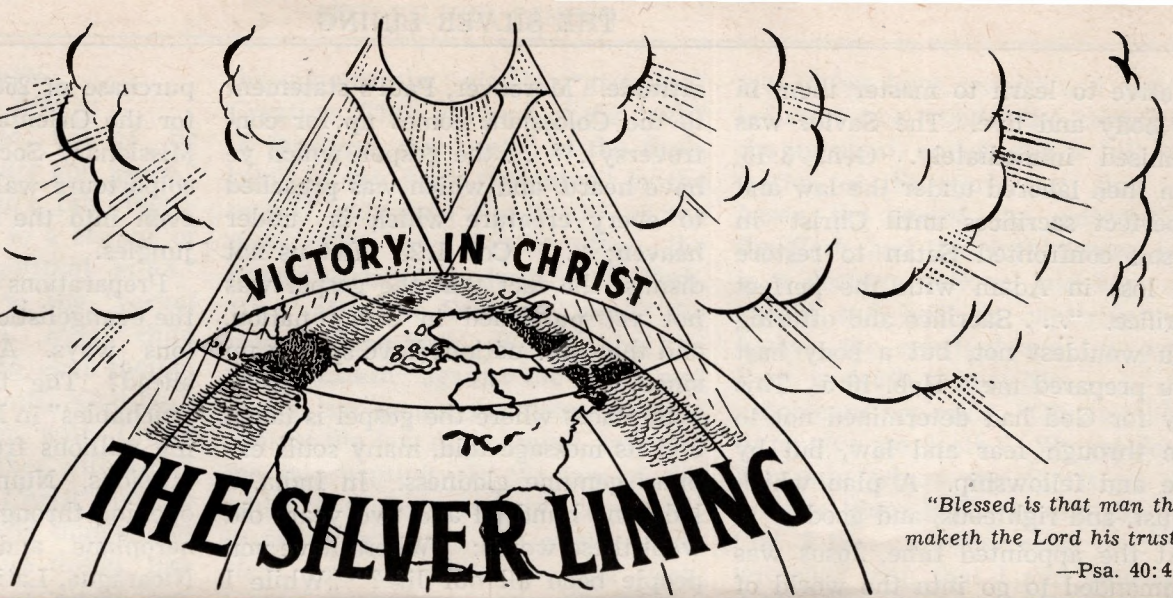


"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—John 14:2.



"Blessed is that man that maketh the Lord his trust."
—Psa. 40:4

SALVATION

Philip Gutwein, Jr.

(Cont. 17)

"And the LORD said: My Spirit shall not always strive with man, for that he also IS flesh." (Gen. 6:3) "So then they that are in the flesh cannot please God." (Rom. 8:8)

The expression "IS flesh" describes the condition of man after he fell to the level of "being but flesh" from the lofty height of the "spiritual" status, in the which he bore his Maker's image, reflected his Father's glory, had the mind of God, and had the capacity of full fellowship with God in the possession and the enjoyment of all the things of God. In vain did the "Spirit" of the Lord, strive with man in the days before the flood, over a period of some sixteen centuries, to warn, to rebuke, and to stop man in his evil downward course, to avert the inevitable crash at the end of that road. But all to no avail simply because man had become "flesh" and even the "Spirit" of the Lord himself could not strive and prevail with man "for that he also is "flesh."

The term that man is "flesh" does not refer so much to our physical body of flesh and bone; the Lord Jesus partook of it and was made flesh. Primarily it is the "fleshly or carnal mind," rather than the "fleshly body" which is "enmity against God: for it is not subject to the law of God, neither, indeed can be." "To be car-

(Continued on page 3)

GOD'S OBJECTIVE

By Sam Schladenhauffen

Are evangelists necessary today for God to attain His objective? We who have had an abundance of spiritual blessing are hard pressed to fully comprehend the need. We might be a little nonplussed to give a ready answer. A certain amount of meditation and a few personal experiences in foreign travel have induced me to make an affirmative decision. In or-

TREASURED VERSES

"Oh, that my words were now written! oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:23-27).

der to fully realize the need of today, and to associate it with God's plan, we must go back to the conditions in Adam's fall as an appropriate background.

All Creation is for the pleasure and the heart of God. Creation is the thoughts of God established in land, sea, sky, and man; the spontaneous expression of His unbounded eternal fullness. This is better understood

when we search our innerself for the virtues "after the likeness of God." Our ideal of a full life rejects the static of slovenliness, the inaction of isolationists, and the loneliness of solitary living. But we have pleasure in the privilege to be up and doing, building, helping, cherishing, and ever moving forward bringing out the best in us. It is our inherent likeness of God which makes doing nothing the hardest thing to do. We see God, thereby, planning to share with us all things in His divine fellowship.

As man is God's prime creation, and an usurper being present, his soul is become the battle ground for a vain attempt to wrest authority from God. Certain limitations were determined over man. And some handicaps were a result from lack of experience to cope with a situation. Thus the serpent confronted man with evil, and made his strike with all his cunning and subtlety. Consequently, the battle for the souls of men began, God, knowing the end from the beginning, made provision for the restoration in the Lamb.

It has been reverently spoken that God had power to, with a word, meet the challenge and make corrections in another way. But, can God defeat Himself? Having created man "after His likeness" and called it good, man, therefore, has attributes of an eternal and unchangeable God which can not be banished. It, therefore, is im-

perative to learn to master them in the body and live. The Savior was promised immediately. Gen. 3:15. Men then labored under the law and imperfect sacrifices until Christ in person confronted Satan to restore the loss in Adam with the perfect sacrifice. ". . . Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Heb. 10:5. This way for God had determined not to rule through fear and law, but by love and fellowship. A plan which is just, and righteous, and good.

At the appointed time, Jesus was commanded to go into the world of woe and be about the Father's business. The command He obeyed gladly and fervently, and finished it in perfection at the cross.

At His ascension, Christ promised His disciples power through the Holy Spirit, and commanded them, "Go ye therefore, and teach all nations, . . . and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20. Since it is known that the power of the Spirit is yet present, and since it is not yet the end of the world, it becomes evident that Christ makes us a link of that great chain of responsibilities shared from God. We are as much responsible as the first century saints. As a faithful Witness He commands again, ". . . and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. "In Jerusalem," the home; "in Judaea," our neighbors; "in Samaria," beyond the borders: and "unto the uttermost part of the earth." Like the ringlets made from a pebble dropped in water, Christians shall, through the power of the Spirit, have ever widening spheres of influence.

However, there are many people in every denomination not fully convinced in the need of missions. A civil engineer working among a tribe of one time head-hunters remarked to a native: "I do not see what good the missionaries have done for you." The native replied pointing to a big black kettle upside down. "If it were not for the missionaries, you would be in that now for our supper." You can well imagine his change of

attitude. Moreover, Paul's statement to the Colossians comes up for controversy. ". . . the gospel, which ye have heard, and which was preached to every creature which is under heaven; . . ." Col. 1:23. Let us not dismiss the fact that the gospel was not yet published in every nation, and that new nations have sprung up since.

In places where the gospel is taken and its message told, many souls express genuine gladness. In India, a lady one hundred and two years old wept these words: "Where have you people been all our life?" While I was in Bataan, I received and distributed a small shipment of testaments from Elder Sam Aeschliman. One of my vivid recollections is of a lady repeating over and over, "It sure is good you had this book for me." In South America, the cup for many is near to running over. Our

Hymn of the Month

THE SECRET PLACE OF PRAYER

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When we go alone at evening
To the secret place of pray'r
We will find the Savior waiting,
For He longs to meet us there;
He's a friend so true and faithful,
For He notes the sparrow's fall,
And He'll hear the faintest whisper
When in faith on Him we call.

Here we meet with disappointments,
Pain and sorrow oft we bear,
For we fail to go to Jesus,
At the secret place of pray'r;
There He's waiting to receive us,
Yes, He longs our souls to bless,
When to Him we come repenting,
And our ev'ry sin confess!

Just like Daniel, always faithful,
Go to God each day in pray'r,
Pow'r He'll give you over Satan
Who seeks ever to ensnare;
As you tarry there in secret,
Sweetest fellowship, divine,
For He always gives the blessing,
Yes, He answers just in time!

Chorus—

What a privilege to carry ev'rything to
God in pray'r
When our hearts are torn and bleeding,
And we need His tender care;
He's a friend so true and faithful,
Even notes the sparrow's fall,
And He'll hear the faintest whisper,
When in faith on Him we call!

purchase of 250,000 Gospels of Luke for the Oriental and Inter-American Missionary Society again sends the colporteurs walking with the Word even into the mountains and stuffy jungles.

Preparations are in progress to aid the evangelistic effort in near miraculous ways. Are momentous days ahead? The tradition of the "untouchables" in India is abolished making millions free — a great field for missions. Numerous other fields are opening through pioneering with the aeroplane and the helicopter. In Nicaragua, Latin America, a missionary in a plane sighted a large village, only six miles from his station, which he did not know existed. Distances are shortened by days and weeks. God is meeting the mighty rush of evil with speed. He is meeting force with the power of the Spirit. God is using us.

In summing up, we see the battle as realistic today as in the beginning; and every person, whether black or white, brown or yellow, has a soul to be saved or to be lost. We see the Church, as well as individuals, responsible for the usury of talents. "Pray ye therefore the lord of the harvest, that he will send forth labourers into his harvest." Matt. 9:38— that we, through substance and service, take our place in the great movement of winging and walking with the Word to the world.

QUIET CONFIDENCE

I wish thee now, 'midst all the world's dark sorrow,

The quiet sense of being truly blest;
We cannot tell what waits us on the morrow,—

But we can have in Him deep, quiet rest.

His hand, unseen, still ruleth o'er the nations;
His will is sovereign,—even as His power:
Today o'er earth deep groans and lamentations,—

But He is ruling e'en in this dark hour.

Not sin, nor wrong, nor base, unholy passion
Shall win the day, since He is on the Throne;
Not so shall He His holy purpose fashion,
Though oft it seem that evil reigns alone.

In Him we rest; our fortress, strong, abiding;
In Him is peace, and freedom from alarm;
And quiet strength, and inward deep confiding,

For He can keep from every kind of harm.

We have permission from Mrs. Cowman to use this poem.

SALVATION

(Continued from page 1)

nally minded is *death*; but to be spiritually minded is *life* and peace." The footprints of man's fall, therefore, point essentially to a *change of mind*,—from the "*spiritual mind*," which is *life*, down to the "*carnal mind*," which is *death*. Every child of Adam is in this death, even though it is physically alive, until "God hath quickened us together with Christ and raised us up together with Him" as a "*new creation in Christ*" unto a Newness of *life*, with old things having passed away. These things, like the *new birth* which is involved here, are heavenly things. They are not seen nor necessarily emotionally felt, but *reckoned* to be so by a simple *faith* in the Word of God, who cannot lie. "Now faith is the substance of things hoped for, the evidence of things *not seen*." (Heb. 11:1) "But without faith it is *impossible to please God*"—even as it is likewise *impossible* for them that are *in the flesh*, to *please God*.

Because our body of *flesh* is of the dust of the earth and the spirit is from God, it is evident that in the godly man, the spirit should and will have dominion over the flesh and the body, its members and its faculties, and make them as instruments and servants to righteousness. Here the Spirit of God, using the Word of God, can testify to the human spirit and thus lead, comfort, rebuke, and, if need be, successfully "*strive*" with man, "*for that he also is spirit*" to the end that he may "*have your fruit unto holiness, and the end everlasting life*." (Rom. 6)

But in the "*natural man*" things are in reverse. He is *flesh*, because he is born of the flesh, and the *flesh* and Sin in the flesh have usurped dominion and enslaved man in the servitude of sin and Satan. His *mind* with his spirit is dominated by the natural, that is by the *flesh*, so that he receiveth not the things of the Spirit of God, neither can he discern them. . . . "In me, that is, in my *flesh*, dwelleth *no good thing*" (Rom. 7:18). is also a result of man's spiritual fall and ruin, as a like deterioration from her original goodness, is notable

throughout the visible "*groaning*" Creation. Thus we read of the "*will*" of the flesh, the "*lusts*" of the flesh, "*sin*" in the flesh, "*reigning*" in the mortal body, and the "*fruit*" of the flesh. One may "*walk*" after the flesh, "*mortify*" the deeds of the flesh, "*live*" after the flesh, or "*mind*" the things of the flesh. We find that the flesh "*lusteth*" against the Spirit and find a law in our members, warring against the law of my *mind*, bringing me into captivity to the law of sin, which is *in my members*. The *mind* in captivity to the law of sin *in the flesh*, and dominated by the *flesh*, is, it would appear, the "*fleshly or carnal mind*," which is "*enmity against God*," which is not subject to the law of God, neither indeed can be, although after the "*inner man*" or with the "*mind*," the enslaved would delight in the law of God and serve it, showing, as we read, the "*work* of that law written in his heart, his conscience also bearing witness." He *would do good*, but finds that *evil is present with him*; he also finds that the *will is present with him*, but how to *perform* that which is *good*, he finds *not*. And the *evil*, which he would not, *that he doeth*. He is *carnal*, that is: his *mind* is dominated by the *flesh* and its will, and we have here the "*carnal mind*," which is enmity against God, which cannot be subject to the law of God, and is *death*.

Such a person is "*in the flesh*" where the motions of sins work in the members to bring forth fruit unto *death*. Here the flesh takes over the supreme rule and entrenches its out-law Dictatorship not only over the mind of *man*, but also over his *spirit*, and spirit and mind constitute the "*inward man*,"—the real human personality. The body of members and flesh, is the "*outward man*" and the complete man is a "*living soul*," body, soul and spirit.

Think of the torment and conflict of man, once a "*living soul*," created as an harmonious unit, in God's likeness,—an undivided human personality, ever a complete *individual*, a "*Kingdom of its own*," with a perfect balance, tranquillity and peace of soul and mind,—*now divided* against itself, *torn* between *two wills*, sub-

ject to *two laws*, enmity and warring between *two minds*: the *carnal* and the *spiritual*, and finally a full realization of the stark fact, that the *baser*, the *carnal*, the *materialistic*, the *flesh*, and the *sinful forces*, have in a decisive victory, laid low, enslaved and hold in captivity, the *higher*, the *spiritual* and the *godly*. Here is *death* versus *life*.

Someone has said: "Give me liberty or give me death." We got death! For only where the Spirit of the Lord is, there is *liberty* and *life*. (II Cor. 3:17). Another cried out: "O wretched man that I am! who shall deliver me from the body of *this death*?" (Roman 7).

As because of SIN, the BASER, operating through the FLESH unto death, the "*kingdom*" of the individual human personality, so have you noticed a like trend DOWNWARD in human affairs as a whole? Until we are now becoming fearful that brute, materialistic force will destroy the dignity, liberty, and freedom of the individual, and a world divided against itself, may even bring DEATH and destruction to our very race. AND IT WOULD DO JUST THAT. As it is written: "And except those days (of the great tribulation) should be shortened, there should NO FLESH BE SAVED. The soul and the spirit of the elect, for whose sake these days are shortened, evidently is already saved, but this no doubt refers to a literal saving of the flesh, which men can destroy.

Man's fall, the history of this ruined race, the infinite creators unfathomable love for him, the lovers indomitable will to deliver and save him whom He loveth, and do it righteously regardless of cost, is a drama of infinite magnitude. Could not God have caused that all this calamity came not upon man? Yes, but.

". . . Lord, behold, he whom thou loveth is sick. Jesus . . . said: This sickness is not unto death, but for the GLORY OF GOD, that the Son of God might be GLORIFIED THEREBY. . . . Lazarus is DEAD.

Could not Jesus have gone there to prevent death? Yes, but He did not, to the intent that the believer should SEE and SHARE His GLORY.

(To be continued)

N E W S

Local News

Rev. Victor Stavenik of Mansfield, Ohio, held services at the Leo Church, Sunday, July 5. Rev. J. A. Getz of Morton, Ill., held Thursday evening services, July 10.

The Sewing Group sewed all day Thursday, July 10, in the church dining room.

The announcement of the coming marriage of Lenora Stieglitz of Grabbill, Ind., and George Stoller of Fort Wayne, Ind., was made Sunday, July 6.

Mrs. Chas. Cowman is spending some time at Winona Lake, Ind.

Rev. and Mrs. Otto Norr visited several churches throughout Illinois. Mr. and Mrs. Chris Wuethrich accompanied them.

Herman Conrad and sisters entertained Dale Dapper and William Witzig of Maywood, Calif. Harold Witzig and his parents of Morton, Ill., were also present at this July 4 dinner party.

Joan Schlatter entertained with a bridal shower for Velma Norr Tuesday, July 22.

Rev. Andrew Neusbaum and the building committee of Remington, Ind., visited friends in Grabbill.

Rev. Elias Winzeler spent Sunday, July 6, at the Chicago Church.

Marilyn Bollier underwent an appendectomy Saturday, July 26. She is improving as much as can be expected.

Bluffton, Indiana

On Sunday, June 29, Mr. Sam Gerber of Bluffton and Miss Lillian Sinn of Fort Wayne were united in marriage at Latty, Ohio.

A wedding reception was held in the home of Mr. and Mrs. William Steffen, Sunday, July 6, for their daughter, Leota, whose marriage to Glen Reinhard, son of Mr. and Mrs. Emil Reinhard, took place earlier this year.

Mr. and Mrs. Walter Aeschliman are the proud parents of a baby daughter, Andria Kay, born July 8.

Rev. and Mrs. Henry Dotterer and Mr. and Mrs. Jacob Meyer visited

friends and relatives in LaCrosse, Indiana, Sunday, July 13.

Rev. and Mrs. Irvin Stoller and Mr. and Mrs. Fred Gerber from Latty, Ohio, visited us Sunday, July 20.

Chicago, Illinois

Rev. and Mrs. Eli Winzler spent Sunday, July 6, with us.

Mr. and Mrs. Henry Frey, and daughters, Letty and Betty, and Mr. and Mrs. Don Buck of Remington, Ind., visited us July 13.

Rev. and Mrs. Robert Haas and family of Elgin; Ann, Irma and Lois Pfister of Roanoke, Kathryn Rather and Edith Getz of Morton, and Elizabeth Feldman of Peoria spent the Sunday of July 20th with us.

Mr. and Mrs. Al Fisher, John and Helen Fisher, and Mr. and Mrs. Ben Hafer visited the Wolcott congregation, July 20.

Mr. and Mrs. Ernest Knecht are the happy parents of a little girl, Helen Lea born July 22.

Croghan, New York

Miss Elizabeth Farney spent a week with her sister, Mr. and Mrs. Harold Virkler at Ithaca, N. Y.

Carl Lang, Edmond Bahler, and Edward Luginbuhl of Rockville, Connecticut, spent the week end July 20 with Mr. and Mrs. Chester O'Brien, Beaver Falls.

The Senior Class of the Sunday School had a weiner roast at Black Creek the evening of July 11.

Rev. and Mrs. Herman Hueni and son, and Emma Lou Zimmer of Bremen, Ind., Rev. and Mrs. Ernest Gerber, Rosetta and Earl Gerber, Wilber Schnieder, Rosalie Erissman, Mr. and Mrs. Fred Luginbuhl, Shirley Luginbuhl, Glenna Bahler from Rockville, Connecticut, and Edith Bahler of Remington, Ind., spent the week end of June 29 visiting here.

Elder and Mrs. Philip Beyer and daughter, Evelyn, spent the week end of July 6 at Union City, N. J.

Fairbury, Illinois

Brothers Ben Heiniger of Morton, Ill., and Frank Woertz of Goodfield, Ill., conducted funeral services for Mrs. Gootlieb Harion Sunday, June 27th.

On Sunday, July 6th, Mr. and Mrs. Alden Nussbaum and Mr. and Mrs. Willis Bachtold were accepted into the church fold by baptism.

Miss Anna Walter and John Tyler were married Sunday, July 20, with Bro. Joshua Broquart officiating.

All our Sunday School classes met at Emil Anlikers on Monday evening, July 21st. The parents were also invited and an enjoyable evening was spent in discussing various Bible quotations and questions. Our Sunday School was dismissed for a few weeks' summer vacation.

A number from here visited the Princeville congregation on Sunday, July 27th, and were also dinner guests of Mr. and Mrs. George Keiser.

Latty, Ohio

Mr. and Mrs. Paul Lanz of Rockville, Conn., spent the first week of July here with their son, Mr. and Mrs. Elmer Lanz and family, and other relatives and friends.

Elmer Lanz had an appendicitis operation several weeks ago and improved very nicely.

The Misses Mary and Martha and Emily Tanner of Goodfield, Ill., and Arlene Rinkenburger of Cissna visited here the week end of July 19 to 21.

We also enjoyed having quiet a number from Toledo with us Sunday, July 20th.

Mr. and Mrs. Clemmens Wieland are the happy parents of a baby girl Diana Sue.

Mansfield, Ohio

Rev. Theo. Beer of Milford, Ind., visited friends and relatives here on July 1st. In the evening he conducted services which we enjoyed very much. Also visiting here were Mr. and Mrs. Elmer Witzig and son, Harold, of Morton, Ill., and William Witzig and Dale Dapper of California.

We welcome Miss Theresa Schneider, who has returned to Mansfield, after residing in Los Angeles, Calif., for the past nine years.

Mrs. Ernest Graf, Sr., Mr. and Mrs. Ellsworth Graf, Miss Edith Graf, and Elmer Graf, Jr., visited our church Sunday July 15th.

Mrs. Mildred Schlatter and daughter

ter, Ethelyn, of Grabill, Ind., visited relatives here for several days.

Mr. and Mrs. William Sauder and Mr. and Mrs. Carl Oesch spent the week end of July 26 in Alabama. Mr. and Mrs. Aaron Sauder, and son Charles, the Misses Theresa and Barbara Schneider and Clara Sauder were recently in Cissna Park, Ill., and Remington, Ind.

Mr. and Mrs. Victor Stavenik and daughter Louise visited relatives and friends in Indiana, the first part of July.

Mr. and Mrs. Herman Hueni and family, and Miss Emma Lou Zimmer of Bremen, Ind., had a brief visit with their aunt, Mrs. Mary Reining, on July 10th.

Morton, Illinois

Announcement was made of the coming marriage of Verna Belsley, daughter of Mr. and Mrs. George Belsley, to Francis Rother, son of Mr. and Mrs. Anton Bother, Tremont, Ill. They plan a fall wedding, but no definite date has been set.

William Witzig of Los Angeles, Calif., came back to Morton for baptism. He was accompanied by Dale Dapper of Maywood, Cal. They spent several weeks with us and also visited many friends in surrounding communities.

Mr. and Mrs. Al Frautschi of Grabill, Ind., visited us Saturday, July 5, and spent Sunday in Eureka and Gridley, Ill.

Rev. Philip Gutwein spent Sunday morning of July 20 at Morton, Ill., and conducted very interesting services. He held services in the Peoria church later the same day.

Peoria, Illinois

Rev. Theo. Beer of Milford, Ind., held evening services here on July 17. He and Mrs. Beer came to Peoria to make their acquaintance with their granddaughter, Rebecca Sue, born to Mr. and Mrs. Robert Hoerr.

Mr. and Mrs. Walter Knepp returned from a two weeks' vacation in Colorado; Rev. and Mrs. Roy Sauder and family spent ten days in Michigan and while there visited the Bay City Church; Miss Wilma Huber returned from Rockville, Connecticut, after spending two weeks with her

sister, Mrs. Edmund Kloter; Mr. and Mrs. Gustav Schumaker and family and Miss Elizabeth Kammerer vacationed in Wisconsin; Mr. and Mrs. Reuben Hermann visited in Maywood, Calif., and the Ezra Hohulin family visited in Iowa and Minnesota.

Rev. Philip Gutwein visited our church July 20.

Princeville, Illinois

A number of the members of the Bible Class spent July 6 in Gridley, Ill., and attended the young people's meeting in the evening.

Mr. and Mrs. Oliver Haab and son of Milford, Ind., spent a few days here with relatives and friends recently.

The Elders Emil Schubert of Peoria, and Carl Rassi of Morton conducted communion services here July 13.

The Misses Eunice and Lyola Feucht, Lucille Roach, Hulda and Louise Martin, and Elizabeth Kieser were recent vacationers in Wisconsin.

A number of folks from the Fairbury congregation spent July 27 with us.

Remington, Indiana

The Knochel family held their annual reunion at the home of Mr. and Mrs. Gust Knochel southwest of Remington on Sunday afternoon, June 29. Over 60 were present. All enjoyed a nice time visiting and singing after partaking of a basket dinner.

We are glad several of our dear friends are seeking the Lord and are now in repentance. We wish them God's help and grace.

We enjoyed having Rev. and Mrs. Mike Weyeneth, and others of Peoria, Rev. and Mrs. Joe Zimmerman, and others of Roanoke, and several from Goodfield.

On Sunday, July 20th, church was dismissed at noon and all went to Wolcott for afternoon services. Rev. and Mrs. Al Fisher of Chicago, Rev. Geo. Gramm and family of Gridley, and many others were there.

Mr. and Mrs. Gust Knochel, Maurice, Lucile, Dorothy, and Marjorie Knochel, Mr. and Mrs. Reuben Scharlach and daughters, Doris and Amelia, Mr. and Mrs. Henry Frey, Letty and Betty, and Mr. and Mrs. Donald Buck, and Floyd Hagemann went to Bremen on Sunday, July 20. They spent

an enjoyable day and attended the program given by the young people of the Sunday School.

West Bend, Iowa

Floyd Banwart has a 90-day leave from the Veterans Hospital at Knoxville, Iowa. It is our hope that he will not have to return after his leave expires.

Rev. and Mrs. Guy Miller and Robert and Edna Pfister of Gridley, Ill., and Leona and Pearl Pfister of Roanoke, Ill., visited here July 15.

Rev. and Mrs. Henry Mogler, Howard, Melva and Marjorie Mogler, Eli, Freida, and Karoline Metzger, Viola Kellenberger, Mr. and Mrs. Nathan Knobloch and daughter, Eunice, Art, Betty, Ella Mae, and Neomia Knobloch, Mr. and Mrs. Clifford Van Whye, and Mr. and Mrs. Mervin Warren, all of Lester, visited here Sunday, July 20.

A reception was held for Mr. and Mrs. Leo Dogotch at the home of his parents, July 20. The bride's mother, Mrs. Chris Koehl, Chris Hoerr, and Lena Hoerr, all of Peoria, were here for the occasion.

Edith Fisher, Ruth Schumacher, Dorothy Hodel, Gladys Zimmerman, Marjorie Leman, Dorothy Martin, and Ann Blunier, all of Roanoke, Ill., visited relatives and friends living at West Bend.

Mr. and Mrs. Silas Banwart, Berniece and Caroline Banwart, Edith Grimm, Mr. and Mrs. George Bruellman, Elaine and Melvin Bruellman, and Mable and Verna Schmidt spent Sunday, July 13, at Wentthrop, Minnesota.

Florence and Gladys Banwart are spending a week's vacation in Cissna Park, Ill., and Wolcott, Ind.

Mr. and Mrs. Fred Fuecht of Princeville, Ill., and Mr. and Mrs. August Hoerr and daughter of Peoria visited relatives and friends here.

PRAY ON

"The things that are impossible with men Are possible with God!" He will draw nigh To those for whom you pray in life's dark hours; Hope's stars shine brightest in a moonless sky.

"Prayer gets things done."

We have permission from Mrs. Cowman to use this poem.

"NEVERTHELESS—AFTERWARD"

Mrs. Charles E. Cowman

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Hebrews 12:11)

For a number of weeks when the postman brought the daily packet of letters, many containing gifts of love for the Lord's work, others from young men and women whose faces were set toward the regions beyond, we were impressed that a large number were from burdened and perplexed souls—many who were being pressed almost beyond measure. A cry as of pain seemed to echo from every page.

Quoting from a letter from a deeply consecrated Christian: "I have given myself and my all to the Lord Jesus Christ, yet He permits me to live continuously in a furnace seven times heated. Why, oh, why, does He not answer my prayer and send deliverance? Although I cry to Him from the depth of my heart, He seems not to heed, nor give answer."

Another wrote: "God has recently taken my dear husband to Himself, leaving me penniless, friendless, and with three tiny little ones. I am so dazed with the suddenness of it, that I cannot seem to find any comfort in the Word, or in prayer. Why has God permitted this to be, for I am His child?"

A young woman who felt led to carry the message of Salvation to heathen fields wrote thus: "Six years ago God called me to work with Him, but almost immediately my sister was stricken with an incurable illness, and I have acted as nurse until my own physical strength is gone, and now I have passed the age limit for going abroad. Can you give me any light on His dealing?"

The following from a perplexed mother: "My only son, a fine, strong youth of twenty summers, his life wholly consecrated to God, went to the front in the battle of the Marne, was severely wounded, taken to the hospital, and today he sleeps where

the poppies grow red in Flanders' Fields. I am perplexed and bewildered over this strange providence."

These letters touched a chord deep in my heart. One day, with hundreds of similar ones, I spread them before the Lord, and breathed a prayer for the bruised and broken hearts. Some years before we, too, were walking through a desert waste, seemingly forsaken of God, but comfort and healing reached my own broken heart through hearing of a vision given to a friend to whom God had spoken in her hour of deepest need. This I am sharing with you.

Dear tested, tempest-tossed soul, take your Bible and go alone with God for a trysting-time. It may be through your tear-blurs you will read Romans 8:18: 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'

She had been praying for friends in trouble, when the Lord said to her: "Come with Me; I wish to show you something; I have been setting aside the reward for My friends for their faithful service to Me."

So in the vision she drew near, and saw that He had before Him one special prize, so dazzlingly beautiful that eyes could not rest upon it, nor could any mortal describe it. He called it a "Far more exceeding and eternal weight of glory," and as He looked upon it with satisfaction He said: "This is one of My best gifts—one of My rarest. It can only be bestowed upon one who has been *rarely tested*. This is for 'A.B.,' " naming one of those of whom I had been speaking to Him; "I have prepared it specially for her, but she is not yet prepared for it.

In this will lie the severest part of her testing, the greatest part of her preparation. I must disguise the glory in store for her, that she may learn to walk by faith and not by sight, to serve from love only, not for reward."

Then He took a piece of plain coarse sacking, and in it He carefully wrapped the treasure, tying it very se-

curely with thick strong cords; so many, so tight, and so intricate were the knots, that no human ingenuity could ever succeed in untying them. Then He said to me, "Take it up!" I tried, but it was so heavy that I could only lay it down with a sigh, and say, "Surely, this burden is greater than she can bear." His answer was: "I have carefully tested its weight. My grace is sufficient. My strength is made perfect in weakness." Then I heard Him call A. B. by name, and saw her come gladly and cheerfully to His summons. He said to her: "I have a work I want you to do for Me. Are you ready?" And she answered eagerly, "Oh, yes! I have been longing for some special service, and shall be so glad to begin. What shall I do, Lord?"

At first He gave her a few pleasant errands to do for Him, and sweet messages of love to take to one and another. Then, in the midst of her joyous activity, He put the burden before her, utterly unattractive in its outer plainness and ugliness. As He handed it to her, He said in a tone of infinite tenderness; "This is My love-gift to you, My special love-test. There are but few that I can trust with it. I want you to carry it everywhere you go for My sake, even when I send you with messages, as I shall again, till the day comes—it may be after a longer or shorter time—when I shall call you to bring it to Me, that we may open it together. Then you will see what I have prepared for one who loved and trusted Me. Till then you must not lay it down, nor may you know what it contains, nor *why* I ask you to bear it. Will you do this for Me, and trust Me as to the reason?"

She took up the burden with difficulty. As she realized its weight her countenance fell, and she said sadly to herself: "I thought that He was going to let me work for Him—this is not work; it is all burden. How, oh, how shall I ever go on day after day with all this weight dragging me down, fettered and limited? O Lord, how long?" His reply came softly to her: "Fear thou not; for I *am* with thee; yea, I will help thee. I will deliver thee, and thou shalt glorify

Me." After that I saw and heard no more for a time. Yet I waited and watched until a curtain was removed—explanation day had come.

Again I saw the Lord and A. B. together. I saw her bring her burden and lay it before her Lord with such a look of relief—the burden-bearing days were over. He took the burden from her, and, as I watched, I saw that at one touch of His hand all the knots were untied and the wrappings fell off; while the riches of glory prepared for her stood all revealed before her astonished gaze. I heard the Lord say to her, "This is your eternal portion, which I have prepared for you before the foundation of the world, to be enjoyed with Me forever—My gift to you in appreciation of what you have been, and done, and suffered for Me."

I noticed that the look of delighted amazement passed off as He spoke. I saw tears in her eyes—not all of joy—as she fell at His feet and hid her face, saying: "Oh, Lord, forgive me that I misunderstood Thee! Oh, if I had only trusted Thee, and not doubted or questioned! If only I had believed that it was all right; that it was all glory! If I could have seen! But I saw only the brown wrapping and the knotty cord; I could not see beyond. They were so ugly, and the weight was so heavy, I was not able to count it all joy for Thy sake! I fretted under it, and so never used to the full the opportunities that came in my way of witnessing for Thee! And now I can never glorify Thee by trusting when I cannot see."

I did not hear what He said in reply; I only know that He was speaking words of comfort, and I saw that He wiped all tears from her face. Then, He made her sit beside Him with the glory full in view, not only of herself, but of all the worlds. I heard her say: "Is this the outcome of all those days of faith without sight?" He replied softly, "The trial of thy faith has been much more precious than gold which perisheth, though it has been tried by fire."

"If we could push ajar the gates of life
And stand within, and all God's working
see,

What Christ Has Brought

"Ye are come . . . to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."

Does this verse mean: Jesus is the Mediator of the New Testament, or that He is the Mediator of the New Covenant? A testament does not require a mediator, but a covenant does require one. A testament is the last will, legal regulation, and disposal that a dying person makes of his property and estate stating how it shall be disposed of and who is to share it. A covenant, however, is a mutual compact between two parties, according to which each party promises something and enters upon some duties in respect to it.

The New Covenant originated with the Father through the mediation of the Son; but the New Testament was made by the Son in favor of those who were really made: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world." Had Jesus not died, He would have been unable to leave us His inheritance, that we might take possession of it after His death. Not only did Jesus die, but He also arose from the dead, and He received again what He already possessed in all eternity with the Father; and there-

And could interpret all this doubt and strife
And for each mystery find a key!

"But not today. Then be content, poor heart!
God's plans, like lilies pure and white,
unfold;

We must not tear the close-shut leaves, apart;
TIME will reveal the calyxes of gold.

"And if, through patient toil, we reach the
land

Where tired feet, with sandals loosed, may
rest,

Then we shall clearly know and understand,
I think that we shall say: 'God knew the
best.'"

"Weeping may endure for a night,
But joy cometh in the morning."—
Psalm 30:5.

fore, those who have become His heirs in consequence of His death, become His joint-heirs by virtue of His resurrection.

But this applies only to those who with Him have withdrawn from sin and who have been resurrected with Him to a new life in the righteousness of God. This is expressly stated in the Testamental charter in the words; "Which Thou gavest me," that is, gave Me out of the world. All these come to Jesus through faith and are transplanted in to Him by baptism and at once enter into possession of the inheritance which Jesus left them when He died. For the first fruits thereof are His grace and the gift of righteousness and the spirit of truth for the new life. But only later do they obtain the full harvest, the contemplation, the possession, and the enjoyment of His splendor with the Father. They are given that after they have been found faithful with the first fruits of the Spirit. Therefore, no one can lay claim to the future inheritance with Christ except the one who has received the pledge and seal for it in the Holy Spirit.

As the last privilege of the believers in the New Testament Paul names this: "And you have come to the blood of sprinkling, that speaketh better things than *that* of Abel." This sprinkling with the blood of Jesus Christ, the innocent and immaculate lamb of God is the purification from sins, in order to enter into the covenant with God, and that is entirely different from the propitiation which was made by Jesus Christ for all men and for all the sins committed in the time of ignorance or lack of knowledge. For, the propitiation of sins is made known to all men as something that has happened; but the sprinkling and the purification is a matter which does not take place until a person comes to Jesus Christ and believes and is baptized. But if a person wants to attain heaven only on account of the general propitiation through the blood and death of Christ, he is either a deceiver or he himself is deceived as one who wants to re-

main in sin. When a man reaches that stage in which he reviews his past evil life in remorse, sorrow and sadness, wishing that things done could be made undone, the facts still remain as they are, because man can not undo them. But God pardons and covers them up for the sake of the substitution of Jesus Christ, and then He takes man at his word and fulfills his wishes and desires by giving him the grace to begin life anew and from the beginning through the new birth so that he may now do differently and better than in the former state. God thus enables man to do as he has wished and promised to do. And this promise is the vow of baptism.

As a conclusion of the entire meditation Paul adds a warning for the believers: "See to it and take care not to turn away Him Who speaks to us from heaven"; namely, the Son of God. Such turning away is, therefore, a rejection by those who already had received and accepted the invitation to the kingdom of God. Their condition is so much the worse if they renounce the beginning of the new life and do not hold fast until the end.

The voice of the Lord from heaven is much more powerful and penetrating than His voice on the earth from Mount Sinai, where only the earth was moved and was made to tremble—only the external senses of the psychic men were stirred up to immediate fear and fright. These results, however, disappeared soon afterwards, and no lasting result remained; for forty days later they made the golden calf, and they continued to be unbelieving and disobedient to the voice of the Lord. For the law does not alter the heart of man from an inherent force of nature makes a start to improve his old being.

But Christ's voice coming from heaven and speaking to us through the Gospels sets everything in motion—heaven and earth, the good and the evil spirit world. All powers are convulsed; the innermost part of man is stirred up. Everybody takes sides for or against; no one remains neutral or untouched. Whoever is not con-

verted becomes hardened; whoever does not become a decided follower of Christ will be a persecutor and anti-Christ. "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." The contention for it comes from both sides: Some seek to seize it; others seek to destroy it.

But it is the Lord Who shakes heaven and earth, and these convulsions are continued as long as the Gospel is being preached and as long as the propitiation today lasts with God's patience. During these storms the inner realm of God is set on its foundation in the believers; and there it must maintain itself as a firm, immovable, unchangeable and unshakable kingdom which defies every attack of the devil.

It is for these victors that God has prepared His kingdom, and there they are to be crowned. But after that, everything that is movable or is moving will be entirely put away so that the immovable kingdom may remain.

And as by the grace of God we have received this beginning and this anointing, we must hold fast to this grace up to the very end of the struggle because the devil constantly repeats his assaults and temptations as long as there is time for it.

A sermon by S. H. Froehlich translated from the German about one hundred years ago.

We can never hope to come into a care-free life by looking to our circumstances. They are vacillating, unstable and uncertain. We know not what a day may bring forth. Our sole escape is in God, in bringing Him into the center of life's living. This means a life of prayer, or a life of trust that lays hold of the promises in God's Word.

"Ponder the path of thy feet and let all thy ways be established. Proverbs 5:26.

The Mother's heart is the child's schoolroom. Mothering has been the highest calling of women from the beginning, and it will continue to be their loftiest mission to the end.

"My soul, wait thou only upon God; for my expectation is from Him." Psalm 62:5.

"Faith needs not to see; she foresees; and rejoices even while the storm lasts, well assured of the blessings which will follow."

Why should I dread to ascend the shaft of affliction if it leads me to the gold mine of spiritual blessings? Why should I cry out if the sun of my prosperity goes down, if in darkness of my adversity I shall be better able to claim His wonderful promises which God has given to all who would believe.

Many a promise God has written in His blessed book which you cannot read or understand until trouble or affliction brings out the characters.

TODAY ALONE IS THINE

The past is gone:
The future yet unknown;
They both belong to God.
Waste not your time
In vain regret nor fearful dread:
Let doubt give place to hope instead
of gloom.
Let sun in radiance shine
Guard well this precious gift O Man!
Today alone is thine.

I believe God's Holy Spirit
Is with us every day;
And if we do not grieve Him,
He will never go away;
From heaven upon Jesus,
He descended like a dove;
And he dwelleth ever with us,
To fill our hearts with love.

One cannot waste time; He simply wastes his life.

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THE SILVER LINING

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