



Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

REVELATION 20:6.

Remember the sabbath day, to keep it holy.

EXODUS 20:8.

Vol. 3, No. 6

GRABILL, INDIANA

March 15, 1946

Nature and Grace

By W. P. Virkler, Lowville, New York

My son, mark diligently the stirring of nature and grace; for in a very contrary yet subtle manner do they move so that they can hardly be distinguished but by him that is spiritually and inwardly enlightened.

All men indeed desire that which is good, and pretend some good in their words and deeds; and therefore under the show of good, many are deceived.

Nature is crafty, and seduceth many, ensnareth and deceiveth them, and always proposeth herself for her end and object.

But grace walketh in simplicity, abstaineth from all show of evil, sheltereth not herself under deceits, doeth all things purely for God's sake, in whom also she finally resteth.

Nature is unwilling and loath to die, or to be kept down, or to be overcome, or to be in subjection, or readily to be subdued.

But Grace studieth self-mortification, resisteth sensuality, seeketh to be in subjection, is desirous to be kept under, and wishes not to use her own liberty. She loveth to be kept under discipline, and desireth not to rule over any, but always to live and remain and be under God, and for God's sake is ready humbly to bow down unto all.

Nature striveth for her own advan-

(Continued on page 2)

The Way Of Holiness

By Harvey E. Virkler, Castorland, N. Y.

The way of holiness is a wonderful soothing thought for the Christian, a true child of God, who chooses this way of holiness that leads to the new Zion, the new Jerusalem, where all sorrow and sighing shall flee away—this way of holiness where only the redeemed shall walk.

The child of God lives with this thought, the reward, the hope of life eternal. This thought encourages to greater achievements, more holiness, more to the likeness of God.

TREASURED VERSES

There is one body, and one Spirit, even as ye are called in one hope of your calling:

One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

EPHESIANS 4:4, 5, 6.

The apostle Paul wrote, "Lay hold on eternal life." (I Tim. 6:12) We believe he meant for us to live our lives to conform to this way of holiness. We should prove by our works and deeds that we are the redeemed of the Lord, walking on the straight and narrow way with our Savior in the lead. We are striving to walk in His footsteps doing that which He would sanction though oft we fail. We must confess we are poor and weak and have short comings.

The redeemed of the Lord by their experience can speak of the broad way they have left behind, the way that allows all that Satan can offer of the spirit of this world. As the prodigal son had to find out, it was only husks. He was so glad to return to his father, tell him he had sinned, ask to be forgiven, and again be reinstated in his father's household. They so rejoiced in the return of their lost son that they prepared the fatted calf. They ate and were merry. Likewise, all sinners who return as did^a the prodigal son can also be placed on this way of holiness arisen to a newness of life having left the old way of sin. Behold all has become new, no more darkness, all is light. Our dear Savior doth light the way and directs our footsteps. How wonderful is the way of the Lord! Do we consider enough the work we must accomplish in the building of our spiritual house? The foundation of which is Jesus, our Lord. We build from day to day with such material that strengthens and adds.

The apostle wrote that if we build and use wood, hay, or stubble, such will not stand that test of fire, but metal or stone will stand. It is also written, "What manner of persons ought we to be in all holy conversation and godliness, looking for and hastening to the coming of the day of God. II Peter 3:11, 12. The time and fulfilment when the Savior said:

NATURE AND GRACE

(Continued from page 1)

tage, and considereth what profit she may reap by another.

Grace considereth not what is profitable and convenient unto herself, but rather what may be for the good of many.

Nature willingly receiveth honor and reverence.

Grace faithfully attributeth all honor and glory unto God.

Nature feareth shame and contempt.

Grace rejoiceth to suffer reproach for the name of Jesus.

Nature loveth leisure and bodily ease.

Grace cannot be unemployed, but cheerfully embraceth labor.

Nature seeketh to have things that are curious and beautiful and abhorreth those which are cheap and coarse.

Grace delighteth in what is plain and humble, despiseth not rough things, and refuseth not to be clothed in that which is old and worn.

Nature respecteth temporal things, rejoiceth at earthly gain, sorroweth for loss, is irritated by every little injurious word.

Grace looketh to things eternal, cleaveth not to things temporal, is not disturbed at losses, nor soured with hard words: because she hath placed her treasure and joy in heaven, where nothing of it perisheth.

Nature is covetous, doth more willingly receive than give, and loveth to have things private and her own.

Grace is kind of heart, and ready to share with others, shunneth private interest, is content with a little, judg-

"If I go and prepare a place for you I will come again and receive you unto myself." (St. John 14:3)—Oh, wonderful thought for the longing soul to hear the sound of the trumpet and meet the Lord in the air! The way of holiness will be so real, not a dream. The hope we have cherished will be a reality. Oh, blessed thought—to be in that upper and better kingdom to enjoy peace and happiness! May the Lord grant us grace to continue and not grow weary in walking the way of holiness.

eth that "It is more blessed to give than receive." (Acts 20:35.)
 continue and not grow weary in walking the way of holiness.

Nature inclineth a man to the creature, to his own flesh, to vanities, and wandering hither and thither.

Grace draweth him unto God and to every virtue, renounceth the creature, avoideth the world, hateth the desires of the flesh, restraineth wanderings abroad, blusheth to be seen in public.

Nature is willing to have some outward solace, whereby she may receive delight of the senses.

Grace seeketh consolation in God alone, and to have delight in the highest good above all visible things.

Nature turneth to her own gain and profit. She cannot bear to do anything without reward, but for kindness she hopeth to obtain praise or favor, and is very earnest to have her works and gifts much valued.

Grace seeketh no temporal thing, nor desireth any other reward save God alone, and asketh not more of temporal necessities, than what may serve her for the obtaining of things eternal.

Nature rejoiceth to have many friends and kinsfolk, she glorieth of noble place and noble birth, she smil-eth on the powerful, fawneth upon the rich, applaudeth those who are like herself.

Grace loveth even her enemies, and is not puffed up with multitudes of friends; and thinketh not greatly of high birth, unless it be joined with more exalted virtue.

Grace favoreth the poor rather than the rich, sympathizeth more with the innocent than with the powerful, rejoiceth with the true man, not with the deceitful.

She is ever exhorting good men to strive for the best gift, and by all virtue to become like to the Son of God.

Nature quickly complaineth of want and of trouble.

Grace endureth need with firmness and constancy.

Nature referreth all things to herself, striveth and argueth for herself.

Grace bringeth back all to God, from whence originally they proceed; she ascribeth no good to herself, nor doth she arrogantly presume; she contendeth not, nor preferreth her own opinion before others; but in every matter of sense and understanding she submitteth herself unto the eternal wisdom and the divine judgment.

Nature is eager to know secrets and to hear news; she loveth to appear abroad and to make proof of many things by her own sense; she desireth to be acknowledged, and to do things for which she may be praised and admired.

Grace careth not to hear news, nor to understand curious matters (because all this taketh its rise from the old corruption of man) seeing that upon earth there is nothing new, nothing durable.

Grace teacheth therefore to restrain the senses to shun vain complacency and ostentation, humbly to hide those things that are worthy of admiration and praise, and from every thing and in every knowledge to seek profitable fruit, and the praise and honor of God.

She will not have herself nor that which pertaineth to her publicly praised, but desireth that God should be blessed in His gifts, because that of mere love He bestoweth all things.

This grace is a supernatural light, and a certain special gift of God, and the proper mark of the elect, and a pledge of everlasting salvation. It raiseth up a man from earthly things to love the things of heaven, and from being carnal maketh him a spiritual man.

Therefore, the more nature is depressed and subdued, so much more is grace infused, and every day by new visitations the inward man is created anew according to the image of God.

May the Love of God and the Grace of our Lord Jesus Christ and the fellowship of the Holy Spirit be ever with you, especially in the great work of endeavoring to send out in the world to the saving of the souls of men.

THE BIBLE



Titles

The word Bible is the title of the books of the Old and New Testaments, but is not found earlier than the fifth century of our era. The priests had charge of the manuscripts used in the synagogues and afterwards in the churches, who spoke of them as "the Books," hence the Greek word for Book (biblos) became the title of the entire collection of books. In other words, the Book is the Bible.

In the New Testament the Bible is called "The Scripture" (Acts 8:32; Gal. 3:22; II Tim. 3:16; Jas. 4:5), also "The Scriptures" (Matt. 21:42; Luke 24:27), and "The Holy Scriptures" (II Tim. 3:15).

The Old Testament is called "The Law" (Matt. 5:17; I Cor. 14:21); "Moses and the Law" (Acts 15:5, 21); "Moses and the Prophets" (Luke 16:31).

In Heb. 7:22; 8:6; 9:15 is the distinction between the Old and the New Covenant. The former applied to the Old Testament and the latter to the Christian Scriptures. The Latin "Testamentum" is the equivalent of the "Covenant" and this term came into use.

The Scriptures are also called "The Word of God" (Luke 5:1; Acts 4:31; 8:14; 13:7; 16:6).

Division of the Bible by the Hebrews

The Hebrews divided the Scriptures of the Old Testament into three parts:

I. **THE LAW.** The five books of Moses, called the Pentateuch signifies five books. This section of the Bible bearing this title, The Law, can be traced to the time when compiled (Deut. 31:24-26; Josh. 1:8; 8:34; 24:26). These books were marked by the Hebrews by the first or chief word in the opening statement, while the Septuagint uses words descriptive of the subject matter—Genesis, Exodus, Leviticus, etc.

II. **THE PROPHETS.** This section contains the historical books, Joshua, Judges, I and II Samuel, I and II Kings, the Major Prophets, Isaiah, Jeremiah and Ezekiel and the twelve

Minor Prophets. This collection of twenty-one books was called "The Prophets" because they were compiled by teachers of the people, or prophets, whose writings were prophetic, i.e., instructive as well as predictive.

III. **THE SCRIPTURES.** This section consists of three groups:

1. Job, Psalms, Proverbs. These devotional books were used in the services of the synagogue.

2. Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther. These were called the "Five Rolls" and during special festivals were used as the "Lessons."

3. Daniel, Ezra, Nehemiah, I and II Chronicles. These were considered as an appendix.

In the English Bible the arrangement of the books of the Old Testament is very convenient. I. The Pentateuch — the first five books, commonly called the Five Books of Moses. II. The Historical Books — from Joshua to Esther. These comprise the four historical periods: The Theocracy, Joshua and the Judges; The Monarchy; Judah and Israel; Post-Exilic Period. III. The Poetical Books, also called the Devotional Books—Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon. IV. The Prophetical Books—from Isaiah to Malachi. It is easy to remember the four words: Law, history, poetry, prophecy.

It was not until the 16th century that a more systematic division into verses was made by Robert Stephens, while Cardinal Hugo divided the text into chapters.

The Canon of Scripture

The Greek word canon signifies a straight rod or rule. When used figuratively it means that by which anything is tested as a rule, such as a test or rule of logic. It is used in Gal. 6:16; Phil. 3:16 and a "rule of life," and in II Cor. 10:13, 16 as a measure of excellence. In 380 A.D., it was first applied to the Scriptures, and from the time of Origen it has been applied to the books comprising

the Bible which are regarded as having Divine authority. Thus we speak of the Canon of Scripture, while uncanonical books are those that are not in the Canon. The Apocryphal books belong to this class, all the evidence pointing to the fact that they were not inspired, have not Divine authority and are not a part of the Scriptures as a "rule of faith." In matters of religion and ethics the Bible is the standard, the rule or Canon by which these are judged.

In regard to the Jewish Canon, by the order of Moses the "book of the law" was placed in the ark (Deut. 31:26). Following that period, Joshua and other records were added. Daniel (9:2) refers to the "Books" and Zechariah (7:12) to "the Law and Former Prophets." Isaiah (29:18; 34:16) speaks of "the Book of the Lord."

After the Captivity the Law was given its final form probably by Ezra and the "Great Synagogue," while Nehemiah "founded a library" in which were gathered together for the second temple "the acts of the kings and the prophets, and those of David." In the prologue of the Greek translation of "Ecclesiasticus" (B. C. 131) we have the first notice of the Old Testament as a distinct compilation, and Philo-Judaeus (B. C. 20—A. D. 40) speaks of the constant use of "the laws and oracles, produced by the prophets, and hymns and other" (Scriptures).

Josephus, the Jewish historian (A. D. 38-97), says specifically that the books having divine authority were the five books of Moses, thirteen books of prophets and "four hymns and directions of life." With the exception of Job, Proverbs, Ecclesiastes and Song of Solomon he mentions all the books of the Old Testament as "divine." The four just mentioned did not furnish any materials for his work for which reason he does not allude to them. He declared that since the death of Artaxerxes (B. C. 424) "no one had dared up to his day, to add anything to them, to take anything from them, or to make any change in them." This clearly indi-

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N E W S

Rev. and Mrs. Jacob Frautschi and son, Arthur, of Toledo, Ohio, Mr. and Mrs. Ralph Troxel and son, Robert, of Waynedale, Indiana visited with the Albert Frautschi Family on February 8, 1946.

Lenora and Eleanor Stieglitz are enjoying their stay in Arizona. Last week they were pleasantly surprised by a visit from Elder Ernest Graff and son of Akron, Ohio. They are spending a few months in California.

Katherine Norr of Grabill, Indiana left Monday, February 25 for Arizona where she expects to visit the Stieglitz girls.

Mr. and Mrs. Henry Fry and daughters Wilma, Letty, and Betty, and Lucille Knochel of Remington, Indiana were among the dinner guests at the home of Rev. Otto Norr on Sunday, February 24.

The Good Cheer Club held their monthly meeting at the church Thursday afternoon, February 14. At the present time the group is making knee warmers for veterans.

At the present time Richard Klopfenstein is in Vienna, Austria. He has been over seas fifteen months and writes he may be home in April.

Lt. Harry Schwartz is still on the island of Leyte enjoying good health. He writes the rainy season is about over, yet the temperature is up to 100 degrees.

Lt. Richard Lantz is now at Fukuo-ka, Japan. At present he is kept busy at headquarters checking Army Regulations.

Ens. Edward G. Souder has arrived in New York City with the ship Adair. The Adair was a troop carrier and was brought from San Francisco to New York to be decommissioned by the way of Panama. Edward reported a pleasant and interesting trip. At present he is very busy in the supply department.

Mr. and Mrs. Pete Maxfield are the proud parents of a daughter, Jyl Annette, born February 3, 1946.

Sgt. John J. Bollier has recently received his discharge. We were glad to see him back in our Sunday School again.

WE WELCOME BACK: First Lieutenant Gaylord Widner, son of Frank H. Widner, was inducted into the Army on August 5, 1943, at Fort Benjamin Harrison, Indiana, and was assigned to Kessler Field, Mississippi, where he took his basic training. At Butler University he received four months' training. He went to San Antonio, Texas for classification and to Houston, Texas for navigation pre-flight. After this he went to Laredo, Texas for gunnery school and San Marcos, Texas for advanced navigation school. After he graduated on October 21, 1944, he was assigned to the Troop Carrier Command at Austin, Texas and Baer Field, Ft. Wayne, Indiana. He went overseas January 7, 1945 and was stationed in Italy. He returned October 14, 1945 and was discharged January 22, 1946 with two years and five months service.

WE WELCOME BACK: Corporal William Klopfenstein, Jr., son of Mr. and Mrs. W. B. Klopfenstein, was inducted into the Army June 6, 1941, at Fort Benjamin Harrison, Indiana. He was in training at camps in Wyoming, Kansas, and California and Armed Forces School at Fort Knox, Kentucky. William went overseas in April, 1944 and was stationed in England until June, 1944. He took part in Campaigns of Northern France, Ardennes, Rhineland, and Central Europe. He was discharged November 8, 1945, having served four years and five months.

Bremen, Indiana

Lieut. S. E. Leman, who has been stationed at Norfolk, Virginia, for several months since his return from duty overseas, has been given an honorable discharge from the United States Navy. He and his wife and son Jimmie are expected home the latter part of this week.

Chicago, Illinois

Rev. and Mrs. Elias Winzeler announced the engagement of their daughter, Viola, to Virgil Von Tobel, son of Mr. and Mrs. Paul Von Tobel, of Francesville, Indiana.

Rev. Al Fisher who moved to Chicago approximately a year ago has

been appointed minister in our church.

A group of girls had evening dinner at the home of Mr. and Mrs. Elias Winzler on January 31, 1946.

Miss Cora Scharlach who had an appendectomy is now recuperating at her home near Cissna Park, Illinois.

Rev. Fred Grim of Taylor, Missouri conducted services here February 3, 1946. Also guests from Cissna Park, Illinois were present.

Mrs. Will Furrer of Wolcott, Indiana is spending a few days with her sister-in-law, Miss Anna Furrer.

Miss Clara Hofer, daughter of Mr. and Mrs. John Hofer was in the hospital almost three months and returned to her home January 27.

Miss Marie Fisher has undergone an operation February 5 at the St. Anne's Hospital.

Croghan, New York

Mr. and Mrs. Julius Farney left January 23 for St. Petersburg, Florida to spend the winter.

Mrs. Reuben B. Farney spent a few days with her daughter, Mr. and Mrs. Harold E. Virkler at Ithaca, New York.

Elder Philip Beyer was in Union City, New Jersey on Sunday, January 27.

The dining room of the Croghan Church is being redecorated. There were no services January 27 and February 3. An invitation to attend Naumburg service was accepted.

Peter J. Rohr was confined to his home with aciatia.

Mrs. Arthur Herzig and Mrs. Leon Virkler have returned to their homes after both underwent operations at the hospital.

This community was shocked to hear of the sudden death of Ira G. Farney who died February 14 of a heart ailment. Funeral services were held Sunday, February 17 by Elders John Bahler and Philip Beyer. Attendance of relatives and friends was beyond the church capacity.

Capt. Paul Merz and First Lieut. Frederick Farney have their discharges from the service.

Visitors over Sunday, February 17, were Elder and Mrs. John Bahler, Mr. and Mrs. Henry Klotter, Mr. and Mrs. Alfred Schneider from Rock-

ville, Connecticut, and Mr. and Mrs. Harold E. Virkler from Ithaca, New York.

Eureka, Illinois

Funeral services for Mrs. Will Herbst of Roanoke were held February 3 at the Roanoke church. Reverends Sam Aeschliman and Dave Mangold conducted the service.

Miss Verda Hodel, daughter of Mr. and Mrs. Silas Hodel, of Roanoke and Mr. Vernon Blunier, son of Mr. and Mrs. Sam Blunier, of Roanoke were married at the Roanoke Church, February 10.

The monthly Sunday School meeting was held at Roanoke this month. Sunday Schools from Peoria, Morton, Gridley, Congerville, and Roanoke participated. At the end of the meeting Rev. Dave Mangold suggested the idea that we could have a little quiz after we finished singing. The Sunday School that missed the most answers would have to sing an extra song. This idea was met with approval and it was decided that the questions should cover the chapter concerning The Resurrection of Christ at the next meeting in April.

Mrs. Henry Sauder and Mrs. Will Leman of Bremen, Indiana were guests at the home of Mr. and Mrs. Jack Leman the past week.

Francesville, Indiana

Mrs. Mary Wuethrich was brought home from the Porter Memorial Hospital in Valparaiso on February 18 where she had been a patient for two weeks suffering from pneumonia. Mrs. Howard Houk and daughter, Barbara Ann, came from San Antonio, Texas. Mrs. Houck, the former Berniece Wuethrich, is caring for her mother.

Harry Von Tobel received a cablegram, February 17 from his wife at Eupheu, Belgium stating that she and her baby son, Harry Jr., were sailing that date from the Port of Antwerp for America.

Rev. William Virkler of Croghan, New York held services at LaCrosse on February 22 in the morning, at Francesville in the afternoon, and at Remington in the evening. On Monday he was accompanied to Fort Wayne by Mr. and Mrs. H. C. Wuethrich and daughters.

Morton, Illinois

Dinner guests at the B. E. Getz home on Thursday, February 21 were: Elder and Mrs. Sam Aeschliman, Mr. and Mrs. John Moser, and Mr. Sam Gerber of Bluffton, Indiana, Elder Noah Schrock, Mr. Oral Steiner, and Mrs. Otto Rauhaus of Oakville, Iowa, Rev. Rudolph Graf and Mr. Peter Dockus of Akron, Ohio, Mr. and Mrs. Isaac Diel of Kiowa, Kansas, and Mr. and Mrs. Andrew Lehman of Fairbury, Illinois.

John J. Getz was discharged after having served almost three years in the navy.

Mr. and Mrs. Elmer Klopfenstein of Gridley, Illinois met with a very serious accident several miles out of Morton when their car skidded off the pavement and fell into a creek. Mrs. Klopfenstein was taken to the Proctor hospital at Peoria, Ill. She had her pelvis bone broken in two places and her collar bone dislocated. She will be confined to the hospital for sometime.

Remington, Indiana

Elizabeth Schlipf, age 74, wife of Henry Schlipf, formerly of this vicinity passed away at their home in Lafayette after a long illness. Funeral services were held here on Thursday, January 31. Elder George Yergler and Rev. Philip Gutwein, Jr., officiated.

Rev. Joe Kletzlie conducted services here on Wednesday evening, February 6.

Rev. Emil Bahler and family of Southside, Fairbury, Mr. and Mrs. Obed Gerber, Mr. and Mrs. Lewis Souder of Bluffton, Mr. Aaron Souder of Mansfield, Rev. Will Virkler of Croghan, New York, Rev. Philip Gutwein, Jr., and several others from Francesville, and also several visitors from Wolcott, Indiana spent Sunday, February 24 with us.

Taylor, Missouri

Mrs. Hesas Friederich, Misses Mildred and Margaret Freiderich, Mr. Fred and Mrs. Elmer Reitz attended the funeral of Miss Ida Butikofer of Elgin, Iowa, January 30.

Guests in Elgin, Iowa were Mrs. Rose Frieden, Mr. and Mrs. John Frieden and Mr. Robert Frieden.

Leona Wiegand spent the weekend of February 10 in Chicago and Fairbury with Madalyn Gerber.

Visitors in the Rudy Hoerr, Jr., home February 10, were Mr. and Mrs. Dave Rassi, Mr. and Mrs. Carl Pfaffman and Miss Naomi Rassi of Morton, Illinois.

Rev. and Mrs. Albert Wuthrich of Paulackias, Iowa, Rev. and Mrs. Ben Wiegand visited friends and relatives of West Bend, Iowa, the week end of February 27.

Toledo, Ohio

Mary Frautschi is recuperating from a recent operation in her home on Wyckcliffe Parkway.

Mr. and Mrs. Richard Bowers are at the present time living at her mother's home on Holland-Sylvania Road.

Kathryn Stevens has returned from California. She enjoyed her trip very much.

Edward Stevens is to report to the Army for induction on February 25th.

Mr. and Mrs. Godfrey Schlatter, Ed Schlatter and Mrs. Warren Newman attended the funeral services of Marcus Beer at Milford, Indiana, on February 5th.

Mr. and Mrs. Ben Schlatter and daughters, Marilyn and Carol visited friends and relatives in Bluffton on February 17th.

Mr. and Mrs. Homer Reineck and daughter, and Misses Mary and Emily Frautschi visited friends and relatives on the week end of February 17th in Leo, Fort Wayne, and Bluffton, Ind.

Sarah Schwartz is still in Robinwood Hospital where she is improving.

Mr. and Mrs. Godfrey Schlatter, Misses Lavina Dotterer and Hannah Wiederkehr were in Archbold, Ohio the Sunday of February 17th.

Cpl. Joe Weigand was a week-end guest of Mr. and Mrs. Davidklau, on February 10th. Cpl. Weigand's home is in Oakville, Iowa, but he was on furlough from the Battle Creek Hospital.

Mr. and Mrs. Jacob Frautschi and Arthur Frautschi also attended the funeral of Marcus Beer. They visited relatives in Goshen, Grabill and Fort Wayne during that week.

Funeral services were held January 29, 1946 for Technical Sgt. David J. Frautschi at the Apostolic Christian Church at Toledo, Ohio. He was

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LETTERS TO THE EDITOR

Dear Sirs:

I wish to encourage you in your fine work of bringing news of our people to those who are in the service and now are being discharged. They surely are in need of this tie which binds, not only while in the service but also in a peaceful civilian life where they also need spiritual help towards working out their soul's salvation.

Keep up the good work and may God bless it to bear forth good fruits.

Harold Witzig.

* * *

Dear Sirs:

With simple gratitude, I wish to express to you and your fellow members on the splendid job that has been performed. I, on my part, have appreciated to the fullest each article that is written in our paper. At times like this, such things mean much to us who are far from home. May it be His will to bless those who edit this paper.

T/5 Godfrey C. Miller.

* * *

Dear Editors:

It is now nearly a year that I have received the Silver Lining, and have certainly enjoyed it a lot.

Your list of boys in the service is getting smaller with each issue, but I am hoping that this doesn't mean that you may discontinue the Silver Lining. I am sure there are other shut-ins like myself that are hoping the same.

I realize that it is no little work to edit such a fine paper and we that receive them often do not fully realize the time you take to do this work. May the Lord bless you much for a good work.

Sincerely,

Nettie Beer.

* * *

Dear Friends,

I have received my copies of the Silver Lining regularly in the past months and wish to extend my sincere appreciation to every one that made it possible to publish the Silver Lining with its very interesting articles and news from home. I also enjoyed reading "The Diary of the Trip to Palestine," as I was stationed at Cairo, Egypt and received a seven-day leave which I spent in Palestine

taking all the tours of the Holy Land. I am complimenting Walter Graf for his fine work writing the Diary.

The past four months I have been stationed here in Casablanca now waiting for transportation to the States to receive my discharge. I would appreciate receiving my copies of the Silver Lining at my home address.

Your friend,

Sgt. August E. Hoerr.

The Silver Lining Staff extends its sympathy to the Jacob Frautschi family in their recent bereavement.

The Silver Lining Staff also wish to extend its sympathy to the Henry Beer family during the time of deep sorrow.

IN MEMORY OF MARCUS

Beautiful child to glory gone,
Beautiful spirit quickly flown.
Beautiful memories linger on
Of one so dear.

Precious as a lovely flower,
Woven into love's sweet bower
Precious every year and hour
That he was here.

Labors here on earth are done,
Quickly his span of life is run,
Early the crown of glory won
For God knoweth best.
Gone to live in a land more fair,
Gone the Master's love to share,
Gone to see the glories there,
At home with the blest.

Called from time to eternity
Jesus the Lord has need of thee
Ever by His side to be
In Jesus' care.
There to join the happy throng,
And the praise of God prolong,
Gone to join the angel's song
The crown to wear.

Standing by the crystal strand
Palms of victory in his hand.
There to do the Lord's command;
Angelic, mild,
With our Lord he'll walk in white
As the morning star so bright;
Standing in celestial light
Our sainted child.

As our Lord in faith we see
Smiling through eternity,
Through earth's veil we look to Thee,
Where all is well.
His the glory, ours the pain
Ours the tears, and his the gain;
Help us Lord such lot attain
With him to dwell.

*As an expression of tender love
by his father, Henry Beer.*

OBITUARY

Marcus Daniel Beer was born in September 11, 1936, at Milford, Ind. He passed away on February 2, at the age of 9 years, 4 months, and 22 days.

Marcus passed away on Saturday morning, February 2, from a short illness of glandular throat infection.

He leaves to mourn his passing, his parents, Mr. and Mrs. Henry Beer; three brothers, Victor, who is yet in the service in Belgium, Marion, and Lowell; four sisters, Lois, Edith, Marilyn, and Florence; his grandparents, Mr. and Mrs. Daniel Getz; and a host of relatives and friends, including many of his dear friends in the grade school and in the Sunday School.

The family wishes to extend their heartfelt gratitude to the many brethren and friends for their help and kind assistance during the death and laying to rest of their beloved son Marcus.

NEWS

(Continued from page 5)

born November 21, 1906, died January 26, 1946 at the age of 39 years, 2 months and 5 days. He was engaged in the drug business previous to his induction into the service. David entered the service on May 29, 1942 and served in the Headquarters Detachment, 304th Medical Battalion of the 79th Infantry Division. He embarked for Europe in April, 1944 and participated in the European invasion. After 15 months service in numerous campaigns in Europe he became ill while serving in the Army of Occupation in Czechoslovakia. Receiving his diagnosis after a hospitalization period of three months he was then returned to the United States. He arrived at Crile General Hospital, Cleveland, Ohio, November 6th where his condition was verified. On November 27th he was granted a furlough as a sick-leave patient and was with his family until death. Surviving are the parents, Mr. and Mrs. Jacob Frautschi of Toledo, four sisters, Mary and Emily at home, Mrs. Joseph Reineck of Toledo, and Mrs. Elsie Troxel of Fort Wayne, Indiana, and three brothers, Arthur at home, Albert of Grabill, Indiana and Carl of Goshen, Indiana.

SALVATION

The **FIRST MAN** and the **SECOND MAN**

By Philip Gutwein, Jr., Francesville, Indiana

In the preceding article we have seen that the name "Adam," given to both the **first man** and the **second man** (which is Christ the Lord from heaven), denotes a close kinship between the two. Christ calls Himself "the Son of Man" on the basis of this kinship and in acknowledgement of the same.

Again we see this kinship reaffirmed in that both the **first** and the **second man** are called "Son of God." Adam is so called in Luke 3:38 and is the **Created Son of God** because he came into being by a direct act of creation through the power of the **creative Word**, which in the beginning was and was with God and was God (St. John 1:1). In order to **redeem** His ruined Creation, this same **Word**, the **Creator** was made flesh, as the second man to dwell among us, the **only begotten of the Father**, the glorious **begotten Son of God**, according to Hebrews 1:5.

As "Sons of God" these two men further base their kinship upon their common **Fatherhood of God**, thus making their kinship also a spiritual one, reflecting as Sons the glory of their Father. The first man bore the image of God, and the second is the express image of God and the brightness of His glory (Heb. 1:3). Adam "sinned and came short of the glory of God;" (Rom. 3:23), but the second man **stands**, where the first fell, with his **humanity** as **perfect** as was Adam's before his fall, and His **Diety** as **perfect** as that of God. **This man** then can claim the right to **redeem** his **kinsmen** and his **race** and **all** that he **lost** and to purchase for him the possession of his forfeited inheritance. (Eph. 1:14)

We point with emphasis to the **man** Jesus Christ as our kinsman, because God has clearly purposed to **redeem men** by a **man** and the **Son of man** and not by a glorious and mighty intervention of angelic principalities, binding Satan before his time and destroying death as the **first** rather than the "**last enemy**." (1 Cor. 15:26)

All **wisdom** and **power** and **glory** is God's, and He has unsparingly used these in the **creation** of all things in the infinite universe, but in the matter of **redemption** He must be very cautious in the use of **power** and **might**, the attributes of His **glory**. Nor can He permit mighty angels to use them: an angel could visit Cornelius, but only to direct him to the **man** Peter, who would tell him **words**,—not display mighty deeds,—whereby he was to be saved.

Redemption is by the **foolishness** of the **cross** and the **weakness of God**, (1 Cor. 1:25, 2 Cor. 13:4), an offense to boastful man, who loves **power** and **glory**. The **cross** with its **weakness** and **shame** shows forth a glory which the heavens cannot declare: The **greater glory** of God's self-sacrificial **love** toward the unlovely; His self-forgetful **kindness** toward the unworthy; His boundless **grace** to favor the undeserving; and His great **mercy** and perfect **forgiveness** for the guilty. For these more excellent attributes of God we must needs look to

the **cross**, rather than the starry firmament, and to the Lord of **glory**, who died there in weakness to **redeem** mightily, and in shame to obtain a more excellent **glory** and exalted **name**. And to this glory he will bring sons. (Heb. 2:10).

What a spectacle is the highlight of the **Cross** in the drama of the ages, where the mighty **Creator** died by and for the **creature** in **weakness**. No wonder, the angels desire to look into this. "O for the **love** that drew Salvation's Plan, O for the **grace** that brought it down to man, O the mighty gulf that God did span, at **Calvary**."

Furthermore, as **men** are to be **redeemed** by the **man Jesus Christ**, even so are **men** to be **judged** by **men** and not angels. "And hath given him authority to execute **Judgment** also, because He is the **Son of man**." (St. John 5:27). But now, while His redemptive work goes on, we have an advocate with the Father, Jesus Christ, the **man**. "This man . . . sat down on the right hand of God;" (Heb. 10:12). Eventually He will come, "And then shall they see the **Son of Man** coming in a cloud with **power** and **great glory**." (Luke 21:27).

(To be continued)

Hymn for the Month

GRACE GREATER THAN OUR SIN

Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt,
Yonder on Calvary's mount outpoured,
There where the blood of the Lamb was spilt.

Sin and despair like the sea waves cold,
Threaten the soul with infinite loss;
Grace that is greater, yes, grace untold,
Points to the Refuge, the Mighty Cross.

Dark is the stain that we cannot hide,
What can avail to wash it away?
Look! there is flowing a crimson tide;
Whiter than snow you may be today.

Marvelous, infinite, matchless grace,
Freely bestowed on all who believe;
You that are longing to see His face,
Will you this moment His grace receive?

Chorus—
Grace, grace, God's grace,
Grace that will pardon and cleanse within;
Grace, grace, God's grace,
Grace that is greater than all our sin.

THOUGHT GEMS

Don't let it be a secret that you are a soldier of Christ. Don't be ashamed of your colors.

* * *

"Bear ye one another's burdens, and so fulfill the law of Christ."

* * *

Many a blunt word has a sharp edge.

* * *

Whatever you dislike in another person be sure to correct in yourself.

* * *

It is well to let a little sunshine out as well as in.

* * *

The Bible does not need to be re-written, but re-read.

THE BIBLE

(Continued from page 3)

states that the Jewish Canon assumed a settled form in the time of Ezra and Nehemiah and it is identical with the Old Testament as we now have it, our thirty-nine books being classified so as to accord with the twenty-two letters of the Hebrew alphabet, I.E., in that grouping the twelve minor prophets were counted as one book, Ruth was coupled with Judges, Ezra with Nehemiah, Lamentations with Jeremiah, while the two books of Samuel, Kings and Chronicles were reckoned as one each. Jerome "gives the contents of the law, prophets, and hagiographa in exact accordance with those of the Hebrew authorities. The Talmud also agrees with the same, and gives the writers of each."

At a later time these books of the Jewish Canon were regarded by Christians as having Divine authority and as such were quoted extensively by writers. It is an important fact that "between A.D. 200 and 400 ten catalogues of canonical books were published. Six of these agree with our present canon, and three omit only the Book of Revelation."

By genuineness and authenticity of the Scriptures is meant that they are the actual writings that have come down to us, and that these writings have been unaltered. This will be considered in connection with the preservation of the Bible. We are laying emphasis upon the canonical Old Testament Scriptures, that they consist of those books of the Jewish Canon and no others. The Apocryphal books are not in that canon and are to be rejected as a part of the inspired Bible. From time to time they were added to the Greek Septuagint and thus found their way into the Bible, and by uncritical processes, came to be accepted by Alexandrian Jews. The best of the early Fathers rejected these fourteen books and maintained that the only books of the Old Testament having Divine authority and constituting the canon were those of the Jewish collection. External and internal evidence alike is against their inspiration and the apocryphal books are not part of the rule of faith, no part of the Word of God.

(To be continued)

PRAY WITHOUT CEASING

Unanswered yet the prayer your lips have pleaded

In agony of heart these many years?
Does faith begin to fail, is hope declining
And think you all in vain those falling tears.

Say not the Father has not heard your prayer;

You shall have your desire, sometime, somewhere.

Unanswered yet? tho' when you first presented

This one petition at the Father's throne,
It seemed you could not wait the time of asking,

So anxious was your heart to have it done;

If years have passed since then, do not despair,

For God will answer you sometime, somewhere.

Unanswered yet? But you are not unheeded;

The promises of God forever stand.
To Him our days and years alike are equal;
Have faith in God! It is your Lord's command

Hold on to Jacob's Angel, and your prayer
Shall bring a blessing down sometime, somewhere.

Unanswered yet? Nay, do not say unanswered,

Perhaps your part is not yet wholly done,
The work began when first your prayer was uttered

And God will finish what He has begun.
Keep incense burning at the shrine of prayer,

And Glory shall descend sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;

Her feet are firmly planted on the rock;
Amid the wildest storms she stands undaunted.

Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer,

And cries, "It shall be done sometime, somewhere."

Author Unknown.

Submitted by Martha Heiniger.

What kind of a church would my church be

If all of its members were just like me?

The angels broke into song when Jesus came.

So to every life, song comes with the coming of Jesus into it.

Some night thy soul shall be required of thee.

Then what will all your excuses amount to?

ADDRESSES OF OUR BOYS IN THE SERVICE

Killed in Action: Eugene F. Bahr.

Sgt. David Bertsch No. 35894267
Med. Det. S.C.U. 1915
Madigan Gen. Hosp. Sec. 5
Tacoma, Washington

Robert W. Bollier S 1/c
U. S. S. Chester T. O'Brien
D. E. 421 c/o Fleet Post Office
San Francisco, Calif.

Hilmer H. Drayer F 2/c
(No address at present)

T/4 Ephraim Kipfer 35909913
Gp. B. Civil Censorship Division
USFET (MAIN)
A.P.O. 757 c/o Postmaster
New York, N. Y.

Pvt. Richard Klopfenstein No. 15328084
Co. F. 242 Inf. A.P.O. 411 c/o P.M.
New York City, N. Y.

Lt. Richard W. Lantz O-2070664
38th Bomb. Gyp. 822 Bomb. Sqd.
A.P.O. 929 c/o Postmaster
San Francisco, Calif.

Pfc. Richard H. Murphy
18th Separate Co. 9th M. P. Bn. (Prov.)
F.M.F. Pacific c/o F.P.O.
San Francisco, Calif.

Lt. Harry R. Schwartz 0554459
469 Q. M. Co.
A.P.O. 72 c/o Postmaster
San Francisco, Calif.

Ens. Edward G. Souder
USS Adair APA 91 c/o FPO
San Francisco, Calif.

Robert V. Stavenik S 1/c
Brks 1115 Camp Downs, G.L.N.T.C.
Great Lakes, Ill.

Honorably Discharged:

Joseph Bahr	Wm. Klopfenstein
Ted Bahr	Wayne E. Lantz
Arthur Blume	O. W. Maxfield
Donald R. Bollier	Albert P. Norr
John J. Bollier	Raymond Pulfer
Ted Bollier	Phillip Rizzo
Louis Getz	Arthur W. Schwartz
Arthur Hassig	Lester D. Smith
Louis Kaminer	Russell Stieglitz
Henry O. Kipfer	Gaylord H. Widner

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