

"And I, brethren...came not with excellency of speech or of wisdom, declaring unto you...

THE TESTIMONY

...of God. For I determined not to know anything among you save Jesus Christ..." I Cor. 2:1-2

— VERSE OF THE MONTH —

"And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Col. 1:17-18

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HOME

Home, what a faithful refuge,
Sheltering from the storms of life,
All its loved and cherished inmates
With its faith and truth and light.

Home, dear home, through all the ages,
With its altar fires alight,
From the lore of holy pages
Guide my erring heart aright.

Fold about me all the beauty,
Tenderness and truth and love,
That the human heart is craving
Symbol of that home above.

Teach me patience, love, and duty,
Lift the torch of truth to light
All life's pathway, lest I stumble
Guide my erring steps aright.

Give me hope to cheer me onward
Strengthen faith that I may see
Although darkly, all the beauty
O that home prepared for me.

Wealth and honor, pride and folly
Calls, let not my spirit heed,
Help me that I lay up treasures,
Yonder, for my soul's great need.

Home on earth, then home in heaven;
Many mansions bright and fair
Are prepared for those who seek them
Those who now the cross will bear.

— Mary H. Skiles

THE TESTIMONY

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EDITORIAL

SEPTEMBER

September derives from *septem*, the Latin word for “seven.” In ancient Rome, the calendar began in March, making September the seventh month. When the calendar was later revised to start in January, September shifted to the ninth position, but the original name was kept. *Septem*, or seven, represents completeness, fulness and perfection.

As we think of the seasonal changes in the Midwest, September is when many plants and crops are nearing or have come to their fulness and maturity. One of the most mysterious and glorious truths found in Scripture is that God has masterfully designed the opportunity for the believer to be considered complete and perfect even before the process has been fully realized experientially. Colossians 2:10 says, “And ye are complete in him...” The verb is present tense and implies we are already perfect and mature. This theological statement is made possible because of the operation and work of our God. The Father begets, the Son redeems, and the Holy Spirit sustains.

Peter describes the Father’s work in this way, “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope...” Our spiritual journey begins with the Father begetting us.

In Colossians 1, Paul explains how the Son redeems by presenting us holy and unblameable and unproveable in His sight. Our spiritual journey continues with the Son providing His righteousness to us.

In John 16, Jesus explains that the Holy Spirit comforts, convicts, and gives comprehension of all truth. In keeping with this, Paul wrote to the Philippians and was confident, “that he which hath begun a good work in you will perform it until the day of Jesus Christ.” Our spiritual journey is sustained and completed by the indwelling presence of the Spirit.

This Trinitarian work in our lives is the reason we can be complete and perfect even when we are not yet fully mature. As we reflect on the month of September, may we recognize the magnitude and privilege we have in the Gospel’s redemptive plan. The only rational response should be to “continue in the faith grounded and settled, and be not moved away from the hope of the gospel.”

You and I may still have a lot of growing to do, and much maturity ahead. Yet if we have placed our faith and trust in Christ, we are already complete in Him. “...praise the LORD, for his goodness, and for his wonderful works to the children of men!”

Grant Fullmer

GENERAL

THE SEED HAS BEEN SOWN

I've seen words on a plaque that goes something this: "There is no greater demonstration of faith and hope than a person planting seeds in a field." So true! When you plant or sow, you expect a plentiful harvest, although it doesn't always turn out that way because of some unforeseen circumstances.

So you rely on faith, which is belief, and trust in God, and hope, which is trust that what is wanted will happen.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so (Gen. 1:11).

In our area this year, a high percentage of seed was planted or sown in April. At this point in time, here in Ohio, with seeds in the ground earlier than usual, and with plenty of rain, the crops look really good.

Now from the natural to the spiritual. Let's go to 1 Corinthians 3:5-9, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth

and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building."

Jesus said, in Matthew 9:37-38, "The harvest truly is plenteous, but the labourers are few; Pray ye



therefore the Lord of the harvest, that he will send forth labourers into his harvest."

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:24-25).

“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully” (2 Cor. 9:6).

We all anticipate a bountiful harvest. The farmer must be patient in order to see the fruit of his labors. The seed has been sown. In preparing for the harvest, are we doing our part? It's through our Savior, the Lord Jesus Christ, that we work and have our being and can be included in that final and bountiful harvest. My wife and I attended all nine harvest meetings in the Miami Valley in 2025. What a blessing! This year we have heard, “Are harvest meetings necessary?” Yes, and “Everything comes from the ground!” Think about it! Our God on the third day of creation, “And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good” (Gen. 1:12).

We had a younger minister from the West last year who preached, and it was the first harvest meeting he had ever preached. Surely he thought it was necessary. We wonder if a district somewhere else will be the first to follow his example. There is so much to glean from harvest meetings. Glean: to gather information little by little and bit my bit. These meetings are all different in their own way.

So, the seed has been sown and now the harvest is upon us.

“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” (1 Thess. 4:16–18).

Hymn 326

Praise to God, immortal praise,
For the love that crowns our days!
Bounteous source of every joy,
Let thy praise our tongues employ.

For the blessings of the field;
For the stores the gardens yield;
For the vines exalted juice,
For the gen'rous olive's use;

Flocks that whiten all the plain;
Yellow sheaves of ripen'd grain,
Clouds that drop their fattening dews,
Suns that temperate warmth diffuse.

All that spring, with bounteous hand
Scatters o'er the smiling land;
All that liberal autumn pours
From her rich, o'erflowing stores.

These to thee, my God, we owe—
Source whence all our blessings flow,
And for these my soul shall raise
Grateful vows and solemn praise.

L.D. Flory

JESUS THE LAMB, OUR KINSMAN REDEEMER

Part 3 of 3

As we conclude the final part of this brief look at the Lamb, our Kinsman Redeemer, we continue with Revelation 5:7, where John records that, "He came and took the book out of the right hand of him that sat upon the throne"! Again, this Scroll, or book, is essentially the "title deed" to the Earth and Creation, revealing the fulness of the Father's plan to judge and restore His Creation! Within its pages lies the tragic history of the fall: sin, death, failure, and loss; while on the outside, we find beautiful terms of redemption: the means by which that which was lost shall be redeemed and restored.

Who could ever be worthy of opening such a scroll? None but the Lamb, slain from the foundation of the world, and here it is that Jesus receives all authority to act on behalf of the Father. Daniel 7:13-14 foretells this moment, as we read that "...One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

And if we could just move a little closer in order to read the terms, we might find that, just as with Jeremiah's day, the rightful Redeemer must be three things; He must be fit (acceptable) to redeem, He must be willing to redeem, and He must be worthy and able to redeem. And so again we

ask: is there such a one worthy take the scroll? With joy, the answer echoes back from the courts of Heaven: there is One!

And so the Lamb of God steps forward to take the scroll from the hand of the Father, and as He does so, all the citizens of Heaven breaks forth with a new song of praise, for they know that the Lamb is preparing to do the work of the Lion, they know that He will deliver the earth and all of creation from the bondage of Satan and the blight of sin, and they know that He will shortly complete His redemptive work!

But if this scroll really is the title deed to the earth and Creation; and if this scroll really is the revelation of the will of God; and if this scroll really does belong to the King of Kings and Ancient of Days; then by what right or authority does this Lamb have to open it? By the right of His identity as our "Kinsman Redeemer!" And how can He legitimately take the place of a kinsman redeemer such as we saw in Jeremiah 32? How has He fulfilled the expectations of such a one?

First, He is legally fit and acceptable to redeem, He who took on flesh; the world is His by right of Creation, for He made it by the word of His power! Second, He is willing to redeem, He who sacrificed himself; the world is His by right of Calvary, for He has paid the redemption price with His precious blood, poured out for the sins of man! And finally, He is worthy and able to redeem, He who has all power and authority of Heaven and has risen in victory over death; the world is His by right of conquest, and He shall wholly retake it! In all of Creation, Jesus alone is worthy to open the scroll

and to break its seals, for He, our Kinsman Redeemer, victoriously accomplished our redemption by His sacrificial death and triumphant resurrection, and in all of Creation, He alone is worthy to receive power and wealth and wisdom and might and honor and glory and blessing!

Someday soon, the Lamb shall take the seven-sealed scroll from the hand of the Father, and His action will signal the beginning of the end for sin and for Satan. On that day, Jesus will receive all the glory which the world has failed to give Him, and He shall be declared worthy of all honor and praise. He who has prevailed for you and me shall be declared worthy forevermore—worthy to rule and reign over all of Creation as He proceeds to open the seals, and holy judgment is poured out upon Creation, and all things are redeemed and made new!

So what does this mean for you and me today? It means hope! The worthiness of the Lamb who was slain gives us hope, and the worthiness of our Kinsman Redeemer reminds us that the eternal power and glory of our God are found not only in unapproachable splendor and majesty beyond description, but most particularly in the One who made Himself nothing so that we might receive everything, both today and in the world to come!

And yet, our hearts cry out for justice in a world that needs to be set right, do they not? May we take comfort and confidence in the reminder that God's way of setting things right is through the death and resurrection of His Son, and may we find encouragement and inspiration as we heed the call to follow the Lamb who alone is worthy to take up the plan of God and restore all that has fallen! As the

saints cry out, "How long, O Lord, Holy and True?" let us remember not only the mighty work that has already been accomplished for us through the cross and resurrection of Jesus, the Lamb before the Throne, but also all that will yet be completed when He comes again to consummate His victory!

Our Father is not passively sitting on His throne while people suffer and the world groans, but He is our Jehovah *Go'el* ("The God Who Redeems"), and He sits upon His glorious throne with a soon-to-be-opened scroll in His right hand, continuing to sovereignly and actively oversee the final redemption of His people. And until that day when the Lamb returns once and for all, the Father continues to restore His creation by transformation, one heart at a time, through the blood of the Lamb who has promised: "I am with you always, even to the end of the world"!

The Word of God tells us that there will be signs in the heavens and distress upon the earth and men's hearts are going to fail them for fear. For the people of God, however, such things speak a different message, and we remember the words of our Kinsman Redeemer in Luke 21:28, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." So keep looking up, for we lift our eyes, and we fix our hope not on the shifting circumstances of this world, but on the Lamb, Who stands before the throne, and we know that our Kinsman Redeemer is coming soon!

Christian Filbrun

THE WONDER OF THE DEAD SEA SCROLLS

James G. Landis

We wonder at the marvel of God's work in preserving authentic Scriptures till our day. Think of it. God preserved these Scriptures for over 2,000 years; that is over 1,000 years longer than the oldest preserved Old Testament manuscripts man had up to the time of this discovery. Furthermore, God hid these leather parchments in a dry desert climate, probably the only place they could have survived for 2,000 years. But when the fulness of time had come, a wandering goat and a curious shepherd boy brought them out of hiding to confirm that God's Word will endure forever.

Fascinating facts about the Dead Sea Scrolls:

- The scrolls were written between 250 B.C. and 68 A.D. They were hidden in the caves because of the advancing Roman army against Jerusalem.
- The caves are located 13 miles east of Jerusalem within sight of the Dead Sea. The area is 1300 feet below the Mediterranean Sea and 110 feet above the Dead Sea.
- The scrolls are mostly made of animal skins and the writing was with a carbon-based ink. The writing is from right to left and uses no punctuation. Sometimes there are no spaces between words.
- The scrolls are mostly written in

Hebrew, but many are also written in Aramaic. Aramaic was the common language of the Jews of Palestine for two centuries before and after Christ. A few fragments are in Greek.

- Some manuscripts were relatively intact but thousands were only fragments. Using very sophisticated cameras that used special lighting and taking pictures at various angles, the researchers have been able to read script that was otherwise unintelligible. Many of these fragments are now electronically pieced together; all are available to scholars through digital imagery.
- The following have been identified among the scrolls: 19 copies of the Book of Isaiah, 25 copies of Deuteronomy and 30 copies of the Psalms.
- Although some of the scrolls existed during the time of Jesus' ministry, none of the scrolls refer to Him nor do they mention any of His followers described in the New Testament.
- Scholars have identified the remains of about 825–870 separate scrolls.
- The Dead Sea Scrolls enhance our knowledge of both Judaism and Christianity.
- The scrolls from Caves 1 and 11 are now housed in the Shrine of the Book museum in Jerusalem.

The Dead Sea Scrolls were most likely written by the Essenes who were a strict Torah-observant,

Messianic, apocalyptic, baptist, wilderness, Jewish sect. They were led by a priest they called the “Teacher of Righteousness,” who was opposed and possibly killed by

the establishment priesthood in Jerusalem.

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by the Editor

The Qumran Caves are a series of caves in the Judean Desert of the West Bank. It is in a number of these caves that the Dead Sea Scrolls were discovered. The cave known as 4Q is visible at the right side of this picture and contained about 3/4 of all the scrolls found in the area.



CHRIST-LIKE LIVING

The term “Christian living” gets thrown around quite a bit, and I think that’s okay. After all, we are Christians and we are living. I would encourage us to look up for a higher level of living, Christ-like living. Why do I say that? As a younger person, I look around and I see some inconsistency in Christian living. I am far from a perfect example of what Christ-like living looks like. Far too often I can identify with Paul, “...that Christ Jesus came into the world to save sinners; of whom I am chief.” I too have inconsistency in my own daily life, but listing out my inconsistencies would not be profitable in this writing. We read in Matthew 7:1–6 about casting judgment, and I believe that often this passage gets taken out of context, which then, in turn, leads to passive Christian living. Jesus is not saying “do not judge at all.” This is where we see the limit of the Eng-

lish vocabulary, with one word having multiple meanings. That is why context is key.

Let’s look at the Greek in this passage, Jesus is saying if you do judge, do not do it unfairly with an attitude of self-righteous superiority as a judge in court. Again, Jesus reminds us about hypocritical living. It reminds me of His words “let your yea be yea; and your nay, nay...” I fully believe it is healthy and important to point out hypocrisy in a Biblical loving way, one way that we often over read and under teach or practice is Matthew 18. We read it at baptism, but how often do we practice it? Would it be more Christ-like to call our fellow brothers and sisters out, or just talk about the issues behind their backs? Recently I read a book and in this account the author portrays steps in how he went to a certain “Christian” organization and confronted them on a very serious sin. The

“Christian” organization, instead of being Christ-like, chose to go about things in the wrong way by trying various avenues of covering the sin up, playing the self-righteous card. What kind of light does that show? This again brought to mind more RED letter words (direct quotes from the King of Kings and Lord of Lords) from Matthew 7:15–23. In the same chapter, we read about not judging in a self-righteous manner. Jesus also warns us to be aware of false prophets/teachers who are dressed as sheep; we know that Jesus is not meaning it in the literal sense, but in the illustration sense.

In the valley here, there are many grass seed fields, and in the winter months sheep farmers often graze their sheep in these fields. Observing the sheep, you see they are gentle, innocent, and quite frankly not the most intelligent creatures at times (hence why I believe Jesus refers to us as lambs). But what does Jesus tell us about these certain types of sheep? Inwardly they are ravening wolves. And by their fruits we can recognize them—again, reminding us of the passage that it’s “Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth...” Outward actions speak more than words will. Jesus again reminds us in Matthew 7 that a tree cannot bring forth both good and bad

fruit, and I think we can take that and apply it to various avenues of life, whether it be your own spiritual life, your home life, your local church body, the business you run, the type of employee you are, or the Christian organization you might be a part of.

We also must consider the Holiness of God in this passage, God doesn’t tolerate sin, no matter how great or how small we categorize it with our finite comprehension. Simply put, if we are not producing good fruit we will be thrown into the fire. It is a Godly fear that I am struck with through self-examination. Am I producing a good fruit that will be acceptable? Or will my fruit be like the offering of Cain, full of self-works, self-desires, ulterior motives, having the attitude “it’s good enough for who it’s for.” There is a coming day that every person reading this will be judged by your actions. Recently in conversation, a brother took it a step further, not only by our actions, but also by our digital footprints, our algorithms. Will you be one of those who say “Lord, Lord” only for God’s gracious response to be, “I never knew you: depart from me, ye that work iniquity.” The choice is ours in how we live. Is Christian living enough, or should we be living Christ-like?

Landon Kelley

THE TWO KINGDOMS

Ron Filbrun

The concern of this writer is the misunderstanding, misinterpretation, and/or unconcern of the concept, or reality, of The Two Kingdoms.

In John 18:36, Jesus told Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that that I should not be delivered to the Jews; but now is my kingdom not from hence."

When sight is lost, and there becomes an indifference to the use of nonconformity and nonresistance, the understanding of the two kingdoms is also gone.

Paul, when he was preaching to those of Corinth, who had succumbed to the idol worship of the Grecians, told them their bodies were the temples wherein the Holy Spirit wants to dwell. In 2 Corinthians 6:17, he told the idol worshippers to "come out from among them," those who worshipped idols, "and be ye separate," saith the Lord, "and touch not the unclean thing," or the things of this world or the earthly kingdom; "and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Then in John 17, Jesus, when He was praying to the Father for the believers, said in the ninth verse, "I pray not for the world, but for them which thou hast given me; for they are thine." Follow on to the 15th verse as He says, "I pray not that thou shouldest take them out

of the world, but that thou shouldst keep them from the evil." This tells me that although we are living in the world's kingdom, we are not to be a part of it. He also said that the world will hate us because we are not a part of its kingdom, even as He was not a part of that kingdom.

Romans 6:16 says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

We must pledge our allegiance to the kingdom that we choose to follow.

This world's kingdom has some laws that we must obey and some laws that have been modified for the Christian, but we cannot pledge allegiance to both kingdoms. Christ said in Matthew 6:24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon (the world)." This makes it pretty plain that we cannot serve God and be a servant of the world at the same time. To be a member of the armed forces is commonly called being "in the service." If you have chosen this world's kingdom, are you now in the service of God, or are you in the service of this world?

God's kingdom teaches love unconditionally, and it even demands it. Christ said in the Sermon on the Mount, in Matthew 5:39, "But I say unto you, that ye resist not

evil: but whosoever shall smite thee on the right cheek, turn to him the other also." This is adverse to nature, but Jesus demands it. Then in the same chapter, verse 44, Christ says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Why should we do this? Verse 45 says, "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

I recently spoke with a man who was reminiscing concerning his boot camp and war years. He said, "When I went into boot camp I was not sure if I could kill a man or not, but when I came out, I was determined I could because I was taught to hate my enemies, and that killing them was the proper thing to do." If this is what is being taught in boot camps, our young people should be aware of this before enlisting to go there. Their limited information is made to sound quite exciting to some. Fortunately, most do understand that this is not for them, but for the few who don't, is why this has been written. I have found no passages in the New Testament where Christ teaches us not to love, but rather that we should hate and kill; and of course verse 44 in Matthew 5 is the ultimate verse when He teaches us to even love our enemies. Our flesh will just not allow this! We must rely on God's Spirit totally here! In light of this, and if we are relying

on God's Spirit, how could we think we could please Him by going into training to learn to carry rifles, or to learn to kill for any reason? In Matthew 26:52, Jesus told Peter, after He had cut off the ear of the servant of the high priest, to put up his sword, that those who take up the sword will perish with the sword.

We have a dual citizenship. We are citizens of the United States of America, and we are also citizens of God's kingdom (if we have chosen His kingdom). The one citizenship is by birth and the other is by choice. These are distinctively two different kingdoms. Our forefathers came to this country to escape war and fighting, and to secure for themselves liberty and peace, and the freedom to choose whom and how they would worship. In Romans 13, Paul teaches us that the powers that be are ordained of God, and that the rulers are not a terror to good works, but to the evil. So we have no fear of these rulers unless we do evil things. This is simply God's way of keeping the environment a safe place for those in His Kingdom to live. Christ says in Matthew 22:21, that we are to "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." By doing this we support Caesar's kingdom when we pay our taxes, and when we obey its civil laws, and we support God's kingdom by obeying His Word. As we follow on in the first part of Romans 13, Paul speaks of the rulers being the minister of God to thee (us) for good, and a revenger to execute wrath upon him that doeth evil. He then goes immediately into the

8th, 9th, and 10th verses and teaches that we are to owe no man anything but to love one another. It is simply to understand that this means we do not fight or kill, but rather that we should extend love and compassion. Those who are in Caesar's kingdom, or the kingdom of this world, are commanded to take up arms in respect to the laws of the kingdom that they have chosen.

We are asked sometimes, "What if everyone believed as you do?" Of course the answer is simple. "We would then need no armies, for there would be no more wars." But we also know there will always be armies and wars because the Bible says so in different places, but more specifically in Matthew 24:6. "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."

Matthew 7:13-14 says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The next two verses then warn us to "beware of false prophets which come to you in sheep's clothing; but inwardly they are ravening wolves. Ye shall know them by their fruits..." So we must inspect the fruit of the kingdom we are serving. Is it a fruit of love, compassion, long suffering, and forgiveness, or is it hatred, bitterness, back biting, envying and strife, war, and revenge?

Remember, although we are living in this world's kingdom, we can only serve one kingdom. So we are citizens of this kingdom or nationality, but in order to please God we must become a citizen of His kingdom, by first experiencing a new birth. Faith, repentance, and baptism, give us this new birth, and we then become born into the family of God. We now are "stewards of the manifold grace of God..." spoken of in 1 Peter 4:10, and we are privileged to be a citizen, or member of God's blessed kingdom. We are now free and are no longer in bondage to the gods of this world. What a beautiful plan!! All because God loved us so much that He sent His only begotten Son to die for all who will just love, serve, and obey Him. He then will give unto us His eternal kingdom if we have chosen His kingdom on earth, then some day we can live with Him and His dear Son forever. We can't even imagine what eternity will be like, or what heaven will be like for that matter, but we know we want to be there!

May God be praised for His wonderful gift to the children of men! Let us ever strive to study, and to live His plan for us, in this, His kingdom on earth, and to be faithful to Him till He calls us home.

Offered for our study and learning concerning the reality of the two kingdoms.

Selected by

AliceMae Haney

QUICK WALK THROUGH THE NEW TESTAMENT

27 Books

A Brief Summary of the New Testament for reference

Matthew AD 37–AD 56 Christ, the King.

Sermon on the mount (chaps. 5–7).

“Come unto me...” (chap. 11:28–30).

“...I will build my church...” (chap. 16).

Matthew 18; Many kingdom parables.

Mark AD 57–63 Christ, the Servant.

Filled with things Jesus did, no genealogy.

“Peace be still”! (chap. 4:35–41).

Luke AD 63–68 Christ, the Son of man.

His eloquent introduction; Genealogy clear back to Adam.

Special parables of Good Samaritan (chap. 10); The Prodigal Son

(chap. 15); The 500-pence sinner woman (chap. 7); The little

big man, Zacchaeus (chap. 19); Mary and Martha (chap. 10).

John AD 85–90 Christ, the Son of God.

Deity Gospel; John 3:16; The Samaritan woman at the well

(chap. 4); Jesus making water into wine (chap. 2); The progres-

sive revelation of the blind man (chap. 9); All the great “I AM”

Scriptures: The way, the truth, the life, The water of life, the

bread of life, the true vine, the good shepherd, the resurrection

and the life. Before Abraham was “I AM.” Raising Lazarus

from the dead (chap. 11); The great intercessory prayer (chap.

17); Jesus fishing with them one final time (chap. 21).

Acts AD 65 So much in Acts: Pentecost and the Holy Spirit; the

preaching and apprehension of Peter; the punishment of Ana-

nias and Sapphira; the martyrdom of Stephen; Philip preach-

ing to the Ethiopian Eunuch; the conversion of Cornelius; the

conversion and preaching of Paul; the Jerusalem council;

Paul’s missionary journeys; Paul at Mars hill in Athens; Paul

before the Jewish Council; and his miraculous ship ride to

Rome.

Romans AD 60 The most complete explanation of the Gospel in the Bible. The biographies give us a good picture of the life, ministry and death and resurrection of Jesus, but Romans theologically connects us to the biographies—puts meaning and purpose to Jesus as it relates to our Salvation from sin and condemnation. So much in Romans: Theological explanation (chaps. 1–11); Practical, holy living (chaps. 12–14); Exhortation and Salutations (chaps. 15–16).

1 Corinthians AD 59 Contains Paul's patient teaching to a growing church in numbers, but having a variety of problems such as divisions, immaturity, immorality, problems with doctrine and practice. Explains the various ministry gifts. The various problems give rise to two exceptional chapters, 13 and 15.

2 Corinthians AD 60 Testimony of the Gospel. A follow up of the morality problem; Explanations, teachings, warnings; Paul's folly (chap. 11); "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (chap. 5:1); "For the weapons of our warfare are not carnal, but mighty through God..." (chap. 10:4-5).

Galatians AD 60 Direct denunciation of their lapse of faith; not depending on Grace, but religious observations of the law. **Stand fast, being led by the Holy Spirit.** The lust of the flesh, versus the Fruit of the Spirit. (chap. 5:19-23).

Ephesians AD 64 Inspirational teaching, both doctrine and practice. Nothing doctrinal that cannot be found in Romans. Truly takes us into the heavenlies (chap. 1:19-23); "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind..." (chap. 4:31-32); Beautiful picture of the Christian's armour (chap. 6:13-18).

Philippians AD 64? Very personal letter of love, yearning, and personal testimony; "Whatsoever things are true..." (chap. 4:8); "Let this mind be in you, which was also in Christ Jesus..." (chap. 2).

Colossians AD 64 Paul is very upbeat in his sharing of the Gospel. He had a concern that men would be spoiled by philosophy, and being subject to ordinances, the worshipping of angels and not after Christ. Exhortation to a high standard of moral living.

1 Thessalonians AD 54 A church that Paul praises, urges on to greater heights. He praises their progress. Chapter 4 assures them Christ will come again in Great Glory.

2 Thessalonians AD 54+ The coming of a just God to avenge the disobedient and unbelievers.

1 Timothy, 2 Timothy, Titus AD 64, AD 64+ The pastoral letters. A mentor and father to sons in the faith. A lot of testimony, instruction, encouragement covering the whole range of church life. Paul gets very personal about his departure to be

in the presence of the Jesus he has faithfully proclaimed, and though his race is ending, he passes the baton on to those younger in the faith.

Philemon AD 64 Letter beseeching reconciliation with a runaway slave that Paul has led to Christ and is returning to his master, Philemon.

Hebrews Before AD 70 Christ is better (“For a day in thy courts is better than a thousand.” Psalm 84) than all or any religious system. “...let us run with patience, the race that is set before us...” (chap. 12).

James Martyred in AD 62 A half-brother of Jesus. Filled with wisdom like the Proverbs. Full of instruction. Emphasizes good works. Contains beautiful words like “the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated...without partiality, and without hypocrisy.”

1 Peter AD 60 Filled with doctrine, encouragement, and pure teaching. Fiery trials can be expected. Encouragement given to elders.

2 Peter AD 66 Spiritual mathematics: “Add to your faith...”

1 John AD 90 A father to his spiritual children, most intimate of all his letters. Love God, Love not the evil world.

2 John AD 90 To the elect lady...Of utmost importance to maintain the doctrine that Jesus Christ has come in the flesh.

3 John AD 90 An Elder to a beloved younger one. Concern about Diotrephes loving the preeminence, then commending Demetrius for a good report.

Jude AD 66 Serious warning about false prophets. “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen” (vs. 24, 25)

The Revelation of Jesus Christ AD 96 Compare Mathew 24, Mark 13, Luke 17 and 21, 1 Thessalonians 4, and 2 Thessalonians 1 in your studies. The book is filled with awesome beauty, frightening judgment, exhausting symbolism, mysterious prophesy, but ends with Everlasting Victory and the God who will make all things new.

Philip King

LOOKING UNTO JESUS

In Mark 12:6–11, the word *reverence* caught our eyes. Now, “reverence” in our dictionary is “a deep respect, mixed with awe and wonder.” Are we in “deep awe” of God’s Son?

We enjoy singing “One There Is Above All Others.” Was it one of our New Year’s resolution to always put Him first, both in our words, and in our way of living? “Looking unto Jesus the author and finisher of our faith...” When we were thinking of turning to God and being baptized, we knew we had been called. Today, are we being called to read His Word, meditate, and pray? Is it always on our to-do list? Maybe we need to rise earlier and consider Him “who for the joy that was set before him, endured the cross, despising the shame...” Is Jesus our example when we are tried? Can we lift our eyes above our circumstances and look “unto Him”?

We read in Matthew 4:1, “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered.” We have read that “when we are hungry, we are more vulnerable.” But as we read on in this account, we see that Jesus had no interest at all in the wiles of the devil. How did He overcome? We read that He said, “It is written...” and used the Scripture to take His stand. Do I know the Scriptures well enough to use them against the adversary? Jesus also used other words like, “Get thee hance.” Will we remember to do as Jesus did when we are tried? We too have been given overcoming power, in Jesus’ Name.

As Jesus approached the cross, He looked into the cup that was being given Him. He knew they would not “reverence” Him. They

would not be sorry for the wrongs they would commit against Him. He pressed onward to the cross. Can we follow in His steps? Following the footsteps of Jesus may seem hard, but we cannot let our guard down. Satan does not have much time. Can we overcome for a little while? Does Satan know our weaknesses? I am not sure, but I know Jesus does!

To any who are grieving, remember that Jesus was “a man of sorrows, and acquainted with grief.” “But he was wounded for our transgressions, he was bruised for our iniquities.” He was “smitten of God, and afflicted.” God allowed the false accusations. But He was without sin. They put our crown of thorns upon His head. He was lashed with my sins and with your sins. Our guilt was there, not His! They found no fault in Him!

He was so very weak. They compelled Simon to bear the cross (Matt. 27:32). They placed Him down on the cross, not caring, pounding long nails into His hands and feet. They raised Him up and dropped the cross into the place that was planned for Him, jarring His body against the nails.

“Were you there when they crucified my Lord?” No, but our sins were there, and God saw it all! How did God feel about our sins? Luke 23:34 says, “Then said Jesus, Father, forgive them; for they know not what they do.” Jesus alone is without sin!

We all have sinned and do sin! And we are responsible for our sin. But we can find forgiveness in Jesus!

The atoning work on the cross is a GIFT! And though we may give Him our ALL, yet we still are indebted to HIM!

Vicki Witmer

HOME & FAMILY

EVERY HOLY MOMENT

*"Surely the LORD is in this place;
and I knew it not."*—Jacob,

Genesis 28:16

*Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees,
takes off his shoes—
The rest sit 'round it and pluck
blackberries.*

—Elizabeth Barrett Browning

What does it mean to be a good mother? I sure don't know. Sometimes I think I am; more times I know I'm not. I struggle to teach my child how to spell. I get frustrated that I didn't follow through the first five times I made a request. Now, I grit my teeth and ask for the sixth time, promising consequences, aware my children sense my frustration seeping through—at my own lack of self-discipline in teaching them self-discipline. I try to keep my younger children calm during church, and when they don't behave like obedient robots, I rant in my mind, and later to my husband, that teaching children to sit quietly through a two-hour service offers exceedingly great potential for my own sanctification. I look at the library bookshelf for five seconds in search of an author I like, and my little ones are off, out of reach three bookshelves away racing the small library book cart. They careen between tables, whis-

per-giggling at high decibels. I collect them and begin to lecture, but I'm cut short by a blue haired librarian with septum and lip piercings, sternly staring my children in the eye and telling their deep-red faces that the library's upper level is a "quiet space." I thank her and agree, feeling deep red inside myself. Not because she was wrong or because my children were wrong or right, but because: How do I be a good mother? A week of self-questioning and firm reprimands, directed both toward my children and, even more harshly, toward myself; and then:

A God-breath.

There is a moment that may happen in the midst of the hard. It is spontaneous, lasting a split-second at times. It feels like the breath of God. When I was a child, I remember the breath of my mother. Not like the, "Mom! Pee-yew! Your breath stinks!" that my children occasionally give me. But the essence of warmth and life and sweet scent that permeated my soul when my mother was near and breathed on me. That feeling is similar to this moment, God resting His forehead against mine for a gentle moment. A warm, spreading sweetness and courage whispers that these hard efforts and feelings of failed attempts and downright moments of Aaargh! are sacred. Holy. He is in me, and He is good.

How do I be a good mother? I

don't know. The question threatens to consume me sometimes yet fades in the light of truth: I abide in God's holiness, not my own.

These are the vital things I want to remember to do: to draw my children close in a tight bear hug, because that's how Jesus holds them. To laugh at their jokes, and keep on smiling as they sprint off, because that's how Jesus delights in them (and I do love a well-delivered knock-knock joke, or twenty). To give and receive what my son calls "smoochy kiss-



es"—big, squishy-cheeked love, with no wiping away slobber allowed—because that's how Jesus loves them. To sit quietly beside them during painful moments, physical and emotional, because that's how Jesus cares for them. To invest in lengthy late-night chats, when I long to drag my weary bones to bed or settle into the sofa with a good book, because that's how Jesus listens to them. To pray over them often, fervently and aloud, because that's how Je-

sus intercedes. To serve other people with them, because Jesus washes dirty dust off the feet of fishermen. Jesus touches people who have communicable diseases before healing them.

What makes these moments holy? My children watch my actions silently and begin forming their earliest picture of Jesus, just as the actions of other people often shape how I experience His love. The disciple John emphasizes that no one has ever seen God. Yet when we love one another, God Himself, I AM, abides in us and His love radiates from us (1 John 4). As Alistair Begg puts it: "An invisible God is made visible when His children love, not only in word or talk, but in deeds and truth."

I tend to twist motherhood into my identity, something measurable—perfectly coiffed, sedate children in quiet churches and libraries. Then I offer those efforts like promises to Jesus, as if my future depends on my ability to keep them. In doing so, I miss holy moments I only experience in my complete undoing. The breath of God. In those God-breaths, I abide, knowing that God is glorious, and He who is within me sanctifies every holy moment. How do I be a good mother? I don't know...

"The soul is like an uninhabited world that comes to life only when God lays His head against us."

Thomas Aquinas

Karianne Rumble

EARLY CHRISTIAN QUOTES

JUSTIN MARTYR

100 TO 165 A.D.

“We pray for our enemies; we seek to persuade those who hate us without cause to live conformably to the goodly precepts of Christ, that they may become partakers with us of the joyful hope of blessings from God, the Lord of all.”

MEDITATIONS

Some get near heaven, hear the music, but never join the song.

It takes but a small drop of oil to silence a squeaky hinge.

Your job is your occupation. Service is your calling.

God loves children. That’s why He hates abortion.

Ignoring wrong, seldom serves to correct it.

Plainness should lead to humble simplicity.

Lucifer was once heaven’s worship leader.

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.

We understand that in the great work of salvation in the earth that God is doing, He is always “previous.” In other words, He calls and moves *first*, and we follow after. “No man can come to me, except the Father which hath sent me draw him...” (John 6:44).

This is a great blessing, and it gives us opportunity to ask ourselves some questions.

1. Do I appreciate enough the love of God, who has always moved, and reached for me *first*?
2. Do I praise Him for this, knowing that even every good thought I have of Him, was planted there *first* by Him?
3. Can I see my great need of Him, realizing that I can do nothing *by myself*, but am dependent on Him?
4. Do I give Him the preeminence?

GENERAL ITEMS

BAPTISMS

June 28, 2026; West Manchester, IN
Jeremiah Cripe
July 21, 2026; Stillwater, OH
Lily Beery
July 27, 2026; Maple Grove, OH
Cline Landes
Aug. 14, 2026; Morning Star, OH
Claire Brubaker

NEW MEMBERS

June 28, 2026; Cutler Ridge, IN
Rod and Patty Wolf
July 5, 2026; Cutler Ridge, IN
Trevor and Heidi Hess
July 19, 2026; Clearwater, IN
Ron and Faythe Cable

COMMISSIONS

July 30, 2026; Salem, OH
Logan Bayer (with wife Jessica)
Advanced to the second degree of
the ministry.

COMMUNION NOTICES

Sept. 26, 2026..... Pleasant View, OH
Oct. 3, 2026 Providence, IN
Oct. 10, 2026 Lower Twin, OH
Oct. 10, 2026 Zillah, WA
Oct. 17, 2026 Clearwater, IN/WI
Oct. 17, 2026 Maple Grove, OH
Oct. 17, 2026 Western Kansas, KS
Oct. 24, 2026 Stillwater, OH
Oct. 31, 2026 Bethel, OH
Oct. 31, 2026 Columbia River, WA
Nov. 7, 2026..... Covington, OH
Nov. 7, 2026..... Kidron Valley, KS
Nov. 7, 2026..... Shenandoah, VA
Nov. 7, 2026..... West Modesto, CA
Nov. 14, 2026..... Fall Creek, IN
Jan. 30, 2027..... Pine Grove, FL
Feb. 6, 2027 Living Epistle, NM
Mar. 27, 2027 Fair Haven, KS

HARVEST MEETINGS

Sept. 20, 2026 Bear Creek, OH

POEMS

PRAYER IN SORROW

Father, to Thee we look in all our sorrow,
Thou are the fountain whence all our healing flows
Dark through the night, joy cometh with the morrow,
Safely they rest, who in Thy love repose.

When fond hopes fail, and skies are dark before us,
When the vain cares that vex our life increase,
Comes with its calm the thought that Thou art o'er us,
And we grow quiet, folded in Thy peace.

Naught shall affright us, on thy goodness leaning,
Low in the heart Faith singeth still her song,
Chastened by pain, we learn life's deepest meaning,
And in our weakness Thou dost make us strong.

Patient, O heart, though heavy be thy sorrows!
Be not cast down, disquieted in vain;
Yet shalt thou praise Him when these darkened furrows,
Where now He plougheth, wave with golden grain.

— Frederick L. Hosmer

HELD HERE, HOME THERE

The journey of grief has many
winding trails,
Where sorrow speaks in quiet,
tender wails.
A heart divided—torn between
two lands,
One holds; one releases from lov-
ing hands.

The ache remains for the one who
stays,
While heaven bursts with unending
praise.
The survivor weeps through shadowed
days,
While their beloved walks in radiant
ways.

Loneliness lingers in silent space,
An empty chair, a familiar place.
Yet oh, the sweetness beyond the
veil,
Where pain is gone and love won't
fail.

The loss is sharp on this earthly side,
Where memories walk and tears
abide.
Yet wonder rises, soft and bright,
In heaven's dawn, in endless light.

For though the parting pierces deep,
And nights are long and filled
with weep,
There lives a hope, both sure and
true—
They are with Jesus, and we will
be, too.

Arlene Machado
Modesto, CA

FILLED WITH THANKSGIVING

Wrapped in the warmth of Thank-
fulness,
Knowing how richly we are blessed,
To cherish all the things we have,
Walking down "thankfulness path."

Enjoying the things that we can
measure,
Family and friends that we always
treasure,
While walking down memory lane,
That stretches then forward to a
future plain.

Looking with joy to the mountains,
To wonders of nature, and fountains.
Incomparable beauties around,
With vastness of nature are found!

The wonder of great things and small,
Too numerous to count them all,
So thankful we are spiritually
blessed!
We bow our heads in thankfulness.

With thankful hearts we sing,
With softened joy to our King!
Echoes of love along the path we trod,
Don't miss the great promise of God!

Vicki Witmer
New Madison, OH

BAPTISM

Samuel Kinsey (1865)

We're not ashamed to be immersed,
Christ went into the water first,
The world may scorn, the devil roar,
We'll only love our God the more.

Selected by

AliceMae Haney
Greenville, OH

THE JUDGMENT IS NEAR

The world is grown old, and her pleasures are past;
The world is grown old, and her form may not last;
The world is grown old, and trembles for fear;
For sorrows abound, and judgment is near;

The sun in the heaven is languid and pale;
And feeble and few are the fruits of the vale;
And the hearts of the nations fail them for fear,
For the world is grown old, and judgment is near!

The king on his throne, and the bride in her bower,
The children of pleasure all feel the sad hour;
The roses are faded, and tasteless the cheer,
For the world is grown old, and judgment is near!

The world is grown old! — but should we complain,
Who have tried her and know that her promise is vain?
Our heart is in Heaven, our home is not here,
And we look for our crown when judgment is near.

— Reginald Heber

I SHALL SEE THEM AGAIN

I shall see them again in the light of the morning,
When the night has passed by with its tears and its mourning;
When the light of God's love is the sun ever shining
In the Land where the weary ones rest.

I shall know them again, though ten thousand surround them;
I shall hear their dear voice midst the blessed ones 'round them,
And the love that was theirs on the earth shall detect them
In the Land where the weary ones rest.

'Twas their lives in the past helped to fill me with gladness;
And the future in heaven, the home without sadness,
Where I see them today clad in bright robes of whiteness—
In the Land where the weary ones rest.

Would I wish for them back from their bright home in heaven!
No! In patience I'll wait till the veil shall be riven,
And the Saviour restores me the friends He has given—
In the Land where the weary ones rest.

— I. Husband

OBITUARIES

FLORA — Charlotte Ann was born near Delphi, Indiana, on September 25, 1936, to George and Edna (Blocher) Dutter, the fourth of eight siblings. In 1940, the family moved to Minot, North Dakota, and then in 1947 to Modesto, California, where Charlotte spent her teenage years, committing her life to Christ in baptism and joining the Old German Baptist Brethren.

On her 23rd birthday, September 25, 1959, she was married to Hollis Flora, moving to Ohio as a new bride. There Hollis and Charlotte raised their family, teaching their children strong Christian values and an enduring work ethic that is evident today. Mom was a “can-do” person—capable, resourceful, and optimistic. Life at times was difficult with limited resources, church struggles, and young men who kept taking away her daughters, but through it all, Mom was an encourager and a wonderful example of cheerful faithfulness.

Hollis and Charlotte became part of the Old Brethren fellowship in November, 1974, with Charlotte joining the Old German Baptist Brethren, New Conference in 2010. Due to declining health, in 2019, Mom and Dad moved from Ohio to Goshen, Indiana, spending many precious moments with friends and family. Mom dearly loved her family, and until her last moments of consciousness, expressed concern and prayed for them. She was anointed by the local elders on December 4, 2025, and ten days later, surrounded by

her family, Mom passed peacefully into the presence of the Lord on Sunday, December 14, 2025, at the age of 89 years, 2 months, and 19 days.

Charlotte is preceded in death by one infant daughter, Ruth Edna; siblings David and Jane Dutter, Ivan and Myrna Dutter, Gordon Dutter, Georgia Wade; brother-in-law, Stanley Cook; one granddaughter, Krislyn Wagner; and one great-grandson, Callum Royer; brothers- and sisters-in-law, Helen Wonedra and Clinton Sink, Ray and Grace Flora, Hubert and Glenna Flora, Paul and Norma Flora, Virginia and Kenneth Peters, Ann and Myron Bowman, Clarence Frantz, Howard Denlinger, Wade Flora, Ruth Elda Flora, Mildred and Marion Denlinger, C. J. Flora, and Buford Flora.

She is survived by her husband of 66 years, Hollis Flora; children, Faythe and Ron Cable, Rose and Paul Royer, Beth and Lloyd Wagner, Jill and Chris Crawmer, Edward and Karen Flora, Timothy and Krista Flora, Aaron and Jennifer Flora, and Lois and Sam Cover; along with 34 grandchildren and 58 great-grandchildren.

Also surviving are three siblings and their companions: Doris and Atlee Oyler, Marshall and Rosalene Dutter, and Martha and Mike Meador; brothers- and sisters-in-law, Bonnie Dutter, Norma Dutter, Violet Flora, Etta Mae and Russell Garber, Thelma and Charles Garber, Lucille and Keith Bussey, Joann Flora; and many

nieces, nephews, and friends.

Through tears we smile, remembering the countless wonderful memories of Charlotte's faithful life, loving service, and cheerful optimism; and also looking forward to an eternity with Jesus Christ, her savior and ours. Mom prayed often for her children and grandchildren, and her ultimate desire was to see each live faithful lives, and some glad day surround God's throne with endless praise to the risen Lamb!

The Family

CRIST — Lawrence Alva, only child of Alva and Martha (Flory) Crist, was born June 3, 1931, near Westphalia, Kansas. As a boy, he moved with his parents to Indiana and then to Ohio, where he resided for the remainder of his life.

In July 1951, he heeded the call of the Master and was baptized into the Old German Baptist Brethren Church; at the time of his passing he was a member of the Sugar Grove District, New Conference.

On July 15, 1951, he was united in marriage to Clara Alice Bowman and together they shared life's joys and sorrows for over 74 years. To this union were born three daughters and one son.

During the last years of his life, he experienced declining health. Early on the morning of May 30, 2026, he passed into eternity at the age of 94 years, 11 months, and 27 days.

Surviving are his wife; their four children, Linda Crist, Karen (Bob) Robbins, Ron (Gail) Crist, Darlene (Randy) Coning; 13 grandchildren, 36 great-grandchildren, seven great-great-

grandchildren and many other relatives, friends, and caregivers.

A viewing and funeral were held on June 3, 2026, by the Sugar Grove district. Services were conducted by three of his grandsons at the meeting house and burial at Highland cemetery. We commit his soul into the hands of our merciful and loving God. "And we, thy saints, rejoice to find that all thy Word is true!"

The Family

DENLINGER — Kathryn Kay, daughter of Raymond and Ruth M. (Flora) Garber, was born December 4, 1943, in Troy, Ohio. She passed away July 4, 2026, at Ohio Hospice of Miami County, Troy, Ohio, at the age of 82 years and 7 months.

Kathryn accepted Christ as her Savior and was baptized into the Old German Baptist Brethren Church, Covington, Ohio, District on May 23, 1971. On September 2, 1972, she was united in marriage to Brenner T. Denlinger. To that union were born three children.

She moved to the Oak Grove District of the Old German Baptist Brethren Church in 1984 where she remained faithful until death.

She was a retired self-employed house cleaner but more than that she loved serving and caring for her family and friends. She always enjoyed playing games and reading, and after moving into the Brethren's Home, Greenville, Ohio, enjoyed doing puzzles. She loved her children and grandchildren and loved spending time with them and her many, many friends.

Kathryn was preceded in death by her parents; husband; sister, Thelma and husband Daniel Wagner; and

two brothers, David and wife Eleanor Garber and Kenneth Garber. Kathryn is survived by her three children, Christian Denlinger of Greenville, Ohio, Ruth Emma Denlinger of Gettysburg, Ohio, and Jonathan and his wife, Stephanie Denlinger of Arcanum, Ohio; five grandchildren, Emma, Benjamin, Owen, Drew, and Samuel Denlinger; her three siblings and their spouses, Donald and Ellen Garber of Waverly, Kansas, Myrna and Stan Frantz of Covington, Ohio, and Lois and Jim Rife of Greenville, Ohio; and numerous nieces, nephews, other relatives and many, many friends.

Services were conducted on July 9 by the home Brethren of the Oak Grove district, opening with hymn 53 and the thought of reassurance taken from John 14:1-2. Following was hymn 86 with a message taken from Hebrews 10:31-39 with the main thought being verse 36, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Hymn 494 was used at the grave with the thought the "Happy Land" may not be as far away as we think. Her body was laid to rest in the Oakland Cemetery, Bradford, Ohio, trusting in a loving and merciful God, to await the resurrection.

The Family

LAYMAN — Lonnie Leroy, 82, of Elida, Ohio, passed away at 8:13 P.M. on Tuesday, July 7, 2026, at the Meadows of Delphos, Ohio.

He was born on May 5, 1944, in Lima, to William J. and Mildred I. (Thurman) Layman, who both preceded him in death. On February 6, 1965, he married Cecilia Ann Maher, who survives in Elida.

Lonnie was a faithful member of The Old German Baptist Brethren Church, New Conference. He spent many years as a skilled cabinet builder and installer before retiring from Lima Mill Works in 2014.

Lonnie enjoyed gardening and working in his yard. He was a devoted husband and father who always put his family first. Known for his love of rhyming and his gift for storytelling, he brought joy to those around him. Above all, he cherished spending time with his grandchildren and his beloved Goldendoodle, Jake.

Surviving in addition to his loving wife of 61 years, Cecilia Ann Layman, are his children, Timothy Layman, Stephen (Christi) Layman, and Jennifer (Kevin) Snyder; his daughter-in-law, Donna Krug; his grandchildren, Chelsea (Eric) Tudor, Eric (Kara) Layman, Heidi Layman, Emily (Jake) Webb, Harrison (Anna) Layman, Chloe (Thomas) Chrisman, Bentley Snyder, Beckett Layman, Gavin Layman, Sawyer Snyder, Sophia Snyder; his five great-grandchildren. Also surviving are his siblings, Ed (Linda) Layman, Jeff Layman, Tony (Carol) Layman, Bonnie Bowman, Mary "Suzie" (Ron) Carder, and Becky (Dillon) Staas; and many beloved nieces and nephews.

He was preceded in death by his sons Gregory Layman and Andrew Layman; his great-granddaughter, Isabelle; his sister-in-law, Cathy Layman; his brother-in-law, Wilbur Bowman.

The funeral service was held on Tuesday, July 14, 2026, at Grace Community Church with interment at the Ash Grove Cemetery.

The Family

BRUBAKER — Dorothy May, daughter of Emory and Hattie (Landis) Deaton was born April 4, 1924, in Preble County Ohio.

Realizing her need for a Savior, she was baptized on May 30, 1944, into the Old German Baptist Brethren Church, in which she remained faithful until death.

On October 6, 1946, she was united in holy matrimony with John Brubaker. She was a loving and devoted companion and they shared the joys and sorrows of wedded life for over 50 years. This happy union was blessed with four sons and one daughter. Her interests centered around the Church, her family, and many friends.

Mother was blessed with an exceptional memory and took a sincere interest in people. This was felt by all who knew her, enlarged her circle of friends, and helped fill the 29 years that she lived alone after the death of Daddy. Until the last few months, she spent many hours embroidering pillowcases for family and friends.

Lovingly and tenderly her family cared for her at home until the morning hours of Friday, July 17, 2026. She peacefully slept away at the age of 102 years, 3 months and 13 days. Our loss will be keenly felt.

Preceding her in death was her husband, John; her parents; four brothers, Glen (Bertha), Omer (Esther), Clifford (Ruby), and Leonard; one sister, Reva; one grandson, Jared Oyler and two great-grandsons.

Surviving are her 5 children and their companions; Gayle and Marva, Roger and Nancy, Keith and Arlene, Calvin and Deb, Rebecca and Paul Oyler; 19 grandchildren and their companions; 78 great-grandchildren; and two great-great-grandchildren.

Funeral services were conducted on July 21 at the Upper Twin meeting house by the home brethren and Dean Deaton. Burial was in Fairview Cemetery, West Alexandria, Ohio.

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

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

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