

BIBLE MONITOR

VOL. CIII

MAY, 2025

NO. 5

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GALILEE

Now I resolve with all my heart,
With all my powers, to serve the Lord;
Nor from His precepts e'er depart
Whose service is a rich reward.

O be His service all my joy;
Around let my example shine,
Till others love the blest employ,
And join in labors so Divine.

Be this the purpose of my soul,
My solemn, my determined choice,
To yield to His supreme control,
And in His kind commands rejoice.

O may I never faint nor tire,
Now wandering leave His sacred ways:
Great God, accept my soul's desire,
And give my strength to live Thy praise.

Anne Steele

Submitted by Lynn H. Miller
Newmanstown, PA

THE TERRYCLOTH MOTHER

In America, during the early 1900's, many psychologists believed the action of parents expressing affection toward their children was simply a sentimental gesture but served no effecting purpose. According to many thinkers of the day, such affection would only enhance the spread of disease and potentially lead to future psychological problems.

Later, in the late 1950's, a psychologist named Harry Harlow began a series of experiments on rhesus monkeys with the intent of investigating the nature of human love and affection. Steeped into these experiments was the false assumption that humans evolved from primates. Nevertheless, the outcome of these studies is intriguing.

In his experiments, Harlow put young monkeys in cages and provided two surrogate "mothers" for them; one made of wire in the form of an adult monkey and the other was covered in terrycloth. In his most famous experiment, the young monkeys were given a choice between a wire mother that provided nourishment from an attached bottle or a terrycloth mother that provided no food. In this experiment, Harlow found that the young monkeys only went to the wire mother for food but spent most of their time clinging to the soft, comforting terrycloth mother.

Later research demonstrated that the terrycloth surrogate was the mother of choice when Harlow introduced a new or

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strange situation to the young monkeys. When the terrycloth mother was removed from the cage, the young monkeys would often scream and cry. Through his experiments, which he was trying to relate to human psychology and behavior, Harlow concluded that the mother-child relationship provides more than simple physical needs. This relationship provides love and affection, which he believed were the essentials for healthy child development.

While monkeys are monkeys and people are people and did not evolve from monkeys, might we gain a lesson from these studies and their conclusion? Or perhaps, might we be reminded of what we already know?

Today, even the secular world knows that love and affection is vital for health. From God's word, we know that love and affection is key and that the earliest human relationship of love in a new life is between mother and child. God created mothers for a special role, to create a critical bond of love within the family. To quote Agatha Christie: A mother's love for her child is like nothing else in the world. It knows no law,

no pity. It dares all things and crushes down remorselessly all that stands in its path.

So many have experienced this very thing and been bountifully blessed to be the recipient of love and affection from their mother. Whether she wipes away tears, kisses scraped knees, hugs after bad dreams, comforts during thunderstorms, gives words of instruction, advice or encouragement, mends clothes, cleans up messes, waits up late at night to talk or seemingly endlessly prepares meals and washes dishes, so many appreciate and benefit from her sacrificial love.

Prov. 31:10-31, shown below, is a very high calling. Many women read this and feel inadequate to fulfill its description as they tend to focus on their own flaws. However, many of us as children have a different perspective of these verses as we think of our mothers. While we know she has flaws, as do we, we tend to focus on the love and affection she expresses and the sacrifices she makes. While our mothers may not fit all of these descriptions, through the eyes of love, can we see our mothers

in many of these things? Thank you, Lord, for mothers. If you appreciate your mother's love, make sure that you tell her, so that she knows you do.

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the

needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

K. Brock

WHY I HESITATE TO VENERATE THE EARLY CHURCH FATHERS

In the Anabaptist world, a growing movement of thinkers is prioritizing the writings of the Ante-Nicene Church Fathers, or Christian writers before the Council of Nicaea in 325 A.D. In their view, since the Faith was once and for all delivered to the saints, and these writers represent the Faith in early church history, they highly regard their writings. Although these historic theologians acknowledge that the early church writers were not perfect, this “historic faith” movement believes that these Church Fathers better embody what the faith should look like, compared to generations that followed afterward, due to their proximity and connection to the apostolic and post-apostolic eras.

This movement argues that because many of these early writers spoke the language of the New Testament, had a closer connection to the apostles, and lived in a world similar to when the church was founded, their writings should carry more authoritative weight in Christian thought and theology. While I agree that these early writings

contribute to Christian theology and thought, there are valid reasons to be cautious about venerating these early Christian writers.

Reason #1: Their writings are not inspired and thus at a lower level of authority than the Scriptures.

I believe the church should hold a sound and robust theology of inspiration and the sufficiency of the Scriptures, maintaining them as the Canon of the Faith. Therefore, as with any other writing in church history, its authenticity to Truth must be assessed against the standard of Scripture. These writings are no exception, they can provide insight into the Sacred text (in ways mentioned earlier), but careful distinctions must be made regarding the supremacy of Scripture.

Arguments for specific Christian teachings in the Church should be provable by Scripture alone. While the early Church Fathers can be referenced to bolster Scriptural teaching, they should not be regarded as additional sources

of revelation beyond what God has provided in Scripture. The Apostle Paul emphasized that Scripture is sufficient to *complete* the maturation of disciples and equip them for every good work. II Tim. 3:16-17

Reason #2: Their labors to contribute to the church's edification in their day were not meant to be final rules and standards in sanctification.

The veneration that some historic faith advocates hold for these early writers would probably make these same writers feel uncomfortable. We should consider whether these writers intended their words to serve as the final statement on what God revealed about Himself and "the Faith once and for all delivered to the saints" or if they merely viewed themselves as lovers of God, striving to know Him better.

Given the sincere regard that early Christian thinkers had for the Sacred Writings, we should strive to emulate their esteem for Scripture. In fact, it is more reasonable to conclude that these writers were not attempting to elevate themselves as authorities on

Christian knowledge but rather to edify the church through the revelation already presented in Scripture. Accordingly, we, too, must approach their writings as proposals for sound Christian teaching while understanding that they are not intended to serve as a canon for judging Scripture.

Reason #3: God has chosen to use inspired literature as the means of preservation of the Faith.

Many Christians today are concerned that the faith we uphold aligns with what was once and for all delivered to the Saints. Christ, understanding this need of the Apostles and the future Church that would believe through their word, prepared the means for preservation. Jesus promised further inspiration by the Holy Spirit through the Apostles. John 16:12-15 Later, in His prayer to the Father, Jesus expressed that they and the church would remain sanctified through "Thy Word." John 17:6, 8, 14, 17, 20

It is not that these early church fathers have nothing to contribute, but rather that a complete disciple of Jesus can

be made by Scripture alone, with or without these writings. After the time of the Apostles, Scripture remains the means by which God has chosen to preserve the Faith. Thus, these early fathers can affirm what has already been revealed in the Sacred Writings, but nothing more.

Reason #4: One must presuppose that God has preserved the writings of the early church fathers in their original form.

One of the guarantees we have regarding Scripture is that God, through the same Holy Spirit that inspired the Scriptures, also superintends their integrity throughout history as needed to fulfill their purpose in the Church. No such guarantee is provided for the writings of the early church fathers. This does not imply that these writings are inauthentic or counterfeit, but we lack assurance of their origin or that they represent their original form.

Believing that these early Christian writings have stayed true to their original arrangement for the past two millennia requires an act of faith. This reality should

prompt us to pause and exercise caution, encouraging a gentle approach to their teachings. Since Scripture faithfully reveals God and has endured through time and opposition by the providence of God, it should continue to serve as the “rule of faith.” This also requires an act of faith, but one grounded in what God has promised.

Reason #5: One must assume that our few extant writings represent the vast conglomerate of writings that no longer exist.

One of the most sobering thoughts is that more has been lost to history than we will ever know. The surviving evidence we have of history is just a small part of the iceberg above the water’s surface, with the rest of the iceberg representing everything that has been lost beneath. We must assume, then (by faith), that what we have reflects what we cannot see. More Christian autographs and manuscripts have been lost than we can ever imagine, and what remains extant is just a glimmer of everything that once was or has yet to be recovered.

Without God’s sovereign

oversight, it is unreasonable to be confident that the few writings we possess accurately reflect the vast body of texts lost to history. This understanding was a primary motivation for the church to recognize a canon (standard or rule) in the first place to evaluate historical evidence and doctrine. Given that most Christian writings have been lost to generations of the church, it is a humbling realization that God has providentially stewarded the Scriptures throughout history for this very purpose.

Reason #6: One must assume the views espoused in the writings of the early church fathers represent the views of the broader Church.

Following the same line of thought as the previous objection, those who venerate the early church fathers must assume they represent principal Christian thought and practice during the eras they depict. Due to the significant loss of historical evidence, one must rely heavily on the limited evidence that remains. We might very well end up in a heretical ditch if these writers (or what remains of their writings) are mistaken.

This reality should not prevent us from referencing or studying the early church fathers and their understanding of the faith, but we should hesitate to form rigid, dogmatic positions based on them. Instead, we should pause and carefully navigate the terrain of the early church writers with the staff (canon) that is Scripture, lest we fail to hold on to the “standard” God has provided and lose our theological footing.

Reason #7: The veneration of the early church fathers too highly removes the objective standard in choosing what is orthodox and heterodox.

The reality of the early church fathers is that a range of beliefs existed among these early Christian writers. Some today have exploited these differences to attempt to discredit Christianity in general, which is not justified. However, those who regard these writers as authorities on theology and practice must navigate what should be considered orthodox and heterodox within the writings of the early church. In this process, one must ask: Is Scripture authoritative in evaluating these writings, or are

these writings authoritative in evaluating Scripture? I pray the answer is evident.

I fear some have gone too far in venerating these church fathers above what God has revealed in Scripture. They make the interpretations of the Sacred Text by these early church fathers carry more weight than the Sacred Text itself, allowing some to disregard what has been revealed in Scripture to align with these early church "authorities." Once you cross the bridge from one authority to another and no longer cling to the Canon for discerning the early church writings, the lines between orthodoxy and heterodoxy become blurry. This removes the safeguards of the objectivity of Scripture and leads to potential errors when we subject the Scriptures to church fathers we have venerated too highly.

Conclusion

As firm believers in the inspiration, preservation, and sufficiency of the Scriptures, let's continue to venerate their words

above all others, even if they conflict with the early church fathers. We should preach and teach through exposition, esteeming Scripture sufficient for faithful discipleship. We must continue to express the truth within its context, as revealed in Scripture in the sight of God and man.

As a brother, I encourage other Anabaptists to articulate the truths that can be proven by Scripture alone and to confess beliefs grounded in the pages of the Sacred Writings. In our effort to understand the Faith once and for all delivered to the saints, the early church fathers offer insight, enlightenment, and information. However, they, too, must be weighed against the divine revelation we call Scripture. My hesitation to venerate the early church fathers has little to do with the fathers themselves but more to do with the high veneration I have for the Scriptures.

Jonathan Kinner
Brookville, OH

IN SPIE OF US

“And I brought him to thy disciples, and they could not cure him.” Matt. 17:16

“This man began to build, and was not able to finish.” Luke 14:30

Is it because of us that our friends and neighbors hear the Gospel? It is often in spite of us that the Gospel is heard. This means that it is often because of someone else’s effort instead of our own. Is it because of us that our children grow up in the nurture and admonition of the Lord? Sometimes it is someone else that leads our children to the Lord. This might be because they don’t see God in us. At times it is easier for non-family to exert a positive influence on our children. Is it because of us that God is glorified in our lives? It may be in spite of us if we are overly concerned with making money or getting ahead: things we should leave in the Lord’s hands, because He is able.

The things we can get the most focused on in accomplishing God’s work are the visible things; the “church”

things—a teacher studying for his Sunday lesson, responsibilities on boards and committees, or a preacher studying for a weekly message. These things get done, but the other things may not because there is no immediate reward attached to them.

We can realize these things too late. We may look back on our lives and see where we have gone wrong. Maybe we put more emphasis on things we felt were more important at the time and not enough emphasis on the really important things like our children, and prayer, and witnessing. Maybe someone close to us tells us about this. Maybe it is one or more of our children.

The fact is, it may not be too late if we repent and make our paths straight. We can seek closeness with God through personal contact with Him, to stoke the fire in our hearts. He is a powerful, holy God. Ponder these things, and the God of peace establish you through Jesus Christ our Lord.

Evermore for human failure,
By His passion we can plead;
God has borne all mortal anguish,
Surely He will know our need.

J.S. Simpson

Lynn H. Miller
Newmanstown, PA

MY MOTHER'S HANDS

As a little girl, I remember looking at my mother's hands and telling her I couldn't wait until my hands looked like hers. She would just smile and make a comment about how old they looked. Well, I've outlived her by almost 12 years, and I understand what she meant.

As she lay sick, I memorized the feel of her hands and thought of all the work her hands had done; giving birth to 5 children, 2 of which were twins, washing clothes, cooking meals, caring for us when we were sick, tending a huge garden, holding a little Navajo baby, and so much more.

Maybe the most important was her hands turning to a scripture in her Bible. Many verses were underlined and I can tell the ones that were when she was sick by the uneven lines.

There are various scriptures

in the Bible that reveal the many facets of being a mother.

Prov. 31 tells of a virtuous woman that runs an organized household, encourages her husband, caring for her family.

II Tim. 1:5 reminds us of the importance of passing our faith to our children.

Ps. 139:13-14 talks about how God created us and protected us in our mother's womb and sad to say, millions have lost that protection in today's world.

Whether your mother gave birth to you, or you are adopted, remember her love for you is more precious than gold. Honor her and bless her if you are privileged to have her still with you and if not, treasure the memories that you have.

Marth Heer
West Unity, OH

KENYA TRIP

Cindy and I were blessed with another opportunity to go to Kenya In December and January to visit the churches and mission staff. We had a good time with Micaiah, Bethany, Knightly and Evandor. Dyan Wagner, Aston Koval and Mathias Johnson were visiting the mission also and we had some very stimulating discussions and got to know these young Brethren better.

We visited most of the churches and had good services with them. We also enjoyed the Annual General Meeting in December. There were around 160 People present of which about 45-50 were youth. It was such a blessing to see the interest and the vision of the youth. The spirit of God was definitely present as we witnessed His moving throughout the meeting. To see the care and love that the leadership has for their church brought me to tears.

We were able to work on a few legal aspects that the board has been working through. Although not as far as hoped, we did make some progress. As the saying goes, "this is Kenya". The Kenya Mission Board (KMB) shared that there was a need to call more men to leadership and wanted to know if we would be able to do this. After conferring with the African Mission Board (AMB), we agreed that precedence was set in 2023 when the General Mission Board (GMB) authorized myself along with the KMB to take the call for a minister at Ortum.

We were able to take the voice of the individual Churches for leadership.

The Kapkasei Congregation called Brother Protus Chemion and wife Irene to the Deacons office.

The Chepkorniswo Congregation called Brother William Kedereg and wife Rose to the Deacons office.

The Soy Congregation called Brother Benson Mukuna Aswani and Wife Judy to the Deacons office.

The Kalbul Congregation called Brother Kennedy Kibet and wife Sara to the ministry.

Each of these brethren were unanimously called and supported by their members. It was such a blessing to see the joy of the people and to know that God is growing his church in Kenya.

Brother Micaiah has been pastoring the church in Kamoi, where Brother Absolom was the pastor, who passed away after a long battle with cancer. He also visits the other congregations on a rotational basis. Please pray for Micaiah as he carries a big responsibility. Some of the congregations are struggling and some are doing very well and considering making a church plant in another area where there is interest in the Word. There is also interest in some other existing churches in becoming a part of our fellowship. We ask for prayer for the KMB as they sit down with them to teach the doctrines of the Word and policies of the DBC.

There are a lot of opportunities that are left unmet because we don't have enough staff to reach out to these needs. Please pray that God would send laborers into the fields. The door of opportunity is right now, and we don't know how long it will stay open. If God has laid it on your heart to go into His field, reach out to any of the AMB members for information. We greatly appreciate the support of the work of this ministry with your prayers and financial gifts.

Merle & Cindy Sweitzer
Felton, PA

CONNECTIONS

As members of the Bible Study Board our hope in writing monthly articles related to the Adult Sunday School Lessons is that we all see afresh different points of connection that reveal the Word made flesh.

We see David making some really bad decisions in his life. We all know his sin with Bathsheba and how David had Uriah killed to cover up his sin, and then David's son died.

For most of us, we read this story and in the back of our mind are the words that "David is a man after God's own heart", and we sometimes think "really?" Why would God continue using such a man? While in some cases God didn't allow sin "in the camp".

We see in the Old Testament, God using broken and messed up people to fulfill his plan. He used men that failed miserably, yet the men He chose to use were part of a plan bigger than we as humans can see.

David "for an example" committed this terrible sin, yet God used him mightily in His kingdom. Why? Because despite his failures, David was a man that would own up to his wrong doing and humble himself before God. We can feel the brokenness in David in Psalm 51.

Let's not cast a critical eye when we see God using someone with flaws in their lives. God uses whom he chooses. Yes, there is a time to call others out, but we need to let God do the crushing and reshaping. We all have flaws and mistakes in our past, God loves to use brokenness to move His kingdom forward. Let's allow God to use us in our brokenness.

When God Wants To Drill A Man

When God wants to drill a man,
And thrill a man,
And skill a man

When God wants to mold a man
To play the noblest part;

When He yearns with all His heart
To create so great and bold a man
That all the world shall be amazed,
Watch His methods, watch His ways!

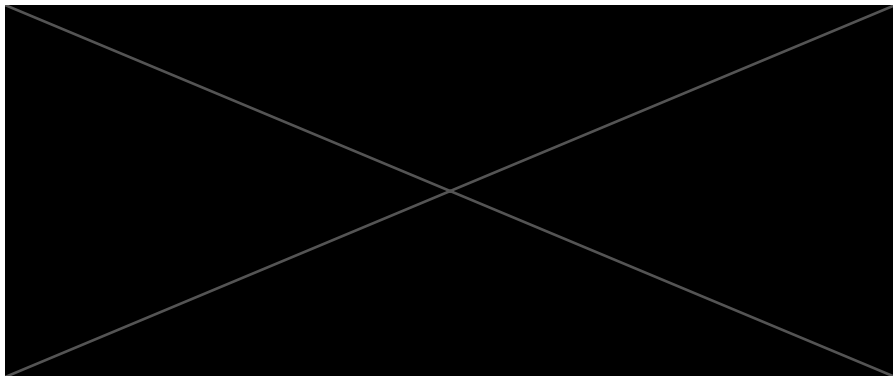
How He ruthlessly perfects
Whom He royally elects!
How He hammers him and hurts him,
And with mighty blows converts him

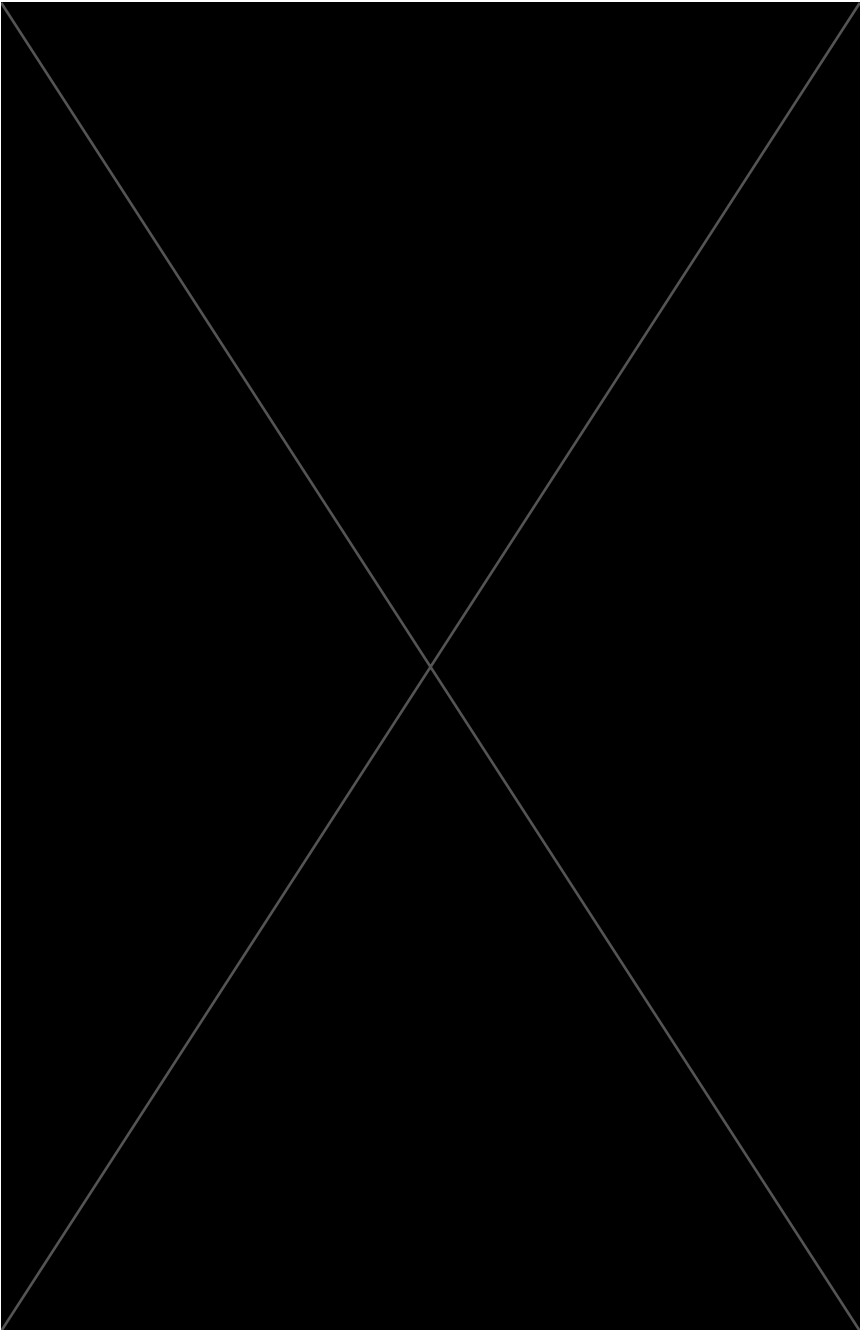
Into trial shapes of clay which
Only God understands;
While his tortured heart is crying
And he lifts beseeching hands!

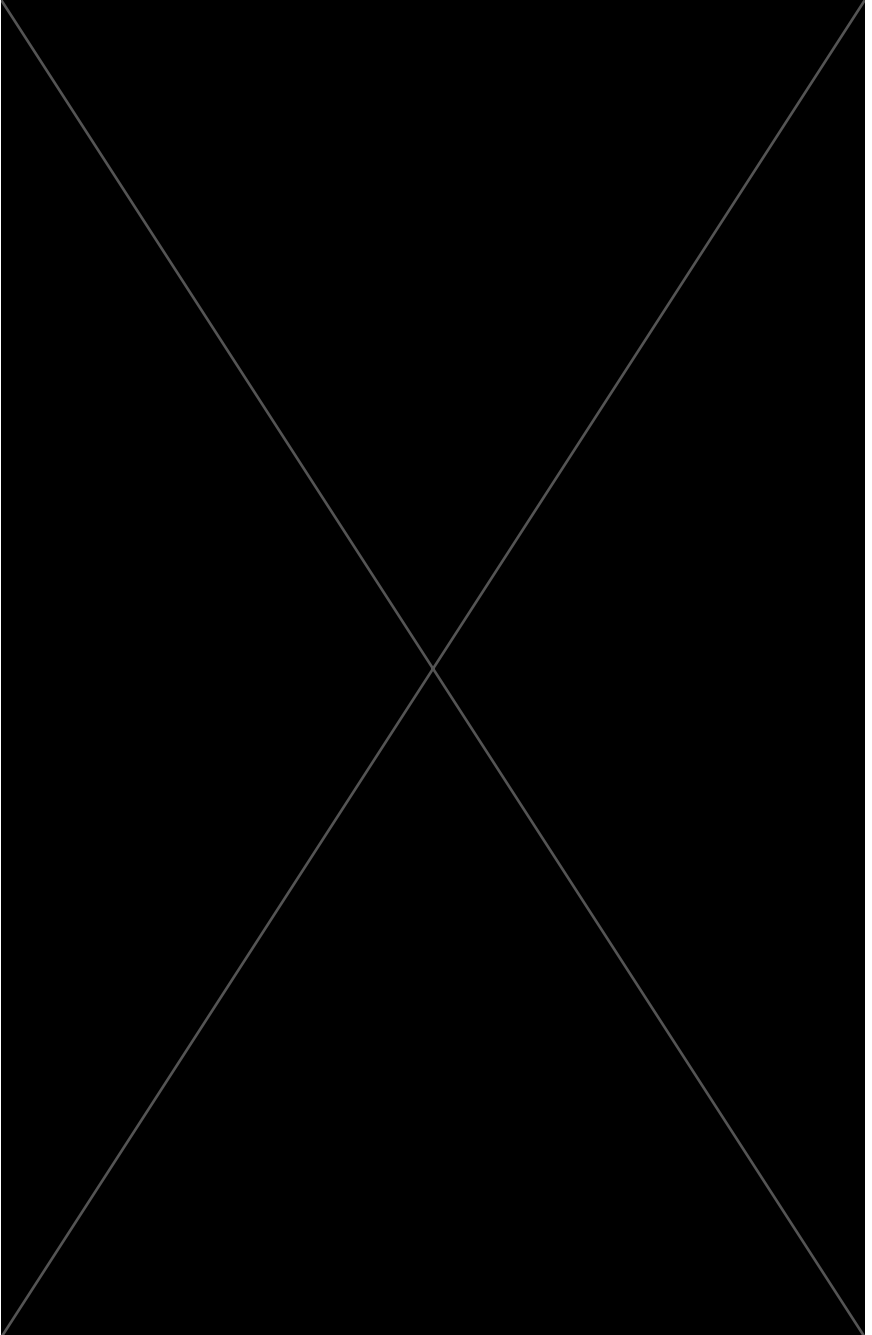
How He bends but never breaks
When his good He undertakes;
How He uses whom He chooses,
And which every purpose fuses him;
By every act induces him
To try His splendor out-
God knows what He's about.

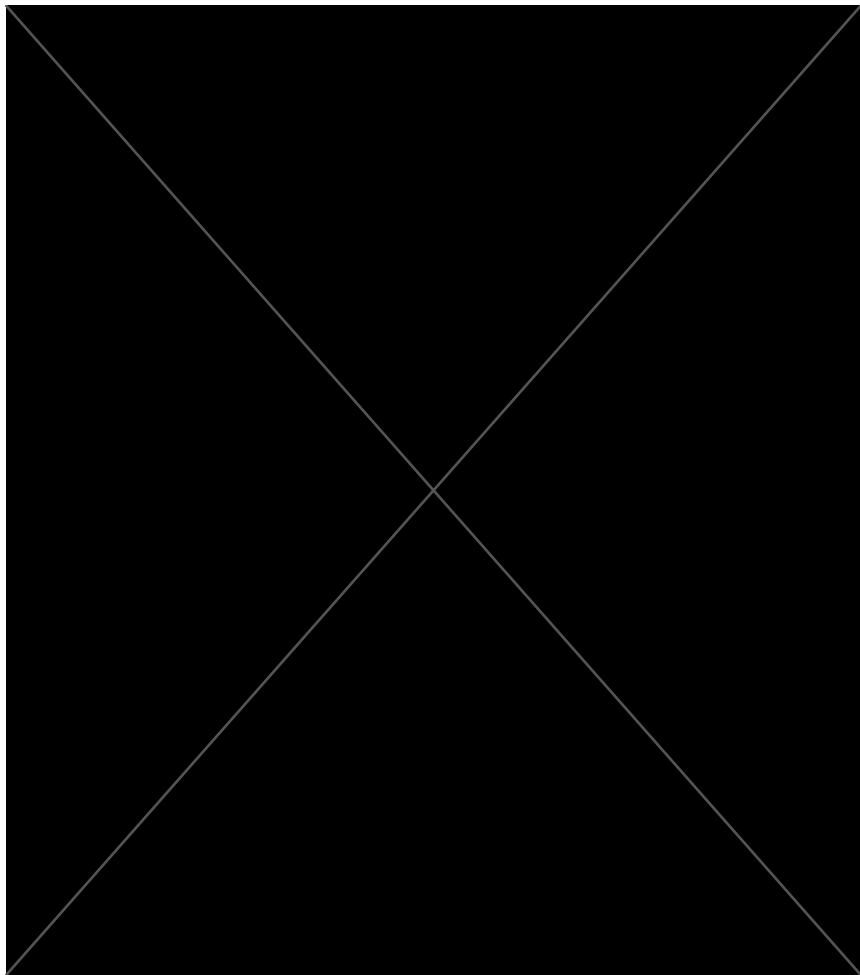
Author Unknown

On behalf of the Bible Study Board
Brother Caleb Heckman









OBITUARIES

Carolyn Carpenter

Carolyn Ann Carpenter, 80, went to be with her Lord on March 22, 2025, at Israel Hospice House in Ames, IA.

Carolyn was born August 15, 1944, to William and Larena (Pike) Carpenter in Tecumseh, MI. She was raised in Michigan and graduated

from the Ann Arbor Practical Nurse Education Center in 1966, and later from the Parkview Methodist School of Nursing affiliated with Purdue University in 1974. Carolyn worked as a Registered Nurse for 42 years. She worked in the school at Torreon Navajo Mission in New Mexico from 1986-1989. She moved to Dallas Center, IA the summer of 1989 and resumed nursing. Some highlights of her life were ladies Bible studies, jail ministry and two trips to the Holy Land.

Survivors include her siblings: Robert (Clarice) Carpenter of Peru, IN, Ronald (Cindy) Carpenter of Hudson, MI, Richard Carpenter of Morenci, MI, Joan (Art) Wheeler of Morenci, MI, Janice (Mike) Snedeker of Jackson, MI, F. Jean (Jim) Karabinus of Swanton, OH.

Carolyn was preceded in death by her parents and a brother, Denzel Carpenter.

Funeral services were held March 26 at the Dunkard Brethren Church in Dallas Center with burial following at the Brethren Cemetery in Dallas Center.

Nancy St. John

Nancy St. John, daughter of Emerson and Harriet Carlin, was born on May 17, 1931, in Williams County, Ohio, and departed this life on March 23, 2025, at Ephrata, Pennsylvania, at the age of 93 years.

On May 30, 1951, she was united in marriage to Dean St. John, and together they shared nearly 74 years of marriage. Three daughters were born to this union.

She was baptized and was a faithful member of the Pleasant Ridge Dunkard Brethren Church. In 1986, she along with her husband, relocated to Lancaster County, Pennsylvania, where she became a member of the Millbach Conservative Brethren Church, where she held her membership until her death.

Nancy loved children, and over the years she was a foster mother to a goodly number of little ones.

She leaves to mourn her passing, her husband Dean, Ephrata, Pennsylvania, two daughters, Laranda (Lloyd Eby), Wauseon, Ohio, and LuAnn (Randy Dennis) of Richland, Pennsylvania. Also surviving are 6 grandchildren and 17 great grandchildren, a sister, Patricia Smith, Stryker, Ohio, as well as nieces and nephews and other relatives and friends.

She was preceded in death by her parents, a daughter, Marla Eby, and two brothers, Donald Carlin and William Carlin.

The funeral service was held on March 27, 2025, at the Lititz Dunkard Brethren Church, with burial following in Middle Creek Cemetery.

Larry Yates

Larry D. Yates, 87, of West Unity, OH, passed away Tuesday, April 8, 2025, at Evergreen Healthcare Center, Montpelier. Larry was born March 23, 1938, in Detroit, son of the late Herbert W. and Luluvene V. (Whitman) Yates. After graduating from Cool-e-y High School he enlisted in the United States Army National Guard, serving from Aug. 7, 1959, until his honorable discharge on Aug. 6, 1965. Larry worked for the United States Postal Service in Michigan for over 20 years and then worked at Schlegel Automotive Products for 10 years. In retirement, he was a driver for the Williams County Department of Aging Meals on Wheels program. Larry was devoted to his faith and was a member of the West Fulton Dunkard Brethren Church. Larry loved the outdoors, and in his free time he enjoyed fishing and tending to his vegetable and flower gardens. Most of all, Larry cherished spending time with his family.

Surviving are his two children, Colette (Daniel) Larson of White Lake, MI, and Daniel Yates of West Unity; three grandchildren, Lauren (Mike) Charder, Lindsey (Nathan) Germaine and Adam (Ashley) Larson; three great-grandchildren, Ava, Ellie and Ash-er. Larry was preceded in death by his parents; brother, Chester Yates; sister, Pat Johnson; and nephew, Kevin Johnson.

Funeral Services were held on April 11 at the Oberlin-Turnbull Funeral Home in West Unity with Pastor Nick Woodall officiating. Internment followed in Floral Grove Cemetery, West Unity.

Thomas St. John

Thomas M. "Tom" St. John, 69, of Alvordton, Ohio, passed away Thursday, April 10, 2025, in his residence with his loving family by his side. Tom was born July 2, 1955, in Bryan, Ohio, son of the late Edwin L. and Clara A. (Tate) St. John. He was a 1973 graduate of Durant High School in Durant, Iowa. Tom married Susan R. Gunderman on September 20, 1980, in Goshen, Indiana, and she survives. He owned and operated St. John Construction until his retirement in 2020. Tom previously worked at Wauseon Wood Working for over 20 years. He was a member of the Pleasant Ridge Dunkard Brethren Church in West Unity, Ohio, where he served as a co-pastor for over 35 years. Tom loved helping others, both physically and spiritually, and was heavily involved with the jail ministry at the Hillsdale (Michigan) County Jail. He also loved to sing and shared his passion with his children.

Surviving is his wife, Susan St. John of Alvordton; three children, Joshua (Holly) St. John of Alvordton, Christa (Andrew) Alspaugh of Montpelier, Ohio, and Bethany (Renel) Herard of Alvordton; five grandchildren, Judah, Andy, Alaya, Caylee and Sienna, with two more grandsons on the way; and four siblings, Beverly St. John, David (Becky) St. John, Carol (Lloyd) Lorenz and Janet (Louis) Hunkapiller. Tom was preceded in death by his parents, stepmother, Mattie St. John, and an infant brother.

Funeral services were held on April 22 at Pleasant Ridge Dunkard Brethren Church with Pastors Dennis St. John and Ken Brock officiating. Interment followed in Walnut Grove Cemetery, Alvordton.

Memorial Contributions can be directed to the Pleasant Ridge Dunkard Brethren Church – Torreon Navajo Mission.

NEWS ITEMS

Mountain View, Colorado

We are grateful to announce that the Mountain View congregation in Montrose, Colorado has been officially reestablished/reorganized and steps have been taken for us to be a formally functioning church group! We ask that you remember us in your prayers! We don't know what all the Lord has in store for us here but if we are willing, He can use us in a mighty way for His kingdom and glory!

-Love in Jesus Name,
The Mountain View Congregation
Jennifer Litfin, Correspondent

Adult Sunday School Lesson Questions

Since July 1985, questions for Sunday School lessons have been published in the Bible Monitor a month prior to the month of study. It is thought this was decided to give teachers ample time for lesson preparation. However, some have recently wondered why the questions are published this long in advance and if a change could be considered to publish the questions concurrently with the Connections article, Phil's Ponderings and the current Sunday School lessons. As the Bible Monitor generally arrives in mailboxes and email inboxes around the 25th of each month for the coming month, the Publication Board considered this as a reasonable request. So, beginning with this issue, questions for Sunday School lessons will be published in the issue for the same month of study. Note that this change causes the May 2025 Sunday School lesson questions to be duplicated in last month's issue and this issue.

Ken Brock, Editor

General Conference

General Conference will be held June 7-11, 2025, at Central College located at 812 University Street, Pella, Iowa 50219.

ALL BEDS are “extra-long” twin beds (39x80). Bunk beds may be unstacked and be placed side by side to make a King-sized bed. Linen packs are available for a one-time charge of \$25.00 for those who do not bring their own. Linen pack includes pillow, bed sheets, pillowcase, blanket, 2 bath towels, hand towel and 2 washcloths. Payment for linens must be made at check in.

- Washers and dryers are provided at no cost in every building. Laundry detergent not included.
- Refrigerators, microwaves and air conditioning in all buildings.
- The two RV parks nearest the campus are North Overlook and Howell Station.

Registration will begin Friday afternoon. Supper will be available for those arriving Friday.

Make your reservations at <https://dunkardbrethrenchurch.com/conference/registration/>

OR...

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ADULT SUNDAY SCHOOL LESSONS FOR May 2025

May 4 - II Sam. 11:1-13 – David's Adultery with Bathsheba

1. Why did David stay in Jerusalem instead of going to battle?

2. Look at the difference between Uriah's loyalty and David's actions.

3. How did David's position of power influence his decision to pursue Bathsheba?

May 11 - II Sam. 11:14-27 – Uriah's Death Arranged

1. How did David's actions affect Bathsheba, Uriah, and their families?

2. What were immediate consequences of David's sin, and how did they impact his life and reign?

3. What does this story teach us about the dangers of unchecked desires and the importance of accountability?

May 18 - II Sam. 12:1-17 – David's Confession

1. What is the key message conveyed by Nathan's parable in II Sam. 12?

2. How did David's reaction to Nathan's parable demonstrate his understanding of his sin?

3. Why is the child born to David and Bathsheba significant, and what happens to him?

May 25 - II Sam. 12:18-31 – The Death of Bathsheba's Son

1. How does the story of David and Bathsheba illustrate God's forgiveness and grace?

2. What can we learn from David's repentance and its impact on his life?

3. How does the role of Nathan as a prophet relate to the concept of accountability in the Bible?

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