarcreek, and Orrville, Ohio
- Morgantown, Pennsylvania (flag placement)
- Salem, Lima, and Ash Grove, Ohio (flag placement)
- Canton, Kansas (flag placement and vandalism)

ESCALATION OF VIOLENCE AGAINST ANABAPTIST CHURCHES

As the war continued the persecution of Anabaptist communities during World War I escalated to the point where several churches across the country were even burned to the ground. Some notable examples include:

- Fairview Mennonite Church (Michigan) burned down on the night of April 4, 1918.
- Eden Mennonite Church (Oklahoma) burned down on a Saturday in June 1918.
- Inola Mennonite Brethren Church (Oklahoma) burned down on June 28, 1918.
- George Voth's barn (Oklahoma) burned down in summer 1918 after members of Eden church began meeting there.

Continuing the public harassment and attacks, newspapers often literally encouraged harsh treatment of Anabaptist churches, as exemplified by the headlines from Columbus, Ohio, which proclaimed:

AMISH TOLD TO SUPPORT THE GOVERNMENT OR LEAVE HOMES.
Plain City Residents Weary of Trifling with Conscientious Objectors
ULTIMATUMS SENT OUT

Another alarming example came from a region in Oklahoma that demanded 100% patriotism. Anyone not participating in the patriotic program faced persecution. This atmosphere of intolerance and coercion put immense pressure on Anabaptist communities to compromise their non-resistant beliefs or face severe consequences.

The strength and commitment of Anabaptist communities during World War I was indeed inspirational. Paradoxically, the persecution they faced during this time served to strengthen the church.

How Quickly We Forget

However, in the aftermath of WWI, the convictions surrounding nonviolence and nonresistance began to gradually diminish within some Anabaptist circles. As soon as the persecution ended, new temptations to be involved in political agendas led many back into politics. Once the political agendas were embraced, the biblical answers taught by Jesus faded. This erosion of nonresistant principles did not occur overnight. Rather, it was a slow, subtle process that unfolded over time. As Anabaptist communities became increasingly involved in politics and integrated into mainstream society, their traditional convictions began to falter.

Alcohol: The Next Political Campaign

Even before WWI had ended, public opinion against the sale of alcohol became increasingly hostile. Pietistic and revival groups such as the Methodists, Baptists, Presbyterians, and even Congregationalists really took up the issue. Preachers like Billy Sunday scorched city after city with strong messages, calling for an end of the consumption and, particularly, the sale of alcohol. This passionate appeal culminated in a monumental victory when on December 18, 1917, Congress actually passed the 18th Amendment, outlawing the sale of alcohol.

During this time, zealous bands of convinced evangelical Christians formed small groups called “temperance leagues.” These activists literally went door-to-door, asking people to sign their petitions and calling for the government to pass laws to stop this evil. “Surely any true Christian would be against the sale of alcohol” they would say. Originally, when they first encountered the Anabaptists, the Anabaptists told them that they did not think the answer to the sins of the world could be fixed by politics. However, in time many groups—especially those who were already united with the Evangelicals in some of the prohibition/revival meetings—joined with “the cause.” Soon after, voting followed; and not long after that, men even began to run for different political offices. The Church of the Brethren, which was heavily involved in the revival/prohibition meetings, was hit particularly hard.

THE “ANABAPTIST” GOVERNOR

It was then that the inevitable happened. The increased political involvement and agenda of the Church of the Brethren culminated in one of their own men, Martin Grove Brumbaugh, being elected as Governor of Pennsylvania. Soon after his election, a riot broke out in Pittsburgh, which put his Anabaptist convictions to the test. Inescapably, Brumbaugh turned to the sword and called in the militia to quiet the rebels. Sadly, when WWI broke out, Brumbaugh saw the conflict as a “holy war,” and even ordered all executive branch employees to take a loyalty oath or face dismissal.

Many of the conservative Brethren wanted Brumbaugh to be disciplined by the church. However, the decision was made by the general conference to let the Philadelphia congregation decide how to deal with the problem. Unfortunately, this decision meant that in the end nothing would be done.

Before they knew it, the entire Church of the Brethren was adversely affected by the politics of Brumbaugh. How could the world believe that the Brethren were a nonresistant church, when their most famous member was calling in a militia and requiring his own cabinet to swear oaths? Later, to the great disappointment of many of the conservative Brethren, Brumbaugh even attempted to run for President against Woodrow Wilson.

Collateral Damage

The effectiveness of the temperance movement was short lived. On March 23, 1933, after President Franklin Roosevelt signed a bill allowing for the sale of alcohol, he publicly commented, "I think this would be a good time for a beer." Tragically, all three of Billy Sunday's sons ended up living scandalous lives. Unfortunately, they were involved in the very sins that their father so zealously preached against. The effect of politics on the church, however, would be longer felt. In her book *Vera's Journey*, Judy Yoder describes the attitude and public opinion facing the Brethren church during this time.

This was to be a war that ended all wars. All hands were needed to make it so. If they could be involved in politics the previous year to vote against alcohol, why should they not respond to a cause much greater than Prohibition? Those who had gone so far as to vote for a President had better be willing to fight for him now.

Judy Yoder continues:

The brethren who for some time had been moving in step with believers in other Protestant churches suddenly found themselves in the crosscurrent of their nonresistant background and the position of those they had been working with in the outreach of the church. A specially-called conference of elders issued a statement against military involvement, but it was quickly withdrawn under government pressure. Many Brethren felt confused about where their church stood. Hadn't they worked hand-in-hand with other church groups in social reform? Hadn't they joined forces with them on the mission field?⁹

World War II

During WWII, there were many heroic stories of Anabaptist churches who stood strong against the political pressures and tides that surrounded them. However, the American church in general continued to run headlong into compromise, chasing after worldly solutions to their problems. Once again, the age-old call went forth, that certainly this war was justifiable. What decent, red-blooded American would not want to support a strong stance against Hitler? Furthermore, the American church greatly feared the evil consequences if Hitler was not stopped.

⁹ Yoder, Judy, *Vera's Journey*, Harrisburg: Vision Publishing, 2009, 156–157

But once again, association with the world would yield its bitter consequences. In seeking to fortify herself by the state, the American church would end up making deadly compromises and adulterated alliances, being unequally yoked with the world. To combat the evils of Hitler, America—including American Christians—threw in its lot with Marxist Russia, under the leadership of Joseph Stalin. The tragic consequences of this compromise are only now fully coming to light. Historians now claim that the crimes committed by Stalin and the Communist Party during this time far exceeded that of Nazi Germany. Some historians report that Stalin was responsible for three times as many murders as Hitler.

THE APPEAL OF HITLER TO THE GERMAN-SPEAKING ANABAPTISTS

While American Anabaptists were getting caught in the politics of prohibition and fundamentalism, German-speaking Mennonites around the world were listening to the speeches of Adolf Hitler. He was a zealous leader who told them that he stood for sound economic principles, family values and Christian principles. In the aftermath of World War I, people across Germany were searching for answers to their nation's problems. Unfortunately, many were looking in the wrong places. The Bible, once considered a blueprint for life, seemed to lose its central role in guiding decisions. Some turned to Western ideas of democracy and capitalism, while others looked East, intrigued by the new ideology of Marxism. Regardless of their chosen direction, there was a widespread longing for a bold nationalism that would restore Germany's honor and protect what little wealth, freedom, and property remained.

This atmosphere set the stage for major compromises in traditional values and beliefs.

Into this volatile situation stepped Adolf Hitler, a zealous, strong-handed political radical who appealed to conservative Christians. Hitler promised to unify the German people, protect them against communism, and even implement a series of "economic stimulus packages." His platform claimed to uphold Christian morality while ensuring prosperity for all "good Germans."

While some were cautious about Hitler's intensity, many were swayed by his proposed solutions to Germany's pressing issues. It's crucial to remember that Hitler came to power through a fair democratic election process. While many liberals preferred communist candidates, conservative Evangelicals, along with German Mennonites, cast their votes for the charismatic new leader. With support for the farmers and business combined with Christian vocabulary, Hitler won the hearts of the German Evangelicals and Mennonites.

The New Plan

As part of Hitler's "stimulus package" in 1933, he canceled all farming debts and reformed trade relations to benefit German farmers. These changes elevated farmers to a privileged class within German society.

Meanwhile, communist supporters were sent to concentration camps, and Germany swiftly reclaimed territories lost after World War I through military actions.

Germans were thrilled with these changes. When Austria was “annexed” into Germany, the populace was electrified. The enthusiasm was so great that some Protestant churches even replaced the cross above Martin Luther’s chapel with a swastika.

What Was the Spiritual Cost?

What effect did this Nazi nationalism have on the Mennonites? Historically, Mennonites had maintained a separation from worldly politics. Could they engage in politics while resisting this new mindset? In a word—no.

Sadly, the Mennonites of Germany joined in the jubilant nationalistic sentiments sweeping the country. As a matter of record, German Mennonites were so enamored with their new “Führer” that they wanted to express their official gratitude to him. A telegram written on September 10, 1933, representing the sentiments of a recent church council, read:

To Chancellor Adolf Hitler, Berlin

The Conference of East and West Prussian Mennonites, assembled today in Tiegenhagen, Free State of Danzig, feels deep gratitude for the powerful revival that God has given our nation through your energy and promises joyful cooperation in the up building of our Fatherland through the power of the Gospel, faithful to the motto of our forefathers: No other foundation can anyone lay than that which is laid which is Jesus Christ.¹⁰

Hitler surely didn’t take time to answer every telegram he received, but he replied to this one personally:

For your loyalty and your readiness to cooperate in the up building of the German nation, expressed in your letter to me, I express my sincere thanks. Adolf Hitler¹¹

In defense of these German Mennonites, we must remember that Hitler’s full atrocities were not completely known at this time. However, this teaches an important lesson: when the church gives its support and affirmation to worldly ways, when it condones “lesser evils,” it may find itself praising an Antichrist.

To be continued...

Selected by the Editor

¹⁰ Goertz, Hans-Jürgen. “Nationale Erhebung und Religiöser Niedergang,” *Mennonitische Geschichtsblätter* 31 1974:64. Quoted in: Mennonite Life, Mennonitische Vergangenheitsbewältigung: Prussian Mennonites, the Third Reich, and Coming to Terms with a Difficult Past, James Peter Regier, March 2004.

¹¹ Lichdi, Diether Goetz. “The Story of Nazism and its Reception by German Mennonites,” *Mennonite Life*, 36, no. 1 April 1981:25

THE SPIRITUAL SIGNIFICANCE OF THE NUMBER 8

Note:

Many find the system of Greek Gematria very fascinating and enlightening, and find much spiritual value in the study. Others are cautious and wary about giving weight to such systems and meanings of numbers.

We present this for the reader's interest and study, knowing that while we cannot establish doctrine on the basis of these studies, there may be fascinating things to learn in the observation.

The Testimony Committee

Greek Gematria is an ancient system in which each letter of the Greek alphabet is assigned a numerical value. Words and names, especially in religious texts, could then be interpreted not just by their meaning but by their numeric total. This practice was common in ancient times and often used in interpreting the deeper or hidden meanings of names and phrases in sacred texts.

The New Testament was originally written in Greek, which makes Greek Gematria especially significant for Christians seeking to understand the symbolic meanings woven into Scripture. Because each Greek letter has a numerical value, the names and terms used in the New Testament often have a spiritual “number meaning” that goes beyond the surface.

One number that carries rich meaning throughout the Bible is the number 8. In the Old Testament, the number 8 is often associated with new beginnings and renewal. For example, circumcision—a symbol of covenant and purification—was commanded to be performed on the eighth day after a male child's birth (Gen. 17:12). Noah's Ark came to rest on dry land on the 17th day of the 7th month, which is the 8th day after the beginning of the flood narrative's final seven-day wait, marking a new beginning for humanity (Gen. 8:4). There were also eight people saved in the Ark—Noah and his family.

In the New Testament, the number 8 continues this theme of renewal. Jesus rose from the dead on the first day of the week, which is also the eighth day when counting inclusively from the previous Sabbath. This connects the Resurrection directly with the idea of new creation and eternal life. Early Christians even referred to Sunday as the “eighth day” to signify the start of a new, eternal era through Christ.

Spiritually, the number 8 represents regeneration, resurrection, and a fresh start—truths that are deeply connected to Jesus Christ Himself.

In Greek Gematria, the name “Jesus” is written as Ἰησοῦς (Iêsous). Each letter has a numeric value.

The numeric value of the letters in His Name are as follows:

- Iota (I) = 10
- Eta (H) = 8
- Sigma (Σ) = 200
- Omicron (O) = 70
- Upsilon (Y) = 400
- Sigma (Σ) = 200

When you add these values together (10 + 8 + 200 + 70 + 400 + 200), the total is 888.

This is profoundly symbolic. While the number 666 is often associated with man's imperfection and the Antichrist, the number 888 symbolizes Jesus as the perfect new beginning—fully divine, resurrected, and eternal. Just as the number 8 represents a new creation, Jesus—whose name totals 888—embodies the ultimate new beginning for all who believe in Him.

God bless you as you watch and wait for Jesus Christ, our Savior and Lord. He is coming again soon!

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words” (I Thess. 4:16–18).

Tracy Beaver

NOBLE THOUGHTS

How can we have more faith?

“From every stormy wind that blows, from every swelling tide of woes...”

Do I believe, “There is a calm, a sure retreat, tis found beneath the mercy seat”?

Do I face challenges by having faith that God will help me when I ask?

His love will cover me if I am committed to the belief that “He is able.” That is the way that God wants me to look at life!

God wants me to do like Daniel, who had faith, and who “purposed in his heart” (Dan. 1:8).

Do I take stock in God's rich promises? He is truly our God! He wants to be “our Father,” our “beginning,” and our “end.”

Faith helps me to know that though I am weak, yet He is strong and able!

Do these thoughts help me (cause me) to be stronger and to hold out longer? Yes, they do!

Trials give us opportunity to dive deeper into faith and confidence, strengthening our belief that He is able in all things!

Does God want us to fret and worry, and experience stress that then leads to high blood pressure and other illnesses? No. Does God send challenges so we can see how much we need Him? I think so! After the storm, He wants us to rise refreshed, with more confidence in Him!

Did Jesus' disciples, later in life, remember the wind tossed boat, when Jesus arose and said, "Peace, be still"?

What happens when the stormy winds are still blowing? When we lived in Brazil, and had very bumpy roads, it hurt more when we sat ridged. But if we flexed and flowed through every bump, it felt better.

Does God trust us in each storm like He trusted Job? When Satan came before God, God ask Satan, "Hast thou considered my servant Job?" (Job 1:8).

To overcome, we need a strong backbone that enables us to resist evil, and say, "No!"

Are we prepared for the hills, the turns and twists in our road? There are sometimes signs on our spiritual road that say, "Sharp curves ahead" or "Darkening clouds."

After the storm there will be a beautiful rainbow! He is able to take us through!

Vicki Witmer

WHAT ABOUT THE WIDOWS?

The Bible often reveals God's heart for widows. He expresses His care for them, promises to be their husband, and told us it was pure and perfect religion to visit them.

Yet I often hear these thoughts from honest widows and older singles in His church:

- "People come for an evening but seem to forget I'm here alone the rest of the year."
- "Would it be so hard to include us in simple evening suppers?"
- "I long to go to out of state communions, etc. and it means so much when I'm invited to ride with someone."
- "I miss hearing a man pray and read the Bible in my home."
- "I sometimes feel invisible and not needed, and trapped."
- "It's nice to be with other widows/singles but I miss eating meals with families."

- "When someone says 'Get your companion and get in line' I love it when someone invites me to come with them."
- "I wish a man would say, 'I have a couple of hours this week. Is there anything you need fixed?' And then give me time to think of it."
- "Would it be possible to have a district rotating volunteer list of who we could call when we need a hand for a little bit? Often it's just muscles, not expertise, that we need."
- "Not everyone has family who are there for them. Don't assume they have plans for the holidays. Many of us are home alone."
- "When you pick up one widow and take her to visit another – you have blessed two of us."
- "Small dishes of your left-overs are so welcome. It's hard to cook for one person."

- “Driving alone especially at night is lonely. Could you pick me up?”
- “An evening of yard work would be an amazing gift and a wonderful teaching opportunity. I’d be glad to fix food.”
- “A text is better than nothing. A call is better than a text. A visit is better than both.”
- “It doesn’t have to be long. I loved it when a sister brought her lunch and a couple of tea bags over her lunch break.”

THOUGHTS FOR WIDOWS AND SINGLES

- No one wants to be around someone who is full of self-pity, and grumpy. We do need to be honest—we are not always fine. But we don’t have to tell everyone all the time. Be discreet. They may have a harder day than we have had. Widowhood is an affliction, but not the only one. Ask about theirs.
- If no one comes to see you, go see them! (or call).
- Relearn the lovely art of letter writing. Everyone loves an encouraging note. Pray for ideas and follow them.
- Widows often have many empty hours. Time spent interceding for your family, your congregation, the ministry, is so needed. Remember young families, struggling teens, missionaries, and the unsaved.
- Widows can rise up as a mighty force against the enemy of our God and His people. Go to battle and stand in the gap for those you love.
- Make your home welcoming to yourself. Coming home to a dark lonely home can be remedied with some little lights. Even fragrance makes it feel like a good place to be.
- Remember to take care of yourself. Our bodies are the temple of the Holy Spirit. It’s easy to think we don’t matter, but we don’t bring glory to God when we neglect exercise, a healthy diet, and good hygiene. When we take care of ourselves, it helps us be a blessing to others.
- Think of areas of service to others that you can be involved in. This can be a blessing to you as well as to all.
- Often children have no desire to go “visiting” where there are no children. Make your home fun with some toys, books, and snacks, and remember their names!
- One more reminder: No man can fill all our needs—ever. Don’t make a lost husband an idol. Continue daily to learn the reality of that truth, and practice daily the sacrifice of praise!

A Widow Sister

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James 1:27

“We ourselves were well conversant with war, murder and everything evil, but all of us throughout the whole wide earth have traded in our weapons of war. We have exchanged our swords for plowshares, our spears for farm tools...now we cultivate the fear of God, justice, kindness, faith, and the expectation of the future given us through the Crucified One...The more we are persecuted and martyred, the more do others, in ever increasing numbers, become believers.”

Justin Martyr (100–165 A.D.)

MEDITATIONS

When I read the Old Bible I can hardly wait to get into the New.
 Pride will not receive instruction, understanding, or salvation.
 Be excited about what God is doing in the lives of others.
 God can draw a straight line with a very crooked pen.
 One's conscience may be the darkest prison of all.
 Your focus is where you see the most clearly.
 Move beyond religion into relationship.

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.

Christians today are covered up and assaulted with many sources of information. The mind can become clouded as it tries to take in all of the thoughts and opinions of Christian authors and presenters of “truth.”

There are questions that come to mind when considering this:

1. Who are my **mentors**? Who do I want them to be?
2. Who do I trust when I am seeking true and scriptural answers?
3. The apostle Paul says, “...continue thou in the things which thou hast learned and hast

been assured of, **knowing of whom thou hast learned them...**” (II Tim. 3:14). Do I know my teachers?

4. There is social media, podcasts, and video messages, all having an influence on believers. Am I being discerning? Who is leading me?
5. Am I reading the Bible?

6. Am I doing *mass readings* to reach goals? Or actually *reading* slowly to take in life-changing truth?
7. Am I able to receive each truth plainly? Or is it being filtered through lenses others have given me?
8. Am I following God? Or men?

GENERAL ITEMS

DISTRICT NOTICES

MOUNTAIN VIEW DISTRICT

Meetinghouse Update:

The Mountain View District located near Sandpoint, Idaho, would like to express our heartfelt thanks to all those who have been generously contributing in prayer, finances, or in lending us a hand in the building of our meetinghouse. We've had a successful summer of workdays, with many willing hands working together to transform the building site into a meetinghouse with rough-in items completed and shingles on the roof.

Some have kindly inquired about the financial status of the project. Our congregation decided several years ago that we would build only as funds became available. We currently have enough funds to insulate, drywall, and install the septic system. We anticipate we will need approximately \$250,000 in additional funds to complete the project.

Financial contributions may be sent to: Mountain View District, c/o Kyle Deaton, 83 Julian Road, Naples, ID 83847, marked "Building Fund."

Thank you again for your generous support. May the Lord bless each one as we continue to labor for the salvation of souls and the expansion of the Lord's Kingdom.

On behalf of the Mountain View District.

In Christian love,
Wes Bauman

BAPTISMS

July 21, 2025; Morning Star, OH
Malyn Emig

COMMUNION NOTICES

Sept. 27, 2025..... Mt. Zion, PA
Sept. 27, 2025..... Pleasant View, OH
Oct. 4, 2025 Providence, IN
Oct. 11, 2025 Lower Twin, OH
Oct. 11, 2025 Zillah, WA
Oct. 18, 2025 Maple Grove, OH
Oct. 18, 2025 Clearwater, IN
Oct. 18, 2025 Western Kansas, KS
Oct. 25, 2025 Stillwater, OH
Nov. 1, 2025 Bethel, OH
Nov. 1, 2025 Columbia River, WA
Nov. 1, 2025 Kidron Valley, KS
Nov. 8, 2025 Covington, OH
Nov. 8, 2025 Shenandoah, VA
Nov. 8, 2025 West Modesto, CA
Nov. 15, 2025 Fall Creek, IN
Jan. 31, 2026 Pinegrove, FL
Feb. 7, 2026 Living Epistle, NM
Apr. 11, 2026 Fair Haven, KS

HARVEST MEETINGS

Sept. 25, 2025 Bear Creek, OH
Nov. 27, 2025 Pleasant View, OH

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:23-25

POEMS

“RISE UP AND BUILD”*Nehemiah 3–4*

Rise up and build, the call goes out
 Watchmen within the church do shout
 Awake! And lay your nightgowns by
 Dress! For the sun is in the sky.

Rise up and build, the shout is clear
 Let the sound fall on no deaf ear.
 Put on your belt, gird up your skirt
 Ready to labor, on alert.

Rise up and build, the day's half done;
 Grow not weary from heat of sun.
 Wipe sweaty brow and kiss the child
 Who stands beside you sweet and mild.

Rise up and build, 'tis later still,
 Take courage, there's no time to kill.
 The fields are white, the laborers few,
 The Lord has work for you to do!

Rise up and build, the evening hews
 Remind us there's no time to lose.
 Life's sun is setting and within
 The strength to build is wearing thin.

Rise up and build with fervent heart,
 Recall past days with inward smart.
 Do not lament the time is short
 The Lord asks you to “hold the Fort.”

Rise up and build till life is past
 Hold no regrets while life shall last
 Grab tool and sword, God's Word of life
 And fix your eyes not on the strife.

Together, let's rise up and build
 Till Jesus comes, keep vessels filled
 With Holy Spirit Oil within,
 Our walls and gates against all sin.

Rise up and build!

Josh Bowman

THE KNEELING CAMEL

Anne Whitney

The camel at the close of day
 Kneels down upon the sandy plain
 To have his burden lifted off,
 And rest to gain.

My soul, thou too shouldst to thy knees
 When daylight draweth to a close,
 And let thy Master lift thy load,
 And grant thee sweet repose.

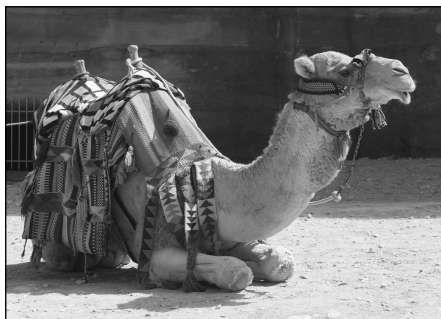
Else how canst thou tomorrow meet,
 With all tomorrow's work to do,
 If thou thy burden all the night
 Dost carry through?

The camel kneels at the break of day
 To have his guide replace his load;
 Then rises up anew to take
 The desert road.

So thou shouldst kneel at morn-
 ing's dawn,
 That God may give the daily care;
 Assured that He no load too great
 Will make thee bear.

Selected by

Wayne and Carolyn Landes



CHARITY*I Corinthians 13:4-8*

Charity suffereth long,
 In joy accepting the wrong.
 Remembering what Jesus has done,
 That we with Him may become one.

Charity also is kind,
 Many blessings we will find.
 The fruit of this action will bring
 Glory to our heavenly King.

Charity envieth not,
 Contentment will be our lot.
 For in envy, there comes much strife,
 Displacing thankfulness from life.

Charity, self vaunteth not,
 By God's grace is goodness brought.
 Only by His strength and guiding hand
 Are we able to fulfill this command.

Charity is not puffed up,
 It is pride that does corrupt.
 When in humility we walk,
 Blessing others will be our talk.

Charity is not unseemly,
 In behavior it is keenly
 Aware of what is pure, just, and true,
 Knowing to God all credit is due.

Charity seeks not her own,
 Gladly serving when unknown,
 Doing all as unto the Lord,
 Trusting the promise of His Word.

Love is not easily provoked.
 The fruit of patience is its cloak.
 There is danger in uncontrolled wrath,
 Destruction is the end of its path.

Charity thinketh no evil,
 Which steals hope from hurting people.
 It's when we think the best of others
 That we see Jesus in our brothers.

Charity does not rejoice
 When iniquity is the choice.
 For in truth it finds it's joy,
 And to the Lord all praise employ.

Charity beareth all things
 And then to Jesus it brings,
 For release because He did bear
 Every sin, joy, trial, and care.

Charity all things believes
 This from judgment it relieves,
 Giving the benefit of doubt
 Trusting in God to work it out.

Charity hopeth all things
 And to God all praises sings,
 In confidence we do obtain
 The promises His Word proclaims.

Charity all things endure.
 In trials, we are made pure
 If faithful we will be through fire
 He'll cleanse us of our muck and mire.

Charity failed never
 Present now and forever
 As in Jesus' life we can see
 God's Love in all eternity.

Winter Etter

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (I Cor. 13:1-3).

OBITUARIES

HANEY — Roger Lee was born October 8, 1934, to Rowland and Marie (Fall) Haney in Whittier, California. He passed peacefully away in his sleep on March 17, 2025, making his life on earth 90 years, 5 months, and 7 days. Dad moved with his parents from Whittier at age 5, to Modesto, California. He attended Stanislaus Union School and graduated from Modesto High School in 1952. On January 13, 1952, at age 17, Dad accepted Jesus Christ as his Savior and was baptized by his Uncle Joe Oyler. He remained a member of the Old German Baptist Brethren Church—New Conference in Modesto District.

While in high school, Dad developed his love and talent for singing. He filled our homes with his beautiful voice. At home or in the orchard working we would hear him yodeling and singing.

Soon after graduation from high school, Dad served his 1-W service at Camarillo State Hospital in Camarillo, California. While there, Dad was underneath a professor of radiology and became licensed as a radiology technician. Dad was united in marriage on September 11, 1954, to Marleta Louise Gish. Mother joined Dad in Camarillo, the beginning of 62 years of married life together.

From there, Dad transferred to Modesto State Hospital (now MJC

West), for the following two years to take their x-rays. After a time at Modesto City Hospital, Dad was hired by a group of local physicians to design and run the radiology department at Doctors Hospital of Modesto. Doctors opened July 7, 1962, and Dad was on-call 24/7 for them. Prior to this opening, he took his family on a road trip through Indiana and Ohio to Pennsylvania to purchase a dinner bell. That bell, which still hangs outside the family home, became the way for Mother to summon Dad from the orchard for any after-hours x-rays needed. So was life in medicine, with only landline phones, prior to pagers and cell phones. Wherever Dad was, he had to call the hospital and let the hospital operator know the landline phone number where he was at.

In 1964, Dr. Aretas Boone and Dad opened River-Bluff Convalescent Hospital in Riverbank. It was the first Stanislaus County Skilled Nursing Facility to receive Medicare certification after the 1965 Medicare Bill.

Dad was a faithful cheerleader of his children and grandchildren, never missing an event or a special time in their life. He went out of his way to support his loved ones. Dad was a Deuteronomy 6:7 teacher, often using life experiences to teach lessons. A favorite of his grandchild-

dren and great-grandchildren were his bear stories.

He finished his career as a purchasing agent at Doctors Hospital and as a traveling consultant. After retirement, he joined his good friend, Don Beachler, working with Gideons, passing out Bibles to local high schools. Dad and Mother enjoyed visiting those in nursing homes and the ones shut-in at home. He was often heard checking in on friends and family by phone. Dad had a passion to help those who were disadvantaged, and he was willing to go to great lengths to assist them.

Roger and Marleta were blessed with four children. Byron and wife Rosie of Sandpoint, Idaho; Rachel Strickler of Modesto, California; son-in-law, Tony Strickler of Modesto, California; Marcus and wife Jeanette of Oakdale, California; and Sue and husband, Eric Layman of Modesto, California.

His passing also leaves 13 grandchildren, Ryan and Kate Haney, Gary and Alissa Haney, Dena Haney, Tina and Luke Wagner, Anthony and Sheena Strickler, Eli Strickler, Monica and Brent Fisher, Curtis and Jill Haney, Kristy and Brian Flora, Joshua Haney, Kayla and Trevor Grimbleby, Leah and Ty Gallo-way, Sarah and Scholtz Neveling, and 25 great-grandchildren.

He is survived by one brother-in-law, Harold Gish and wife Mae of Pasco, Washington; sister-in-law, Alice Mae Haney of Greenville,

Ohio; and sister-in-law, Nancy Haney of Modesto, California.

He was preceded in death by his loving wife, Marleta; parents, Rowland and Marie; in-laws, Eldon and Vivian Gish; brother, Carl Haney; and brother- and sister-in-law, Carroll and Charlene Kessler.

Funeral services were held at Wood Colony Cemetery, where he was laid to rest, on March 23, 2025. Encouraging words were given by Elder John Fall. We sang many of Dad's favorite songs, including *"Where We'll Never Grow Old."*

The Family

FLORY — Howard Dean, son of Henry D. and Ruth Ellen (Long) Flory was born on May 8, 1945, at Baldwin, Kansas. He enjoyed dairy farming until moving to Ohio in 1989. He took a job with a local cabinet shop and worked there until retiring in December 2019. He liked gardening and working in his shop. He loved spending time with family and church fellowship. He passed away at home on May 2, 2025. He was baptized at Willow Springs on September 3, 1961, and was a charter member of the New Conference at Morning Star.

On May 18, 1963, Howard married Vera Ann (Wade), daughter of Howard Wade and Ruth (Boone) Wade. Their marriage was blessed with three children, Pamela (Doug) Filbrun, Paula (Galen) Thomas, and Travis (Jill) Flory.

Howard is survived by his wife; children; and grandchildren, Kendra (Jason) Stamy, Kyle (Julieann) Filbrun, Kip (Xara) Filbrun, Kelli (Jeremy) Cable, Kraig Filbrun, Kaid (Kendra) Filbrun, Crystal (Brad) Hoblit, Kaylee (David) Spencer, Emma Flory, Larke (Joshua) Wall and Becca Flory; Twenty great-grandchildren which still miss him and some still say, "Where is Great-Grandpa?"; sisters, Norma (Loren) Brubaker, Donna (Carroll) Wingert; bothers-in-law, Homer Riffey, Kenneth (Virginia) Rutrough, and Richard (Darlene) Wade; and numerous nieces, nephews and cousins.

He was preceded in death by his parents; his sister, Marilyn Riffey; and sister-in-law, Doris Rutrough; his wife's parents and step-parents, Jesse Rutrough, Raymond Garber.

We are sad to see him go, but have a wonderful hope of seeing him again one day!

The Family

SPRENKEL — Nancy Eleanor (Bowman), daughter of Daniel and Edith (Burns) Bowman, was born April 23, 1943, near Piqua, Ohio. She passed away peacefully May 22, 2025, at Life Care Center of Estero, near Naples Florida, at the age of 82.

She accepted Jesus as her savior and was baptized as a teenager into the Old German Baptist Brethren Church at Covington,

Ohio. She was united in marriage to David Sprenkel on November 24, 1962.

Blessed with loving memories of their life together are her husband of 62 years; and their children, Rodney and wife Janet, Randy and wife Julie, Ronda and husband Joe Boone; and grandchildren, Lindsay (Patrick Hirt), Wesley (Debra), Bradley (Kristina), Josie (Brett Frantz), Austin, Connor, Drew Sprenkel, Roxanne (William White), Bronson (Brittany) Boone, Ellie (Clayton Robertson), Ferguson (Anna) Boone; along with 17 great-grandchildren.

She is survived by a sister, Phyllis Miller and a brother, Harve (Robyn) Bowman; brother-in-law, Ronald Shellabarger; sister-in-law, Carol Bowman; brother-in-law, Ronald (Cindy) Sprenkel; sisters-in-law, Sharon (Tom) Knick, Linda Edsall, Jane Goubeaux, and Doris Sprenkel.

She was preceded in death by her parents, and sisters, Elizabeth Denlinger, June Metzger, Lois Garber, Mary Shellabarger, and brother Albert Bowman. Also, brothers-in-law, Charles Denlinger, Wayne Miller, Marvin Metzger, and Henry Garber.

She enjoyed nature, especially flowers and birds, and had a special talent of painting nature scenes on canvas. Nancy was known by all to have a contagious

giggle and friendly personality. She easily made friends wherever she went and will be missed by all.

The Family

EDGECOMB — Russell Owen, of Flora, Indiana, entered Heaven's Gates, Tuesday, June 24, 2025, in Kokomo, Indiana. Russell was born on August 23, 1948, in Modesto, California to Owen R. and Irene Fisher Edgecomb. Russell married Rhonda Wray in June 1977, and she preceded him in death in January of 2017. Russell was born and raised in Ripon, California.

He lived and worked in the Central Valley area until moving to Flora, Indiana, in 2018. He was a truck driver for the U.S. Postal Service. During war time Russell served his CO service time in eastern Kansas. Russell attended the Cutler Ridge district of the

Old German Baptist Brethren Church—New Conference. He enjoyed the outdoors and was an avid fisherman. He repaired and built fishing reels and rods.

Russell is survived by two sons, Shawn (Lindsey) Edgecomb of Japan, and Shane (Lisa) Edgecomb of Colorado; a sister, Norma (Meredith) Wagoner of Flora, Indiana; and six grandchildren.

He is preceded in death by his parents, Owen and Irene Edgecomb; wife, Rhonda Edgecomb; and a brother, Phillip Edgecomb.

Visitation was on Friday, June 27, 2025, at Cutler Ridge District of the Old German Baptist Brethren Church. The funeral was held on Saturday, June 28, 2025, at the church with the home brethren officiating. Russell was laid to rest next to his wife in Modesto, California.

The Family

Terms

Subscriptions should be made through the congregational contact or through *The Testimony* office. Subscription price is \$30.00 per year. New subscriptions should be paid (prorated) through the remainder of the current year. All renewals begin at the first of the calendar year. Newly married and those unable to pay for a subscription may receive a free subscription through the agent of their local congregation.

Contributors

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

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

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

Old German Baptist Brethren
Church—New Conference

THE TESTIMONY

353 Billman Rd.
New Paris, OH 45347-9102

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

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

Send all communication to:

The Testimony

353 Billman Rd.

New Paris, OH 45347-9102

Phone: (937) 604-9464

thetestimony@emypeople.net

The Testimony Committee

Lowell Miller, Editor

Phil King

Tim Deaton

Grant Fullmer

Rusty Flora

Associate Editors

Marcus Miller

Darryl Filbrun