



"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ,"

"The LORD IS far from the wicked: but he heareth the prayer of the righteous."

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The Human Look and the Heavenly Vision

In view of the development of this our time towards methods (attempted) to insure and enforce peace and safety among peoples here on earth, it behooves us to cast a glance in retrospect as well as into the future in order to gain understanding whether these pursuits be carnal and vain or if they shall prosper in their present hopes. Men today believe to have been educated enough to help themselves. They delve into secrets of science heretofore unexplored, yet somehow fail to keep abreast with the Holy Scriptures, which refer to these days in which we have come to live. It reminds one of the time of Noah, when God said that the whole imagination of man had become evil and wickedness. They forgot to ask after God and the punishment followed their vain pursuits. Our Lord Jesus, foretelling of His reappearance, made known unto his hearers that this shall come to pass and conditions shall be as when Noah lived here on earth. So we give earnest heed to the thoughts that Jesus' return to earth may be near and almost at hand.

In the meantime, the man of today studies and labors with zeal to establish a peace, but without understanding. In reality, this world and system of governments borders chaos and men are at loss what to try next to reestablish at least some form of security and stability. It is indeed as in Noah's time. Uppermost in the heart

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Go With Loving Hands To Fevered Brows

What is the greatest thing you prize in this life? Most assuredly we would pass by our home, our car, and all our earthly possessions and would state without hesitation, our citizenship in the heavenly kingdom. "... the kingdom of heaven is like unto

"The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea."

treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The Lord has loved us with an everlasting love; He was crucified on Calvary so you and I might have this celestial joy. We would not ex-

change our precious acquaintance with our Saviour for all the world and its riches.

Jesus tells us, "... as ye would that men should do to you, do ye also to them likewise." Dearly beloved, when so precious a gift has been freely given to us, let us use every opportunity we have to reflect the radiant glory of our Master.

Does our soul ever weep over what sin has caused in the lives of men, wrecking them and estranging their hearts from a loving God, perhaps forever? Dear brother, are you awake to the awful realness of the situation and the issues at stake? Around us we see the most appalling disaster we can imagine! Lives that were once lovely are twisted and torn and mangled. Will we sit tight and shut our eyes while the cry of the injured and the groan of the dying pierce the air? "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

The loving Saviour came to this scene of blackest disaster and through the loss of His own life has made a way for all who are lost to be rescued. As our commander, He has left us instructions to follow. Are we willing to look over our present methods and, where they fall short or oppose the divine revelation, to improve or perhaps omit them entirely? Are we will-

ing to acknowledge our mistakes and to be doers of the Word when we find it would prove some long-cherished tradition not to be in full accord with God's will? Our success will depend on the strength of our obedience. Let us ever search for the old paths wherein is the good way; the trails marked out in the New Testament are still the best.

An absolute essential for all of God's children is separation from the world. "... be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Can the people you rub elbows with tell that you are a follower of Christ? "... have no fellowship with the unfruitful works of darkness, but rather reprove them." Be different the way God teaches you in His Word. Examine every action and every association ... don't fit yourself into the world about you, giving in on those things that might make you a laughing stock.

"... when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plentiful, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." We should be very careful and not get things turned around. To take planning into our own hands would not be pleasing to our Father and would not bring forth the desired fruits. We would be absolutely incapable to send forth these labourers. The Lord has perfect knowledge of what is to be done and how to do it. We should pray to God for what we want. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

Throughout the gospels we see the love of God searching for the poor, lost sheep. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." "... the Lord appointed other seventy also, and sent

them two and two before his face into every city and place, whither he himself would come." "Go out into the highways and hedges, and compel them to come in, that my house may be filled." This plan is not to be limited to the apostles and early church, but is to extend to the conclusion of this age. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

It is clear we should go out, when the Lord sends us, launching forth to where men are to be found. However, we should not forsake the assembling of ourselves together. "... he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ". The gathering together of fellow-believers is for the purpose of receiving food which will strengthen and build up. "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Then the dear friends will see that God is in us of a truth. From this base of supply, labourers will go forth to the stricken areas of sin.

How can I know when the Lord wants me to go forth? "In all thy ways acknowledge him, and he shall direct thy paths." It is a blessed fact that Jesus takes us by the hand, and we can trust his faithfulness. "Man's goings are of the Lord; how can a man then understand his own way?" "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!"

Using the Lord's directions, we must go forth by faith. Every soldier must go out with complete confidence in our Commander and with firm conviction that the Lord will completely supply His work. "Carry neither purse, nor scrip, nor shoes." "And into whatsoever city ye enter, and they receive you, eat such things as are set

before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

The labourer will not be hasty, but long patient. He will see many called, but few chosen. Men will be told to repent and believe the good news. God's worker will be unflinching in the face of danger. He will sow the Word, but must leave the increase to God. And his heart will vibrate with joy as he sees precious souls rise from the deadness of sins.

What God has begun, he also will finish. When precious souls repent and receive peace from God, they must also be baptized and must be cared for. Where there is a need, if we look about us, we will find the Lord has made provision for it.

"He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" If we had to carry the weight of planning, we would be burdened unnecessarily. But we need not do so; the Lord wants us to take one step at a time, casting all our care on Him, "For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. O LORD of hosts, blessed is the man, that trusteth in thee."

From far away Africa come stories of hippopotamuses dying as the result of a long drought. One picture shows one of the big animals trying to free itself pitifully from a mud hole. Our hearts go out in pity when we see these helpless creatures struggling to keep their life. They want to live also. How much more must the loving God pity men lost in sin, pitifully blind to the wonderful Saviour?

A girl in a mission school in India sang all day as she went about her work. When asked why she was so happy, she said: "I have been set free from idolatry, and you can never know what that means. I am set at liberty. It is like slipping suddenly from midnight darkness into brightest noontide of glory."

Sermon at Dedication of Our Church Building at Cissna Park

The Gospel of St. John, the 4th chapter, beginning at the 21st verse. Trusting that out of these words, the Lord may let us find the basis for our text and meditations which we may direct to His Spirit. "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he".

What a vast difference there is in the whole approach to worship God from the day that Solomon offered that prayer of dedication to God of Israel, to this present day and time. Something in the intervening time has changed the whole situation. What a privilege it is for us in this day and time to be the beneficiaries, and to receive the blessings that arise from this closer relationship and this new and living way, which has come to mortal man through Jesus Christ, our Lord. That day when Solomon lifted up his hands and heart to God in heaven and solemnly dedicated there that great structure, magnificent building, to God and publicly recognized and expressed himself upon the authority of God that that was to become and was to be a sanctuary of God wherein His Holy Name would dwell. Had we not known of this new and better way that has come to us through Christ, we would almost be envious to have lived in the time when people had the privilege of entering into a building in which God declared Himself that He shall dwell therein and that building was filled with the glory of God. It was a place where

people from all nations could come to worship, where they could go back home again with the satisfaction and with the feeling that they had come into God's presence. Even in Christ's time and after that, those Jews religiously held that the house, even though it had been rebuilt again on the ruins of the former temple, was, in fact, a place where the most high God dwelled. They were careful that that place would not be defiled and desecrated, but alas, what did the Lord Jesus have to say to them in a few words when he said to the disciples; "See ye not all these things? verily I say unto you, There shall not be left one stone upon another, that shall not be thrown down." Because of their sins and of their disobedience and of their iniquity, God no longer could associate Himself with His people, and their house became desolate. It had become a den of thieves and of robbers. It no longer represented the sanctuary of God. And God in Heaven saw the plight of mankind and He saw the unfruitfulness and disobedience of a people.

His only begotten Son, who was to take upon Himself the ruin of the whole human race and to fulfill the law of which it was said, neither they nor their fathers could keep. And to give His life and to shed His precious blood for an atonement for the sins of the whole world; Him whom God raised up from the dead and has placed Him on the right hand, He it is to Whom we have access in this day and time, but it is as it was said to this woman at the well of Jacob, it is not necessary for man to make a long and wearisome journey as the Eunuch of Ethiopia and other men who sought to contact the God of Heaven and earth. No longer is it necessary as this statement has been made here, that the time is coming and now is, when the true worshippers will not need to go to Jerusalem nor on the mountain to worship God, but they will worship Him and must worship Him in truth and in the spirit. As much as we might be inclined to appreciate

and to evaluate such a beautiful structure, as we are privileged to gather in this day, we must not lose sight of this fact that so far as it being a sanctuary wherein God dwells, that depends on who assembles here. After this meeting is dismissed again and we go to our own respective homes, all that stands here is a mute and cold and empty building. We are thankful and grateful, however, that we have had and that you have had here, the privilege that God has blessed you sufficiently with material things, that you recognize the need of a place where you could gather around the Word of God and where you could be protected from the elements, where you could sit in comfort, where there would be room provided for all who would care to spend the day with you in worshipping our God in Christ Jesus, our Lord.

We are deeply grateful to God and it might want to occur to one or the other, as to what "I" have contributed, or what "I" have done. We must remember that we are only stewards in this world of these material things and what contributions that we may have made and what efforts we may have put forth, only represented a giving and a yielding up of those things that are already God's to begin with. What we do not want to leave unrecognized, that this undertaking has involved a lot of work and effort by the men whom you have employed here to erect this building. It does not take a very skilled man to observe that the construction and the planning and all of it together represents a lot of effort, painstaking, thorough, effort, and I believe also that those who have lent themselves to render this service, had in it more than a selfish interest. I believe that those men had an unselfish interest, that they wanted to put forth the best that they could and to accomplish the most and give the most to you and we want to make public recognition of their labor and their efforts, but we do want to, however, dedicate publicly and openly, we want to make a

formal statement that it is ours and is a place wherein we assemble. We want to dedicate it to the use and purpose for which it is intended, so that those, who love the Lord and have been sanctified by His eternal truth, may always be privileged to hear the pure unadulterated gospel preached from this pulpit without fear or favor, and they may always find here brethren who are humble, who are sincere, who lend themselves as servants of the Lord to proclaim His eternal truth, and if those things can be kept in mind I hope then that there can be, within the cold and mute walls of this building, a living church, out of spiritual stones unto a royal priesthood, cemented and bound together by the ties of mutual brotherly love.

The churches are not built with a trowel and with hammer and with other tools, and by the part of man. Churches are built on the inside through souls and through men and women who are willing to dedicate themselves into the service of the Lord to forsake the world and to become a follower of Jesus Christ our Lord. That's what constitutes a church, and, from the days of Christ and from the days that these immortal words were spoken centuries and centuries ago, many groups of believers have assembled under much less favorable conditions than is your privilege today. In the catacombs of Rome under great persecution, hunted down to the ends of the earth, handfuls of believers there secluded themselves and assembled, I believe, with the religious regularity to gather around the Word of God and in unison with true believers there, to worship God in spirit and in truth, and in a measure the older brethren of this community no doubt recall when they enjoyed many a blessing under a much less formidable roof than the one that is now suspended over our heads. No doubt you recall in your own building that many a time you could feel the presence of the Lord, your hearts were exercised, and moved and lifted up in the precious fellowship and in this precious exercise of worshipping the Father in truth and in the spirit. And we hope and pray to God that this blessing

may be yours so long as the day of grace shall exist here upon earth. We hope to God this can be. The purpose and the objectives of the church are grossly misunderstood in this present day and time; this is a country of churches. There are a lot of churches in every hamlet, in every city of any importance, we find churches of all kinds, of all designs, we find and observe buildings that represent a vast expenditure of money, that put forth a great show and demonstration of material wealth.

Now then, let us not make that same mistake and think now because we occupy a building, of this size and of this type, and of such an imposing appearance, that our simply coming to visit here and discharge our devotions is going to perpetuate the living church of God in Jesus Christ, the Lord.

There certainly has been a great change come over God's way of dealing with man. The temple at one time in which was set apart as holiest of all and now the human body has become a temple of God provided it has been sanctified through a true repentance and conversion. Think of that change and God said that He no longer dwells in houses built with human hands. He has transferred His place in sanctuary from a visible and mute, cold building into a warm, affectionate human heart. There is where he resides and loves to dwell, as a result of worshipping Him in truth and in the spirit.

Here was a woman that was confused. She didn't know where to go. She no doubt hadn't heard the difference. Some go to Jerusalem and some go to Mt. Moriah. Now where shall she go. She had just got through confessing her sins. She had just expressed herself, "Sir, I perceive that thou art a prophet." She wanted communion with God. She wanted some place to pray. And she still labored under the impression that she had to go to some fixed location wherein she could pour out her heart to a God in whom she believed, and the Saviour set her right in this matter. Neither in Jerusalem nor in this mountain is the place to worship, but the true worshippers worship the Father in spirit and in truth and so

when the human heart becomes burdened with sin, when they reach the same situation that this woman reached, when she went into the city and said, "Come, see a man, which told me all things that ever I did". If it is not the Christ, one day when God can convict the soul, when He can awaken the conscience and can reveal unto mankind that they are in sin and living outside of the Covenant of grace, the heart asks for prayer; they must pray, they need not to come here into this building, supposing that the impulse to pray would come tomorrow when this building is empty. There is no rule and law of God which makes it mandatory for them to enter into the corridors here and kneel before the cold walls of this building. That would not bring them anything, but to go into their own home and close the door and there to pray unto the Father which seeth in secret or if that is the position that God takes, we might say then why do we need a church?

If a church building is not to be a sanctuary, if it is not to be a dwelling place for God, what are the functions of a church? The functions of a church, my dear hearers and believers, is simply a place that affords protection and shelter from the elements, where we can quietly gather together, where we can open God's eternal Word and read therein and be lifted up and edified by whatever message God may see fit to impart to us through the inspiration of His Spirit. And something more the church means to us, it means that we can meet others who also have found the Father, who have worshipped Him in spirit and in truth. The human heart craves to bestow its affection, its love, upon something visible; there is that much human about us, even though we have been converted and we, by the grace of God, have become His children. There is something that the human heart craves for, that is to be with someone else of like mind and faith and now we're getting to the principles and purposes and the objectives of what a church is meant for. It is meant for such a meeting place where our hearts can flow together in mutual love and esteem for each

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ADOPTION

By Henry Beer

And if children, then heirs; heirs of God, and joint-heirs with Christ;

—Romans 8:17.

The love of God, as the Father of mankind, is extended to the children of men, as the love of a father to an orphan child.

When a husband and wife or parents decide to accept into their heart and home an orphan child, they seek the applicant. The orphan does not make his choice, but rather the foster parents choose the child.

Parents often plan such an act with prayerful consideration. It is a true expression of charity to share their love and comforts of home with the neglected orphan child. Christian parents in choosing an orphan prayerfully entrust the child to the blessings of God.

The parents are obligated to provide for the child food, shelter, raiment, and adequate schooling and Christian instruction. The institution which surrenders the child relinquishes its rights and claims and gives the child into the foster parents' care and keeping.

If the parents have children of their own, the orphan is accepted on an equal basis of privilege and opportunity as their own children. As the child grows and matures and proves itself worthy, it becomes an heir, along with the other children, of the father's possessions. Love, sympathy, kindly advice, and tender care is given the adopted child. The foster parents wisely show no partiality and the orphan child finds a place in their love and affection. The child is no longer an orphan, but a joint-heir in the temporal and spiritual blessings of the home.

On the other hand, the child seeks to show its love for the parents and other children. It seeks to show its appreciation by faithfulness and devotion.

Thus does the Father in heaven seek the children of men in this dispensation of grace. It is the Father's will and foreordained plan to accept the Gentiles into His holy family. In the eternal counsel, the Father with His only begotten son, Jesus Christ,

foreordained that the Gentiles should be partakers of eternal glory with His Son. In the letter of Paul to the Ephesians we read: That the Gentiles should be fellowheirs, and of the same body [or family], and partakers of his promise in Christ by the gospel. Ephesians 3:6.

The Father's great heart of love looked in sympathy upon the orphaned people of the earth among the Gentile races. He saw their homeless, hopeless, and destitute estate. Moved by infinite love, He chose us also from an institution, the institution of this world, where we were held in bondage, lost, helpless, and neglected. We were as it were without God and without a Father in this world.

He therefore drew us by His Spirit and by His Word and gave us a place in His holy family with His only begotten Son, the Father's rightful heir. We as orphans were chosen by Him. Ye have not chosen me, but I have chosen you . . . St. John 15:16. We love him, because he first loved us. 1 John 4:19.

This adoption was made valid when we by faith which also had led us to repentance could accept God as our Father in Christ Jesus. When we were justified through faith He accepted us and a blessed union of hearts and spirit resulted, making the adoption complete. He sealed us with His pardon, overlooking the past life of sin and darkness, no longer imputing unto us our trespasses.

He pledged His eternal love and blessing upon us, as we took our place in the Christian family circle, vowing faithfulness to Him for the duration of our earthly pilgrimage. In this family, He clothed us with a new garment of righteousness, even His righteousness, and he feeds us with the living Bread and quenches our thirst with the living Water, and He shelters us with His all sufficient grace. He desires that our heart and affections should be with Him in Heaven, where our true and abiding home is prepared, which we see with the eye of faith from this earthly vale. Yea, we often long for it with loving contemplation.

He reconciled us to Him by His dear Son, who is the eldest brother or child in the family of the saints. How blessed that His son is not ashamed to call us His brethren, and our heavenly Father embraces and accepts us as His sons and daughters. For He makes us to sit in heavenly places together with His Son, Christ Jesus. By this adoption He gives us a new name and this name is recorded in the books of Heaven. If we prove faithful unto the end and are overcomers, He will make us to sit with His Son on His throne, and we shall be pillars in the temple of our God. There He will write upon us our new name, which we acquired by faith when He accepted us as His child, though we were once orphans.

How often have we agreed with the poet who wrote:

For the love of God is broader,
Than the measure of man's mind,
And the heart of the Eternal,
Is most wonderfully kind.

We then have sonship through the Holy Spirit, and the Scripture states: For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

SERMON AT DEDICATION OF OUR CHURCH BUILDING AT CISSNA PARK

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other. We can walk the narrow path side by side in unison and hand in hand. It is perhaps sometimes rather amusing even when those who visit our gatherings and our assemblies only occasionally to see such demonstrations of affection in extending the brotherly greeting, the kiss of charity, to each other. They can sense and they can observe if they wish to observe it, that there is something in this fellowship that is entirely different and apart from what they are able to observe in many of the gatherings that propose to exercise themselves in devotion. I'll tell you the secret of all of that. We cannot see our Lord Jesus, and we love Him because He has first loved us. We never shall forget how He has called us unto Him

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NEWS

Bluffton

Lillian Ringger and Richard Yergler were united in marriage on Sunday, February 5, by Elder Sam Aeschliman. A reception was held at the home of the bride's parents immediately following the ceremony.

On Sunday, February 10, four souls were added to the fold. Elias Dotterer spent the week-end in our midst; also many others from Junction. The precious additions to the flock are Lucille Gerber, Olin Geisel, Paul Dotterer, and Sherman Steffen. As older brothers and sisters, we should extend a loving hand and help the younger ones over the way we have come. And as members of God's family, we should be "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Many from our congregation spent Sunday, February 19, in Latty.

Mr. and Mrs. Raymond Gerber, Misses Lillian Meyer, and Margaret Meyer have returned from a trip to Florida.

Mr. and Mrs. Everett Schladenhauffen and son, Mr. and Mrs. Ben Habegger, Deloris and Lorene Geisel, Margaret, Elizabeth, and Joan Gerber, Dina Fae Steffen, Mary Tonner, Frederick and Truman Gerber, Howard Habegger, Hubert Isch, Richard Reinhard, Harold, Ralph, and LeRoy Steffen, and Eugene Maller spent Sunday, February 19, in Latty. They were supper and evening guests of Mr. and Mrs. Fred Gerber and family.

Henry and Mary Dotterer, Paul Dotterer, and Max Steffen spent Sunday, February 26, with the Junction church.

Sam and Minnie Aeschliman, Walter Aeschliman, and Sylvan Ringger spent Sunday, February 26, in Bremen.

Mr. and Mrs. Harold Geisel are parents of a son, Stanley Harold, born February 25. Mrs. Geisel is the former Ellen Steffen.

Mr. and Mrs. Ben Habegger have left our community to make their

home in Remington. Mrs. Habegger is the former Arlene Bahler from Remington.

Wedding vows were exchanged on Sunday, March 5, by Irene Frauhofer and Glennes Steffen, Sam Aeschliman officiating. A dinner and reception for relatives and friends was held after the ceremony at the home of the bride's uncle and aunt, Mr. and Mrs. Sam Kaehr.

Mr. and Mrs. Jack Gerber, Mrs. Soph Gerber and daughter, Phyllis, and Mr. and Mrs. Joseph L. Ischi spent Sunday, March 5, in Morton.

Mr. and Mrs. Eli Gerber, Mr. and Mrs. Amos Steffen, and others from Milford visited us Sunday, February 26, and were guests in the evening of Mr. and Mrs. Jack Gerber.

George Sinn and daughters, Mr. and Mrs. Maurice Stoller and daughter, Mr. and Mrs. Norman Stoller and son of New Haven, Indiana, Mr. and Mrs. Jesse Stoller and daughters, Twila and Carol, Hazel Huber and Mary Ellen Gudeman from Fort Wayne, visited us Sunday, March 5, and were guests in the evening of Mr. and Mrs. Elmer Gerber and family.

Bremen

Mr. and Mrs. Charles Clauss of Peoria, Mr. and Mrs. Emil Roecker of Morton, Mrs. Paul Honegger of Forrest, Mr. and Mrs. Joseph Clauss and Mrs. Emil Baer of Cissna Park visited Sister Mary Schini for several days. Sister Schini has been ill for the past six weeks.

Mr. and Mrs. Raymond Steffen and their twin children of Elgin, Mrs. Eldon Beer and son of Milford, Phil Getz and daughter, Marilyn, of Remington, and Mrs. Kropf of Wolcott, spent Sunday, February 5, in our congregation.

We were blessed Sunday, February 12, with services conducted by Al Fisher of Chicago. Other visitors on this day were Mrs. Al Fisher, Mr. and Mrs. Carl Lehman, Mr. and Mrs. Richard Schurter, and Mr. and Mrs. Ernest Knecht and children of Chicago, Mr. and Mrs. Eli Pfister and children

of Milford, Betty and Letty Frey and Lucille Knochel of Remington. The visitors and many from our congregation attended the evening program at Milford.

On Sunday, February 19, several carloads of young folks from Francesville visited us. In the evening the young folks from Francesville, Milford, and Bremen held a joint program. The theme of our program was "Peace".

Mr. and Mrs. Robert Klopfenstein, Mrs. Aldean Feldman, Mrs. Gary Klopfenstein, Mr. John Laidig, Sr., Mr. and Mrs. John Laidig, Jr., Mr. and Mrs. Elias Schumacker, and Mr. and Mrs. Carl Zeltwanger and family attended the funeral services held for Carl's mother in Latty on Friday, February 17.

We were glad to have J. J. Laidig back with us. He has been on a four weeks vacation throughout the West.

Sunday, February 26, three converts were added to our fold. Brothers Elias Dotterer and Sam Aeschliman held baptismal services for Andrew Wenger, Mary Ann Zeltwanger, and Jo Ann Klopfenstein. We wish them God's grace and richest blessings in their new life. Mrs. Eli Dotterer and Mr. and Mrs. Herman Manz of Junction, Mrs. Sam Aeschliman, Walter Aeschliman and daughter, and Sylvan Ringger and daughter of Bluffton, Mr. and Mrs. Henry Frey, Betty and Letty Frey, of Remington, Judy Gudeman of Francesville and Mary Ann Stieglitz of Milford, visited us for the occasion. They were supper and evening guests of Mr. and Mrs. Robert Klopfenstein.

Mrs. Mary Hirstein of Morton has been visiting relatives here for the past two weeks.

Our minister, Brother Henry Souder, is convalescing, after undergoing an operation at Mayo Brothers in Rochester, Minnesota. He is steadily improving and expects to be back with us soon. Brother Henry has been a faithful steward for many years and our prayers should be that our Master will strengthen him for whatever tasks lie ahead of him. Each new day brings a fresh opportunity to lay eternal treasures in the

Lord's safe-keeping. Together, with a love that is for always, we will "press toward the mark for the prize of the high calling of God in Christ Jesus."

Chicago

Arcelia Kaufmann, LaVerne Farney, Eunice Schladen, Elsie Ehman, Richard Ehman and Paul Kupferschmidt spent Sunday, February 5, with us.

We enjoyed a blessed Sunday February 12, when Mr. and Mrs. Arthur Gudeman and sons Donnie, Frank, and Robert of La Crosse, Mr. and Mrs. Lester Bucher and son Billy of Francesville, and Mr. and Mrs. Karl Assenheimer and daughter, Paula, visited us.

A group of young folks from Remington and Francesville were among our visitors Sunday, February 19. Other visitors included Mr. and Mrs. Don Gerber and Mr. and Mrs. Richard Yergler of Bluffton, Mr. and Mrs. Joseph Rinkenberger and son, David, of Gridley, and Mr. and Mrs. Ezra Schlipf of Morton.

Mr. and Mrs. Henry Kipfer and Esther and Mr. and Mrs. William Klopfenstein, Jr., of the Leo church were in our midst on Sunday, February 26. Blest be the tie that binds our hearts in Christian love!

Florence Steiner, who has taken part of her nurse's training in Chicago, has recently returned to Elgin, Ill.

Croghan and Naumberg

Philip Beyer with his wife and daughter and Mr. and Mrs. Leon Virkler are spending some time at St. Petersburg, Florida. "And, behold, I am with thee, and will keep thee in all places whither thou goest . . ."

Mr. and Mrs. Reuben Farney and Herman and Katie Farney visited Mr. and Mrs. Harold Virkler at Ithaca on February 12.

Mr. and Mrs. John Merz and son Paul have returned home from their western trip.

A daughter, Linda Marie, was born to Mr. and Mrs. Larry Purvines February 26. They now have three daughters and one son.

Mr. and Mrs. Norman Farney and

two sons, Mr. and Mrs. Reuben Farney and daughter Betty visited at Alabama February 26. They also intend to journey farther south.

Funeral services for Reuben Street-er were held on March 1. He reached the age of 83 years and leaves to mourn his wife, Louise (Herzig), four sons, and two daughters.

Funeral services for Charles Tohma were held at the Virkler funeral home on March 2.

Detroit

We had as week-end guests, February 5, Mr. and Mrs. Emil Hitz and son Ted and Mr. and Mrs. Aaron Heinold and daughter, Gwen, of La-Crosse, Indiana, and Dale Dapper of Fairbury, Illinois. Song service was held Saturday evening at the home of Ben Maibach, Sr. Several cars from Bay City also attended services on Sunday.

Guests in our community for the week-end of February 12 were Mr. and Mrs. Carl Bachtold and daughter, Roberta and Miriam Ramseyer of Forrest, Illinois, Mr. and Mrs. Elmer Gerber, Mr. and Mrs. Sam Gerber and daughter, Margaret, Dina Fae Steffen, and Mr. and Mrs. Amos Dubach of Bluffton, Indiana, Mr. and Mrs. Andrew Martin of Roanoke, Illinois, and Mr. and Mrs. Robert Belsley and son of Morton, Illinois. Saturday evening a large group gathered at the church for song service.

Mr. and Mrs. Otto Ramseyer of Bay City, Rudolph Graf of Akron, and Henry Sabo of Mansfield were here on Sunday, February 26, to partake with us of the Lord's Supper. We had a blessed day. Jesus said, ". . . this do in remembrance of me." "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." The love of God is greater far than pen or tongue can ever tell!

Elgin

Five cars of Morton young folks visited Elgin February 12 and were at the home of Robert Haas.

Marcella Steffen, Dorothy Haab, and Edna Lehman spent the week-end of February 26 with the Theo Steffen family.

Lydia Schock has returned to Elgin after spending almost a year in California. We welcome her back.

Mr. and Mrs. Ralph Levy, Emma Levy, and Frieda Kipfer of Bluffton visited in Elgin over the week-end of March 5.

Fairbury and Forrest

Misses Laurine Kaufman, LaVerne Farney, LaVerne Kaufman, Mabel and Grace Eisenman, and their mother, all of Cissna Park, visited the Fairbury Congregation on Sunday, February 12.

Virginia Huber, daughter of Mr. and Mrs. Edward Huber, and Homer Blunier, son of Mr. and Mrs. Samuel Blunier of Eureka, were married on Sunday, February 19. After a trip to New Orleans, Louisiana, Florida, and Cuba, Mr. and Mrs. Blunier will be at home on a farm northeast of Fairbury, owned by the bride's parents.

The engagement of Edna Kilgus, daughter of Mr. and Mrs. Sam Kilgus of Remington, to Richard Leman, son of Mrs. Ben Leman of Forrest, was announced on Sunday, February 26.

Mr. and Mrs. Lester Zimmerman, Mrs. Doris Steffen, Richard Rieger, and C. A. Huette, Jr., were baptized and taken into the fold. We wish them God's blessings in their new life. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy . . . He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us."

Mr. and Mrs. Henry Kilgus and Mr. and Mrs. Ben Stoller were in Alabama on February 26.

We enjoyed a blessed Sunday on March 5, with many visitors present. Four new converts were added to the fold. Mr. and Mrs. John Kyburz, Mrs. Leona Wallace, wife of Hugh Wallace, and Mrs. Mildred Traub, wife of Ed Traub. George Yergler of La Crosse and Mr. and Mrs. Sam Kilgus and daughters and many others were with us.

Verna Honegger, daughter of Mr. and Mrs. Walter Honegger, and Antone Schaefer of Hancock, Minnesota, have announced their engagement. No wedding date has been set. We wish them God's blessing in this step.

Joseph Kaisner is convalescing at Mudlavia, Indiana. He has been more or less unable to attend church services since the latter part of November. We are looking forward to the time when he can be in our midst again.

Fort Scott

Henry Kellenberger, Mr. and Mrs. Herman Kellenberger, Mr. and Mrs. Ernest Kellenberger of Elgin, Illinois, Mrs. Jean Scheitin, Mrs. Joan Knobloch, Mr. and Mrs. Warner of Lester, Iowa, visited old friends here February 3, and 4.

Sunday visitors of February 5 were Mr. and Mrs. Virgil Frieden and Raymond Braker.

Visitors at the David Massner home on February 16 were Mr. and Mrs. Alvin Nohl and children, Mr. and Mrs. Lou Messner and son Cedric, and Mrs. Ricka Messner of Morris, Minnesota.

On Sunday, February 19, the engagement of Irene Banwart and Lester Kaiser of Morton, Illinois, was announced.

We had the pleasure of having in our midst Mr. and Mrs. Sol Rassi and Timmy and Charlene Steiner of Morton, Illinois, Mr. and Mrs. Wayne Kircher and children of Burlington, Oklahoma.

Francesville

A group of brothers, sisters, and friends spent Sunday evening, February 12, at Brother Adam Gutwein's home, singing praises to God and talking about His wonderful love.

Mr. and Mrs. Eugene Huber and family have returned home, after spending a few weeks in Florida.

Mr. and Mrs. Albert Gudeman Jr. and daughter, Kathleen, and Mr. and Mrs. William Kahler also returned from Florida, where they spent a few weeks.

Mr. and Mrs. Paul Tobel Sr., Mr. and Mrs. Virgil Von Tobel and daughter, and Mr. and Mrs. Phil Albrecht and children have returned from a

few weeks' trip through Texas and the southern states.

The senior Sunday School class and also a group of brothers and sisters spent Sunday, February, 19, in Bremen. In the evening we were present at their Young People's Meeting, in which we heard about the Peace the Lord Jesus gives. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Why not today put your heart in the Lord Jesus' hands and through faith seek His peace?

Mr. and Mrs. Sidney Leman are the happy parents of a baby boy, named Larry Edward, born on February 17.

Lloyd, Marjorie, and Carolyn Frey of Remington and Melvin and Frances Leman and Willis Gudeman spent the week-end of February 19 in Chicago visiting friends and relatives.

A thought—Just as the Israelites had to gather fresh manna for every day, our soul needs a fresh supply of God's grace for each day. "Ere you left your room this morning, did you think to pray?"

Lamont

Mr. and Mrs. Elmer Isch and daughter, Jerlynn Kay, of Morrill, Kansas, visited relatives and friends the week-end of February 5.

Brother Robert Young of Wichita visited us February 16 and held mid-week services.

A son, Steven Ray, was born February 19 to Brother and Sister Kenneth Beyer of Gridley.

Brothers Samuel Anliker, Vernon Schwab, and Glenn Luthi and Sisters Hulda Jacobs and Dorthy Schwab visited the Sabetha churches February 26. Brother Henry Bahr of Gridley held service in the absence of Brothers Peter Fankhauser and Samuel Anliker.

Brother Loren Strahm and some of his family have been ill with the mumps these past weeks.

Brother Joseph Fechter submitted to an operation at the Holstead Hospital, Holstead, Kansas. He is home and getting along nicely.

"Therefore I take pleasure in in-

firmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Latty

The young members from here visited in Roanoke, Illinois, the week-end of February 11-12.

Many from here attended the funeral of Jacob Frautschi in Toledo February 13. Throughout our short pilgrimage on earth our hearts view the time when we can rest from all our sorrows and heartaches and burdens. And "the path of the just is as the shining light, that shineth more and more unto the perfect day."

We lost one of our loved ones from our midst, but we can rejoice in our hope that she is at home with the Lord. Marie Spahr Zeltwanger was born in Wurttemberg, Germany, February 7, 1869. She passed away February 14, 1950, at the age of 81 years and 7 days. On March 6, 1894, she was married to Carl G. Zeltwanger at Tremont, Illinois. Had she lived till March 6, they would have been married 56 years.

She leaves her husband, Carl; five daughters—Martha and Marion at home; Mrs. George Sinn Jr., Haviland; Mrs. Dan Sinn, Latty; Minnie, Toledo—four sons—William, Hancock, Minnesota; Carl, Bremen, Indiana; Fred, Haviland; and Albert at home—twenty-two grandchildren, and eight great grandchildren—three sisters and two brothers. An infant son, two sisters, and four brothers preceded her in death.

Funeral services were on Friday, February 17, 11:30 at the church in Latty, with burial in the church cemetery. Henry Beer of Milford, Indiana, officiated. The family wishes to express their heart-felt thanks and appreciation to all our brethren, neighbors, and relatives who so kindly assisted during the illness and death of our loved one.

Jesse and Mary Gerber, Alfred and Bertha Buehler, and Dora Sinn left for a trip to Florida, Feb. 17.

Alvin Klopfenstein, son of Mr. and Mrs. Ed Klopfenstein of Latty, and Ellen Martin of Churubusco, Indiana,

were married Saturday, February 18. They will make their home on a farm near Haviland. A reception is planned for Sunday, March 5, at the home of the groom's parents.

Otto Norr visited with us February 26. Also visiting us that day were John and Betty Dotterer of Junction and Sherman Steffen and Paul Dotterer of Bluffton.

Dan and Minnie Stoller, Emil and Annie Stoller and Lillian, Jacob Stoller, and Henry and Ollie Laukhuf attended the funeral of Mrs. Ed. Kambly in Cissna Park February 26.

Norman and Joan Stoller, Wayne and Dorothy Stoller, and Wendell, and Mary Ellen Gudeman spent February 26 in Wolcott. Maurice and Albert Stoller and Marilyn, Richard, and Viola Schlatter and Connie, and Hazel Huber visited in Francesville that day.

We are thankful to say that Sam Laukhuf, who has been laid up for some time with a serious illness, has returned home from the hospital and hopes to be able to attend church services again soon.

Leo

John Conrad was baptized and taken into the fold on Sunday, March 5. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

Our Young People's meeting was also held on March 5.

Artemas Levy is home again and enjoying good health. We are glad to have Art with us again.

Choir practice was enjoyed at Henry Schwartz's on March 6.

Brother George Yergler was a caller in Grabill on March 8.

February 26, Otto Norr conducted services at Latty and Joel Souder conducted services at Toledo.

Lester

Mr. and Mrs. Ervin Banwart and daughter, Mrs. Mike Schmidt, Misses Leona and Lela Banwart of West Bend, were with us Sunday, February 12. Esty Banwart went home with them after helping Mr. and Mrs. Eli Metzger for two weeks.

Chris Kellenberger is back home recovering from a gall bladder operation.

Fredrich, Freida, Karoline, and Lydiann Metzger, Ed, Dale, Eunice, Betty, and Violet Knobloch attended the wedding of Phyllis Metzger and Alvin Banwart on Sabetha, Kansas, on Sunday, February 19. The Metzgers also visited in the home of their brother, Wilhelm Metzger.

The week-end of February 26, Mr. and Mrs. Harlan Wittmer and children and Annabelle Strahm of Sabetha, Kansas, visited in the Emil Metzger home.

Mr. and Mrs. Gilbert Knobloch are moving to Morris, Minnesota, March 1. We wish them the riches of God's blessing. A question every one of us should be considering is, "Am I ready to move from my earthly body when my term of lease expires?" As moving day from our temporary quarters comes, can we say: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give at that day"?

Mansfield

Brother and Sister Elias Dotterer of Junction, Brother and Sister Henry Beer and Brother and Sister Graf of Milford, Indiana, visited relatives and friends February 8. We had services in the evening, which we enjoyed very much.

Aaron, Paul, Charles, and Louise Sauder spent Sunday, February 12, at Leo.

Quite a number from here attended the burial of Sister Frances Schlatter of Toledo church.

Henry Sabo spent Sunday, February 26, at Detroit.

Robert Beer and Robert Hartzler and their wives spent Sunday, March 5, at Toledo.

Brother and Sister Clarence Zimmer and family and Brother and Sister Herman Hueni of Bremen, Indiana, were here Sunday, March 5, for the wedding of Clara Sabo, daughter of Henry and Louise Sabo, and James Zimmer, son of Mr. and Mrs.

Clarence Zimmer. The young couple will live in South Bend, Indiana. We wish them the Lord's blessings in their new home.

Sister Elizabeth Wahl, who underwent an operation and has been quite sick, has been removed from the hospital to her home. We wish her a speedy recovery. How thankful we should be that when we are tossed on life's billows, we can rest our weary head on the bosom of our Lord. "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him."

Milford

On February 12 we enjoyed having several young folks with us from Cissna Park and Chicago. We also enjoyed having Al Fisher and family with us in the evening.

Mr. and Mrs. Urban Bauer and daughter Elaine and Mr. and Mrs. Alph Eisenmann of Cissna Park spent February 12 with Mrs. Bauer's parents, Mr. and Mrs. Andrew Beer.

Mr. and Mrs. Harold Emch and family spent several days with Mrs. Emch's parents, Mr. and Mrs. Ezra Beer.

On February 19, Mrs. Glen Price was added to our fold. We wish her God's blessings. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God".

Mr. and Mrs. Harold Beer are the parents of a baby daughter, Deborah Ruth, born February 19. Mrs. Beer was the former Marianne Kupferschmid.

We were very sad to hear that Mrs. Maurice Beer is back in the hospital. She has pneumonia, but is recovering very satisfactorily.

Several from our congregation attended the funerals of Mrs. Godfrey Schlatter and Jacob Frautschi.

Morton

On January 23, a baby girl was born to Mr. and Mrs. Ervin Kahler. The baby has been named Marcia Jean. Mrs. Kahler was the former Edna Dietz.

A daughter was born to Mr. and

Mrs. Lee Schock of Morton on January 31. Mrs. Schock is the former Eunice Anlicker.

Mr. and Mrs. Clarence Zimmerman returned to their home recently from Hot Springs, Arkansas, where they had spent five weeks.

Mr. and Mrs. Carl Warner of Morton were proved and baptized on Sunday, January 29. Guests from Princeville to witness the ceremony were Mr. and Mrs. George Kieser, Sr., and family, Martha Kieser and daughter Elizabeth, Mr. and Mrs. George Kieser, Jr., Dan Siebenthal, Mr. and Mrs. Ezra Rumboldt, Miss Mary Musselman, Mr. and Mrs. Earl Farney, Mr. and Mrs. Roy Rumboldt. Also present were Mr. and Mrs. Willis Sauder, Mrs. Mary Woener, Mr. and Mrs. George Woener, Gottlieb Hermann, Mrs. William H. Beutel and daughter, Mary, and Miss Ida Musselman of Tremont.

On February 4, Brother Elmer Witzig entered the Methodist Hospital in Peoria as a surgical patient. He is on his way to recovery, for which his family and friends are very grateful.

On Sunday, February 5, Mr. and Mrs. Ben Freidinger, Mr. and Mrs. Walter Freidinger, Mr. and Mrs. Harry Getz and Miss Ida Hoerr visited in the home of their uncle and aunt, Mr. and Mrs. Joseph Yergler and family in Gridley. This was the day of Mr. and Mrs. Yergler's 50th Wedding Anniversary.

Brother and Sister Theo Beer, their son Bernard, and their daughter Miriam, her husband and little son, Ned, of Milford, also Mr. and Mrs. Robert Hoerr and their two children of Peoria visited the Morton church on Sunday morning, February 5. They spent the afternoon with the congregation at Congerville.

The Bible Classes of the Tremont, Peoria, Fairbury, Roanoke, Gridley, and Morton Sunday Schools held their quarterly Christian Endeavor Meeting in the Morton church on Sunday evening, February 5.

On Sunday, February 5, Mr. and Mrs. Ezra Birkey and Mr. and Mrs. Silas Birkey visited Mrs. Eliza Knapp

at the Apostolic Christian Home in Peoria.

Miss Marie Kipfer recently moved to Peoria to make her home with her sister, Miss Frieda Kipfer.

Mr. and Mrs. Henry Rapp of Morton and Mr. and Mrs. Walter Plattner of Tremont returned to their homes on Tuesday, February 7, from St. Petersburg, Florida, where they had spent two weeks.

Brother and Sister Joseph A. Getz returned to their home from a three weeks visit in Phoenix, Arizona, and Los Angeles, California. Brother Getz is a faithful steward of our Lord, bearing the burden and heat of the day. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves."

Peoria

Misses Charlotte and Marie Steiner returned recently, after spending several days with friends in Croghan, New York.

The Young People's Christian Endeavor was held on February 5, in Morton. The church was filled to capacity to hear group singings of Roanoke, Peoria, Tremont, Fairbury, and Gridley Sunday Schools,

The engagement of Miss Eileen Knapp, daughter of Mr. and Mrs. Ed Knapp of Cissna Park, and Art Schlipf, son of Mrs. Rose Schlipf of Gridley, was revealed on Sunday, February 12. Miss Knapp has been employed in Peoria the last few years. After their marriage, their home will be made in Gridley.

Our dear sister in faith, Edith Wagenbach, 49, passed from this life on March 6. She is survived by five brothers: George of Princeville, John of Oakville, Lester and Louis of Peoria, and Simon of Tremont. Our hope is to be in heaven and we have "a desire to depart, and to be with Christ, which is far better." Soon we will see her again, never more to part.

Two more precious souls were added to the Fold of Christ on February 26. They were Matt Heinold and Tillie Luthy. Brothers David Mangold

and Joseph Getz visited us on that day and through their inspiring messages we received rich blessings.

Michael Class, aged 90, departed from this life recently after a lingering illness. His burial took place in Cissna Park.

Princeville

Many friends and relatives gathered February 3 to help Henry Wieland celebrate his 85th birthday anniversary. Although he is not bedfast, he has not been able to attend church services for quite some time.

William Stahl and William Knoblock, who recently underwent major operations, are both at home and able to be about again. Harold Tanner, who some time ago was stricken with spinal meningitis, was able to come to church for the first time Sunday, February 26.

Several brothers from our congregation attended the meeting in Remington February 2.

A large number from our congregation spent Sunday, January 29, in Morton.

Mrs. Nathan Stoller submitted to an operation February 7 and is now recovering nicely at her home. On the same day, a daughter was born to Mr. and Mrs. Alvin Farney, but died a few hours after birth. Grave-side services were held February 9.

Mr. and Mrs. Sol Rassi and son of Morton, and Mrs. Lena Hoerr of Taylor, Missouri, spent Sunday, February 5, with relatives here.

A group of young members enjoyed February 12 with friends in Roanoke.

Mr. and Mrs. Lowell Stoller are the parents of a daughter, born to them February 21.

Mr. and Mrs. Silas Leuthold, Mr. and Mrs. C. C. Martin, and Mr. and Mrs. George Seidel are spending several weeks at Hot Springs, Arkansas.

Remington

An Insurance Meeting was held at Remington church February 2. Dinner was served to about 150 people.

Mr. and Mrs. Wally Wackerle and Mr. and Mrs. Floyd Knochel from Bay City, Michigan, visited us Sunday, February 5.

Harold Waibel, son of Mr. and Mrs.

George Waibel, has accepted the invitation of Christ and wants to become personally acquainted with Him. We wish him God's grace. May we let our light shine so more would come to know "the God in whose hand thy breath is, and whose are all thy ways". May our everyday actions always be tuned to play in harmony with God's will. The harmonious notes of love, kindness, patience, and the other virtues sound forth sweetly over the darkness of this world.

Mary Kilgus, daughter of Mr. and Mrs. Sam Kilgus, left on Monday, February 6, to work at the Sunshine Dairy Office in Lafayette.

Mr. and Mrs. Dean Bahler of Chicago were with our congregation Sunday, February 19.

Robert Schieler, Elmer Bahler, and Leon Waibel from Remington and Junior Laidig of Bremen returned home February 23 from four weeks vacation to California and various western points.

Sunday, February 26, Mr. and Mrs. Sam Kilgus announced the engagement of their daughter Edna to Richard Leman, son of Mr. and Mrs. Ben Leman of Forrest, Illinois.

Roanoke

Mr. and Mrs. Curt Mangold are the parents of a daughter, Linda Sue, born on February 1. This is their second daughter and third child.

On February 12, Wilma Scherer, daughter of Mr. and Mrs. Lee Scherer, of Roanoke, was baptized into the Fold. We wish her the Lord's grace. On February 19, Mr. and Mrs. Otto Scherer were announced, having confessed peace, and will be taken up in the near future. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

We had as our guests on February 12 a group of young members from Latty, Ohio, and a group from Princeville. The Latty people were guests of Mr. and Mrs. Sam Leman, Jr., on Sunday evening, and the Princeville people were guests of Margaret Farney.

Visiting in and around this community the week end of the twelfth

were Mr. and Mrs. Will Leman and son and daughter-in-law, Mr. and Mrs. Ardale Leman, all of Bremen. They returned home the following day.

On February 26, the wedding of Esther Mangold and John Sauder was solemnized in the presence of a host of friends and relatives. At present they are honeymooning in Florida, after which they will be at home near Roanoke. Esther has been honored at various showers the past month at the homes of Anna Minger, Mrs. Bill Leman, and Mary Ann Leman.

Toledo

We have lost three of our members of the Toledo Congregation this past month:

Jacob Frautschi died suddenly on Feb. 10, 1950 at the age of 72. His greatest joy was to see youth accept the Saviour as their Christ and then use their vigor and strength in the service of the Lord. Services were held on Feb. 13. by Bro. Sam Aeschliman, Bro. Otto Ramseyer and Bro. Rudolph Graf.

In Memory of Jacob Frautschi

When loved ones pass from mortal life

And lay their armour down
They leave earth's tumult and its strife

To win the promised crown.
We would not eulogize the dead,
For words will seem quite vain,
Yet faithfulness will for each saint
The promised rest attain.

We will resign our brother then
To Christ who loved him best;
There in the presence of the Lord,
He'll share a glorious rest.
He had the noblest of all gifts,
The gift of charity,
And oft befriended young and old
With kind humility.

He had a heart of sympathy
For children and the youth,
And by example—precept too,
Oft taught them words of truth.
His was a life of service too,
A fruitful branch was he
And by Christ's all-sufficient grace
He served Him faithfully.

He was preacher of God's Word,
His ministry was blest,
How often did some fainting soul,
By his message feel refreshed.
His radiant faith, his unfeigned love,
For friends and fellowmen,
Inspired many to take heart,
And journey on again.

He also drank of sorrow's cup,
When loved ones went before,
May he with those remaining here
Meet them on yonder shore.
His life's companion,—children all,
Since he has gone to rest,
Will oft his words and deeds recall,
And rise and call him blest.

Henry Beer

Frances Schlatter, wife of Godfrey Schlatter, died Feb. 16, 1950, at the age of 75. Services were held on Feb. 20 by Brother Sam Aeschliman, Brother Rudolph Graf and Brother Noah Bauman.

Hilda Fetter, wife of John Fetter, died on Feb. 18, 1950 at the age of 37. Services were held on Feb. 22 by Brother Elias Dotterer and Bro. Dan Stoller.

This is a great loss to the whole congregation, not only to the three families, but we must remember that our loss is their gain.

Mr. and Mrs. Otto Norr of Grabill, Ind. visited us on Feb. 12. Mr. and Mrs. Ben Maibach, Jr. of Detroit, Mich. visited us on Feb. 19. Mr. and Mrs. Joel Souder, Mr. and Mrs. Will Klopfenstein and Miss Henrietta Klopfenstein of Grabill, Ind. visited us on Feb. 26. Mr. and Mrs. Robert Beer and Mr. and Mrs. Robert Hartzler of Mansfield, Ohio visited us on March 6. We enjoyed their visits and hope they all come again soon. We appreciated the Brothers helping out at this time.

We are glad to report that Mother Schick was able to come to church again on March 6. She is the oldest member of our congregation, 81 years old.

Mary Fetter who has been ill for some time is still on the sick list. We hope that she will soon improve.

Tremont

The Tremont Sunday School spent Sunday evening, February 12, at

Morton singing with the children of the Morton, Peoria, Gridley, and Fairbury Sunday Schools. Let us who have been redeemed pray, speaking heart to heart with our Father for the salvation of our friends of the truth. A human friend may not be attentive, but not so with the best friend of all. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers".

Mr. and Mrs. Walter Plattner and children returned on February 7 from a several weeks' trip through Florida.

Two weddings which occurred recently in our community were those of Miss Pearl Schweigert of Tremont and Eli Rassi of Morton, who were married February 18, and that of Miss Wilma Moser of here and Don Nofziger of Hopedale, who were married February 19.

Anna Steiner of the Leo church, who has been visiting her sister, Mrs. George Getz, and other relatives here, returned to her home. Mrs. Getz and sons, Carl and Robert, and Robert's wife visited there several days.

West Bend

Mr. and Mrs. Walter Zaugg are the proud parents of a son, Darrel John, born January 24.

Mr. and Mrs. Ernest Kellenberger and son and Salome Kellenberger of Lester visited relatives here February 5.

Mr. and Mrs. Ray Banwart and Mr. and Mrs. Ernest Zaugg spent Sunday, February, 5, with the latter's daughter and family at Brookings, South Dakota.

The Misses Phyllis Metzger and Adele Esslinger and James Eddelman of Sabetha, Kansas, spent a few days with friends here.

Mr. and Mrs. William Zaugg have built a new home in town.

Elgeva Kellenberger of Lester spent several days at the Arnold Metzger home, assisting with the housework.

Phyllis Metzger, daughter of Mr. and Mrs. Phillip Metzger of Sabetha, Kansas, and Alvin Banwart, son of Mr. and Mrs. Silas Banwart of West Bend, were united in marriage at Sabetha, Kansas, on Sunday, February 19. Those from here who

attended the wedding were Mr. and Mrs. Silas Banwart, Archie, Berniece, Betty, Phyllis, Franklin, James, and Caroline Banwart, Bernard Metzger, and Donald and Harley Bruellman. The couple will make their home on a farm near West Bend.

Victor, son of Mr. and Mrs. Silas Banwart, arrived home February 21, having spent the past year with the Armed Forces in Japan.

Mr. and Mrs. Martin Knoblock and family of Lester, Viola Kellenberger of Lester and Mr. and Mrs. Ervin Martin and Miss Doris Martin of Edelstein, Illinois, spent Sunday, February 26, with relatives here.

Wolcott

Mr. and Mrs. Fred Feldman and sons of Fairbury were callers at the Irvin Lehman home the evening of February 12.

Mr. and Mrs. George Waibel and family, Mr. and Mrs. Harold Schieler and family, Mrs. Robert Siebenthal and children, and Amelia Scharlach of Remington visited us on February 19.

Mr. and Mrs. Robert Reuter are the parents of a son, James Richard, born February 19. The mother is the former Lena Lou Farney.

Wayne Lehman is able to be out again after undergoing an appendectomy.

Mabel Abersoll, who has been on the sick list for some time, is now a patient at St. Elizabeth Hospital, Lafayette. We are glad to report that during her illness she has given her heart to the Lord. We do wish her God's grace and hope it might be His will to grant her recovery.

On the evening of February 19, we enjoyed a song service at the church. It is our plan, if it be the Lord's will, to have such one Sunday in each month. "O bless our God, ye people, and make the voice of his praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved."

Mr. and Mrs. Wayne Stoller and sons and Daryl Stoller of Latty visited the Will Furrer family February 26.

Mr. and Mrs. Levi Kropf and Arles accompanied Mr. and Mrs. Ed Ger-

mann of Bremen to Cissna Park on February 26, where they attended funeral services for Sister Kambly.

THE HUMAN LOOK AND THE HEAVENLY VISION

(Continued from page 1)

and mind of the carnal man is the pursuit for worldly things. This is certainly the result of disobedience of man toward God, his Creator. Adam's fall still produces that same curse on the generation of today. To disobedience Satan has had his way to add unbelief and ridicule for the laws of God in the heart of man. Never before have men been in greater darkness and labor in their seeking in unbelief, though he believes himself more enlightened than any previous generation.

Until a willingness can be found to let Jesus come into the life of such men, then man cannot even help himself. It was the goodness of God which sent Jesus to us here on earth to bring light into our darkened hearts. Our life being exposed by the light of Jesus, we fall prostrate at His feet in repentance. The mercy of God through Jesus Christ our Saviour is manifested in that we are freed from the punishment which we had deserved. By faith in Jesus the crucified One we stand justified before our God. Thus we are redeemed.

Dear souls, it is yet today—the day of Grace. Do heed the offer for help and deliverance. To wait is to risk eternal doom. Remember that a true conversion is not a reformation, but calls for a complete regeneration of spirit and soul and life. It calls for a going-out of world and sin to be a separated people. Then also remaining as such throughout the life in Christ's service. Only through self-denial and submission to the will of our Lord can this peace of God be retained in heart.

While men seek weapons with which to force or insure peace on earth, they remain darkened in understanding, since they cannot find peace except in Jesus Christ, and His peace is for those of His kingdom which He now establishes in the hearts of redeemed souls. Only when Christ returns again to this earth can universal peace be acquired.

**"FAITH TO FAITH"
"GRACE FOR GRACE"**

By Philip Gutwein, Jr.

"For therein is the righteousness of God revealed from **faith to faith:**" (Rom. 1:17).

"And of his fulness have all we received, and **grace for grace.**" (John 1:16).

When we see **faith** and **grace** linked together, we readily recognize them as the two basic elements of our salvation, and the combination of the two as the only common ground on which an holy God can meet and save a sinful race. As it is written: "By **grace** are ye saved through **faith** . . ." In our dispensation, **grace**, the element which God supplieth, is as free and boundless and constant as the air around us, but the element of **faith** must come from man as an individual, even as each one of us needs a lung, and be that an "iron lung"—in order that we may breathe the air, so abundant and so free, and live and not die. Whenever the **grace** of God and the **faith** of the sinner fail to meet,—and the place of meeting is the Cross of Christ and his empty tomb,—then that sinner will not live, but continue to be "dead in trespasses and sins" (Eph. 2:1, 8).

However, in the two verses quoted above, we find **faith** linked to **faith**, and **grace** linked to **grace**, and surely there must be some significance in this, though it may not be so readily recognized. At least, I did not for a long time recognize any special significance in these expressions, except perhaps to look upon them as a mode of emphasizing the importance of **grace** and **faith**. But today I invite you, the Lord willing, to venture with me into an analysis and fuller exploration of these two great scriptural terms of **faith** and **grace**, especially in their setting in our above text, as being linked with themselves. Not that we would think to exhaust the greatness of their meaning for us in the sight of an infinite God, whose ways are past finding out, while at best we now "see through a glass, darkly" and "know in part". And yet, even these things being so, we should not be indifferent to the "deep things of God" and a **search for them** for it is also written: "Now we have received

. . . the spirit which is of God; that we might know the things that are freely given to us of God." (1 Cor. 2:10-13).

FROM FAITH TO FAITH.

It indicates a progress, a development, a growth, a walk onward, a way of life, from a most humble beginning to the glory of the fulness of God, the perfection of Christ's manhood, and the consummation of God's eternal purpose in Christ before the world began.

From saving faith to working faith.

From a **justifying faith** which imputeth righteousness and maketh the believer "just" apart from works, to a **faith to "walk by,"** and to "live by," and "live unto righteousness" (1 Pet. 2:24), yielding **our members as instruments of righteousness unto God** and as "servants to righteousness unto holiness." (Rom. 6:13-20).

From a **foundational faith** to go on unto perfection, if God permit, (Heb. 6:1, 3) to a **Life now to live in the flesh by the faith of the Son of God** (Gal. 2:20), adding to **faith** the virtues of Him who called us to glory and virtue for fruitfulness (2 Pet. 1).

From a **faith** that cometh by hearing the Word of Truth, the Gospel of Salvation, as the incorruptible seed of a new life by a new birth, which is of the Spirit, to a **faith** which himself is a fruit of the Spirit, like love and peace (Gal. 5:22).

The preaching of the Gospel of Christ as the power of God unto salvation to every one that believeth, is first of all necessary, but **faith** by the hearing of that Gospel marks only the beginning of a new life of **faith**, upon a new way where we walk by **faith**, and not by sight and reason, as men walk and carnal babes in Christ do. We must needs go forward and onward from **FAITH TO FAITH**, if our **faith** is to be **finished** (Heb. 12:2), and if we are to finish our course in the **faith**, and obtain a "crown of righteousness" from the Lord, the righteous Judge II Tim. 4:7-8). Else it apply what Paul wrote to the Hebrews:

"For when for the time ye ought to be teachers, ye have need that one teach you **again** which **be** the first principles of the oracles of God; and are **become** such as have need of milk,

and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age . . ." (Heb. 5:12-14 and chap. 6)

Foundational faith or foundation-laying **faith**, is among the "first principles of the oracles of God" or "the doctrine of Christ" or the "gospel of Christ". Men lay a foundation to build something upon it, but if they do not "GO ON UNTO PERFECTION" with what they have begun, it seems, in the light of these Hebrew verses, even the foundation will deteriorate. The words: to "teach you **again**" and to "**become**" as unskilful babes, needing milk, would indicate that. Therefore he who once was justified by **faith** cannot stand still without harm; babes must grow to "full age" and "unto a perfect man, unto the measure of the stature of the fulness of Christ." "Gold, silver, precious stones" is to be built upon the foundation. **FROM FAITH TO FAITH** would indicate such growth, up-building and progress to fulness and perfection, and has laid up for itself "a crown of righteousness" in the end.

Gold and silver and precious stone are symbols of **faith**; precious stone, more especially refers to the **faith** of our Lord Jesus Christ (1 Pet. 2:6). **Faith** becomes more precious through manifold temptations and trials, more so than gold and silver tried with fire (1 Pet. 1:7). "My brethren, count it all joy when ye fall into divers temptations; Knowing **this**, that the trying of your **faith** worketh patience. But let patience have **her** PERFECT work, that ye may be perfect and entire, wanting nothing." (Jas. 1:2-4).

Faith without works is dead, being alone, and works without **faith** will be reduced to ashes, in the day when fire shall try every man's work of what sort it is. But the **faith that worketh** through love, **faith that worketh** patience in trials, **faith that addeth** to itself virtues which are the fruit of the Spirit, that **faith** not only justifies and has righteousness imputed apart from works in the beginning, it will also have **works of righteousness** in the end, with a crown of righteousness laid up. But let us be sure that no "works of righteous-

ness" avail before God, unless they are the "work of faith, and labour of love, and the patience of hope" (1 Thess. 1:3) and not just works, and labour, and patience, indicating a state into which the church of Ephesus had drifted after she had left her first love and with it her first works (Rev. 2:2, 4, 5). The first works are the "fruit of the Spirit", wrought in us and through us by the enabling grace of God, and the praise is God's, while the latter are but the "works of the flesh", even in its goodness. It expresses man's own righteousness and the praise is likewise man's own and ignores God's righteousness. But God hath chosen that the wisdom, the might, the nobility, and even the goodness of men be brought to nought, which in truth it anyhow is, in order "That no flesh should glory in his presence." (1 Cor. 1:26-31).

FAITH TO FAITH therefore would mean that a man is saved by the power of God as he BELIEVETH the Gospel of Christ; he is also justified or made "just", or declared righteous not on the basis of his own work or merit, but by God imputing His own righteousness,—the "righteousness of God," unto him on the basis of his faith. Such declaration and imputation are mighty judicial actions, spread upon heavenly records, and based upon the sovereign and elective GRACE OF GOD, which was made available when He raised up Christ from the dead, by "the exceeding greatness of his power to us-ward who BELIEVE . . . (Eph. 1:19-20).

But from this initial faith, the believer must needs go on to a **working faith**. For though he was saved and justified without any "works of righteousness", yet the fact remains that God has created him in Christ Jesus unto **good works**, which God hath before ordained, that he should **walk in them**. (Eph. 2:10) and be **zealous of them**. (Tit. 2:14) God hath called him with an **holy calling and hath given him grace in Christ Jesus before the world began** (2 Tim. 1:9) to enable him to **walk in them**, as He ordained, according to His eternal purpose. That is: being declared "JUST" by an initial faith, we continue to live by faith, and to walk by faith, and in **good works**. To fulfil what is written:

"The just shall live by faith", that "the righteousness of the law might be fulfilled in us". (Rom. 8:4).

Even as "there is none good but one, that is God", so in the sight of God, no works are recognized as "good works", except they be **works of faith**, or a **faith working by love**. In this case both faith and love are the "fruit of the Spirit" and the "good works" done or walked in are in effect of the Spirit of God **leading into all truth and righteousness**. They are in harmony with His own nature, and therefore acceptable to God as "good" and are to the "glory of God" and to the "praise of the glory of his grace," which enables weak and fallible men to "work the works of God." (John 6:28-29)

But without faith it is impossible to please God (Heb. 11:6) and without a "faith which worketh by love" (Gal. 5:6), "though I bestow all my goods to feed the poor, and though I give my body to be burned, . . . it profiteth me nothing" (1 Cor. 13:3),—though such works be good and great in the sight of men. Again, he that eateth (or drinketh) not of faith, is condemned; for whatsoever is not of faith is sin (Rom. 14:21-23). But if it is of faith and partaken by grace with giving of thanks, whether therefore we eat, or drink, or whatsoever we do, we can do it all to the glory of God (1 Cor. 10:30-31),—though such things be very insignificant in the sight of men. **FAITH MAKES A DIFFERENCE** in whatsoever we do.

As law and works go together, so grace and faith are joined together. "Therefore it is of faith, that it **might be by grace**" (Rom. 4:16). And the Lord willing, we will further consider in a future article the meaning of **GRACE BY GRACE**.

Here we close with this summary:

To be saved by grace through faith, and to be justified by his grace through faith, is of primary importance, foundational, and a "must" with the New Birth; but we cannot stop here, lest we become as babes or worse. We must go on and "live by faith", walk and talk, see and reckon, and wait and work by faith; we must "contend for the faith", **wax strong and valiant in the fight** through faith, overcome the world, win the victory and gain the crown; we must finish

our course in faith, be "kept by the power of God through faith unto salvation," die in faith, receiving the end of our faith, even the salvation of our souls (1 Pet. 1), a salvation the believer here and now possesses by faith in Him that promised, waiting in the patience of hope, which "maketh not ashamed". (Rom. 5:5)

How do the just live by faith? The great cloud of Old Testament witnesses, referred to in Hebrews 11, with many more New Testament witnesses added to compass us about, are our examples for most every step of the way. "Wherefore . . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1-2).

SERMON ON DEDICATION

(Continued from page 5)

and has forgiven us our sins. We feel deeply grateful. We have made an open confession in the waters of baptism, we want to be true and faithful unto Him unto life's end. Our heart is filled with love for the Lord. We cannot see Him, but we can bestow our affection upon our brother. We can embrace Him as though He is the brother of Christ our Lord and in that esteem and consideration for each other, our human heart can receive a blessing that words cannot describe. Now then, if this building can further those precious things and promote and perpetuate this true Christian fellowship out of true and upright hearts and minds, it will fulfill and accomplish a Godly purpose and a Godly end. We will be instrumental in perpetuating and preserving a people of God to whom also our posterity, our children, we hope by the grace of God some day can become willing also to adhere unto and to become united with the body of Christ. So the church consists of purified and sanctified souls that have been sanctified by the precious blood of Jesus Christ our Lord. Let us never lose sight of that fact. And may God ever preserve these precious and noble purposes and objectives in this community so long as the day of grace does endure.

Booklets will be available of the "Sermon at Dedication of Our Church Building At Cissna Park" Price —. These can be purchased from the Silver Lining Book House, Grabill, Indiana.

Life, Conversion, and Secession of S. H. Froehlich from the State Church

To many, it will be interesting to know a little of the history of the English Continental Society of London, England. It was made up of God-fearing and believing men and women whom Brother Froehlich addresses as "Brethren" and who, he acknowledged, had the Baptismal truth. These serious believers wanted others to share the benefits of the freedom of the children of God, which is in the new birth as outlined in the Scriptures; and this benefit they wanted to have reach to the Continent of Europe, where this light had been lost for the most part for several centuries. They wanted to **SERVE THEIR GENERATION**, and how well they did this the results show, in that there is yet this candlestick on its place in Europe and America.

Now it is for us to **SERVE OUR GENERATION**, and how best to do this is the anxious inquiry of every believing heart before the Throne of Grace. Some of us believe that we can, in the first instance, do this by succoring the needy who are victims of the holocaust that has visited Europe. Germany was once hard soil for the reception of the Word of God, but now, through the vicissitudes that have visited them, some has become a soft ground plowed up, and these plowed-up hearts are ready to receive the Word of God. This is brought them by as many workers as we can send, but in doing so, we are also confronted with the question that the disciples asked before, when the hungry multitudes were with Jesus and He would not send them away and Jesus said, "Give ye them to eat" and the disciples said, "We have here but five loaves, and two fishes." Under God's blessing, every contribution made to the Aid can be multiplied because all the gifts of God contain the power of increase. Thus, we can also **SERVE OUR GENERATION**.

There are so many needs for relief and (or) gospel workers and workers must also have their sustenance in one manner or another. This was fully perceived by these God-fearing believers, and to accomplish their purpose, they banded together and, in 1830, organized themselves under the laws of England for Religious Societies. Brother S. H. Froehlich made reports to them regularly, being baptized by one of the English Missionaries. But, the sad fact must be chronicled, and that is that this effort had to be disbanded in 1834 for lack of funds. Brother Froehlich at one time writes in his diary that this will not deter him, and through the providence of God, was left free to pursue his work as a chosen vessel of God, enabling him to be an instrument of gracious good will among the children of men.

There is a serious lesson in this for us, and it is usually so that people have money for everything but for the real, pure Word of God and the furthering of it. The evil one has his purpose in this and if the candlestick should be removed from us because the love is lacking, for the love unto the truth is a gift from above; and if we have love, then we are also banded together, as this English Continental Society was for such a blessed purpose. But, let us do this continuing in good works. May God give us grace.

This is written as a preface to the articles by Brother S. H. Froehlich concerning his life, conversion and withdrawal from the State Church, followed by a letter to the English Continental Society wherein he answers six questions before they would accept him as one of their missionaries, because they wanted to make sure that he made the same experiences as they, and was led of the same Spirit.

* * *

To the English Continental Society:

Brugg, Switzerland, November, 8-10, 1831.

The undersigned, who in the name of the Lord, applies to the directorate of the Christian Mission Society in London (which the

Lord of the Church in these last times, has appointed as a chosen instrument of His gracious will) is, it is true, unknown to the beloved brethren in England, but on the other hand well known to the Father who sees into that which is hidden and upon whom we call everywhere in the name of our Lord Jesus Christ. This same Father of our Lord Jesus Christ, has also revealed to me the secret of His Son, full of grace and truth. He has too, until now, led me by the hand, so that I should be sinning against Him if I did not trust His guidance even in the greatest darkness. Although now, according to my understanding, I am inclined to be suspicious of all presumptuous and uncalled-for pressing forward on my part to activity in the realm of God, yet, after previous consideration, I have no hesitation in accepting as a sign from God, the advice and commission of the beloved Brother M— of F— to the effect that I should apply for an appointment as diaspora preacher in the Rhine country, at the hands of the Christian Mission Society of London. With that end in view I may presume to give a short account of my life up to this time, inasmuch that I entrust the rest to the good, acceptable and perfect will of God. The Lord who gave up His life in order to serve us and to sanctify for himself a people of His own, knows that I too desire only to sacrifice my life to His honor in order to serve Him through my brethren and everywhere to establish obedience of the faith, that they may be saved in Him who is the true God and the eternal life, to whom praise be forevermore.

As to my outward circumstances, I was born July 4, 1803 in Brugg, a small municipal city of the Swiss canton of Aargau. From my youth up, the idea of devoting myself to the ministry was made so much a matter of course by my parents, that I never considered anything else; although I did not in the slightest degree feel the great importance and responsibility of the vocation and still less did I realize what was required to fulfill the duties of the office which preaches reconciliation. Much rather I was to learn it in the way of a trade, instead of a profession.

Accordingly I was instructed in the necessary rudiments for this purpose, in the school of my native city, up to my 17th year and was advanced so far that at my removal to Zurich, on New Year's day, 1820, I was not only at once taken into the Collegium humanitatis but also contrary to custom, after a year's course promoted to the Gymnasium carolinum. According to the practice there, in the three following years I progressed class by class and pursued my studies mechanically, without spirit or life, indeed without any real interest; however not without absorbing the principles of theology and rationalism from the teaching of Dr. Schulthess and others, although quite unnoticed and unconscious thereof. And now, when I came home in vacation with my head full of fancies, I caused my God-fearing mother, who is now dead, many tears and even paraded with bare-faced fluency the glories of the new teaching, "That there was no devil, no hell," etc.

Thus far had I advanced in the four years of my stay at Zurich that I should enter the actual class in theology, but I preferred then to go to Basel to study theology in the newly organized University under the still famous name of Dr. DeWette and others. That was in the latter part of the year 1823. In the meantime, the might of SIN and the leadership of DEATH had grown up hand in hand with UNBELIEF, since it cannot fail that where the head of the old serpent rises, also its members rise and necessarily stir. I became enwrapped and entangled in such a horror of sin that I shudder now when I think of it and the saddest of all was that in accordance to my very principles I could pass over it so lightly and so easily quiet or deceive myself, that I could even formally say to myself, "That which I am doing is not sin." Oh, woe unto me, if God had been a man or had dealt with me as

a man! He would have shattered me as a potter's vessel! Nevertheless, at one time during this period I preached on Psalm 51:10: "Create in me a clean heart, O God" etc., from which I now comprehend what all the so called "Beautiful Sermons" of the Rationalists amount to! Fortunately this was my first and last sermon in the state of ignorance.

Soon after I went to Basel. However the hour of my enlightenment and release from the dominion of darkness had not yet come. Even deeper I was destined to fall into the depths of Satan. For fully another year and a half I lived without God and without the knowledge of His Son, Jesus Christ and of myself. What Schulthess had begun in Zurich, was completed by DeWette in Basel. I became utterly carried away by the idealism with which he treated the Scriptures. I thought that this was the true way and was only sorry that I did not have the wings to follow him in his flight. I honored him almost as a God. I felt no need of the LIVING God and had no thought of conversion from my sins.

During my stay in Zurich I also entirely neglected prayer, even the mere mechanical prayer learned from childhood up seemed ridiculous to me. In Basel, "Witschels Morning and Evening Sacrifice" appealed to my taste, not so much for the sake of prayer, but because it appealed to my idealism and with all my sins I wished to be pious. For that purpose those were the right "sacrifices" which cost nothing. My benighted spirit had by the way in Basel the opportunity to cultivate and develop itself more. There were namely among the students some who belonged to the Community of Brethren. These were distasteful to me from their very name, without knowing any other cause. It was a blind zeal like that of Saul. I became a scoffer, slanderer and blasphemer. Already on my transfer to Basel, I was commended by the state rector of my native city to the courtesy of one of his friends in Basel, Pastor P. He received me in a very friendly manner and introduced me at the very beginning, into a society of long standing composed of young students who met every Thursday evening to read and discuss the Greek New Testament. Of these students most were inclined towards the Community of Brethren. For this very reason I felt uncomfortable among them and in everything became an opponent.

When they finally decided to begin and close the hour with song and prayer, I became angry and stayed away and also made others desert them, so that gradually the class almost disbanded, until after my conversion it was again brought to renewed life and blessing. Nevertheless, the true God and Father of our Lord Jesus Christ was not alone in His exceeding patience and long suffering in bearing with me in this time of my blindness, for the dear Pastor P. was tireless in his endurance with me. As often as I visited him (which was not very frequently) he greeted me with the question: "Well, how are things going in the most important matter of all?" What he meant by this and what the most important matter of all was—I could not imagine. Every time I became embarrassed and still did not wish to let him notice it. Once however, when he asked me again as to the most important matter of all, I could not help but ask him the counter-question, what he meant by this. The dear pastor almost laughed at this question, but he composed himself, grasped the opportunity and began to preach to me of penance to God, knowledge of one's self, faith in Christ, etc. But he preached to deaf ears. I understood not a word of all he said.—His sermon seemed in part foolish to me, in part vexatious; nevertheless I was honest enough to write down at home in my diary the main thought which had stayed with me and as it still stands there under the date of April 6, 1824, namely: "Through the knowledge of God, man comes to the knowledge of self: that is the truth which Christ taught us and to which we arrive only through penance." But that was all and besides I do not know whether I wrote it correctly, for the sinner does not attain self knowledge through knowledge of God.

From that day on, however, a whole year passed before I felt the slightest trace of this knowledge of self and from the above it is clear that if the grace of God wished to make something of me to His glory, it certainly had in me the greatest of all sinners,

a fit object in whom to manifest, even in me, the great riches of the patience and pity of our Lord Jesus Christ, that I in turn should have pity towards my brethren in the flesh who still wander in error along the course of this world and after the prince of darkness. Finally it pleased God well to waken me from the sleep of death. He passed by me and saw me lying in my blood. He said to me as I thus lay in my blood: **Thou shalt live!** (Ezekiel 16:6.)

It was in the month of April, 1825, when I was spending my Easter vacation in Brugg.—All the circumstances are as fresh in my mind today as if it had happened yesterday. I cannot even recall that there were many previous preparations or any special circumstances to work towards it. A very soft voice, which was neither terrifying nor depressing, but nevertheless very convincing and penetrating, spoke in the depth of my soul: "It cannot remain thus with thee. Thou must change!"—And at the same time it drew me irresistibly onward.—I knelt for the first time before the hidden God and with uplifted hands solemnly swore the oath of fidelity, that from now on it must be different with me. True, I did not as yet grasp and understand correctly what I said.—Indeed, I also did not as yet know the Lord Jesus Christ and the necessity of His atonement and redemption; for it was not yet the burden of my load of sin which had driven me to the Saviour of sinners, but merely the conviction: "Thou must change. Otherwise thou canst not become a minister." From now on, with all earnestness and might I wished to shun the sin which I now recognized as sin and knew not that it did not lie within my power to overcome a mastery which had for so long bound me with chains of darkness. But it was as if the Lord, to whom I had made my vow, had taken me by my word, although it was really He who had taken me by the hand and drawn me to Him with all His goodness.

Beginning with this day the whole scene changed. He left me no more. I found nowhere peace nor rest. My own body, indeed the whole world, became too narrow for me. I sought for something which should fill the endless emptiness which had now arisen in my soul and I did not find it. I went out into mountain and forest, knelt and prayed and cried out in lonesome places. My whole being was longing, sorrowfulness and anxiety. I sought the Lord Jesus Christ with ardent fervor and many tears. That was the first period of my awakening and in this condition I returned to Basel at the end of April. The first piece of literature that fell into my hands was "Fenelon's Religious Works," translated by Claudius. In it I found for the first time a name for my spiritual condition, for up to this time I had been to myself an inexplicable riddle and I did not know what was to become of me. Therefore, it was in a measure a consolation to see that others had experienced similar things. Especially did I believe to recognize myself in the 14th Chapter of the first part, which bears the superscription: "Concerning the inner working of God, to bring man back to the true end for which He created us." As yet I was far from seeking to be represented therein. It was another who did lead me and He led me into an extraordinarily difficult and dark path.

Now for the first time my sufferings began. What I had to go through from now on is, in a literal sense, inexpressible. Every thing that fire and water, hammer or sword may bring about, is as nothing compared with the unfathomable sea of trouble and misery wherein I thought I must sink. I wept night and day and writhed like a worm in the dust, when it is trodden upon. Had I authority over myself, I would often have taken my life through anguish and despair. But the Lord held me in His hand, in such a way that I could not move. The price that I paid was a higher one than this earthly life. Like Job, I lay in the dust. In no human being, in no friend could I confide, nor could I reveal myself to anyone. All theological or rationalistic lectures became an abomination to me, for I was now in another school.

(To be continued)

Booklets will be available of the "Life, Conversion, and Secession of S. H. Froehlich from the State Church."—Price ——. These can be purchased from the Silver Lining Book House, Grabbill, Indiana.