

MAY 1 50



"Christ hath redeemed us from the curse of the law; being made a curse for us: for it is written, Cursed IS every one that hangeth on a tree:"

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

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GRABILL, INDIANA

APRIL 1950

Alabama

It truly is encouraging when you can feel there are others with you in their prayers. Another fourth Sunday has gone by; here we are alone in person, but not in spirit. We had a blessed Sunday: Brother Noah Bauman, Brother Rudolph Graf, and Brother and Sister Fred Bauman from Ohio; Brother and Sister Henry Kilgus, Brother and Sister Walter Honegger from Forrest, Illinois; and Brother and Sister Hodel from Roanoke, Illinois, being with us over Sunday 26. We had three baptisms: Bessie Drak, a mother of six children, and Fred and Lois Defoe, man and wife, parents of five children.

All three came to believing by hearing the Word of God [taught]. After their proving and testimony, it was told all friends that our salvation was not [only] in hearing the Holy Word, but in obedience to its teachings.

That brings the membership to seventeen, not including ourselves. We have five other friends here yet in repentance, one confessing peace with the Lord.

We enjoyed Brother Willis Ehnle's visit very much while he was here with us. As for going home now, I feel it my duty to remain yet; we have set no day or time as yet when we can go home. I feel these brethren and friends ought not be left alone . . . the good Lord can work it in some brother's heart to sacrifice himself to become willing to come

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Grace For Grace

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

As we have observed in the preceding article, GRACE and FAITH are the two basic elements which effect our salvation, whenever they are brought together. "For by grace are ye saved through faith; . . ." These

WORDS OF GLORIOUS SUNSHINE

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

two things working together accomplish an eternal, and as far as we may know, the greatest purpose, that an infinite God of love and grace, of justice and mercy, has ever purposed in the timeless ages of the past, and the endless expanses of His universe. He has undertaken to carry out this His purpose in Christ Jesus, and has created and chosen this sand kernel of our earth as the stage of action and

decision. The primary objective of His purpose is the gathering of the children of God from among sinners, saved by grace, washed in the blood of the Lamb, sanctified by the truth, the Word which they have believed and obeyed to the purifying of their souls and clothed into the robe of the Righteousness of God. They constitute the family of God, now in the earth, and then in the heavens in their Father's house. That there, saved to the uttermost, in the ages to come, God might shew the exceeding riches of HIS GRACE in His kindness toward us through Christ Jesus. (Eph. 2:7). Even as already "NOW unto the principalities and powers in heavenly places (heavenly dignitaries) might be known by the church the MANIFOLD WISDOM OF GOD, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:10-11).

That God's eternal purpose in Christ, as until now carried on, and soon to be completed IN THE EARTH, is not limited to the affairs of our race or this earth, or its brief existence, is evident, for the blood of the Cross of Christ was shed to make peace, and "by him to reconcile all things unto himself . . . whether they be things in EARTH, or things in HEAVEN." The Cross of Christ is also the judicial basis upon which "the prince of this world" is judged and cast out (John 16:11 and 12:31), and

by it also the saints shall judge angels, all of which are not of this creation or "earthy".

It is also a significant revelation that angels, being more powerful and of a higher creation than man in his humiliated state, are not allowed to judge the world of men, but rather the saints shall be qualified to judge the world and angels. Because of their faith in Christ they have been declared righteous and just, and "freed from sin" (Rom. 6:7), they are "blameless and harmless, the sons of God". Only by that "is without sin" is qualified to judge others in righteousness. Justice cannot yield to force, and when the weaker and lower judgeth the higher and mightier, additional safeguards are set up to guarantee a "righteous judgment" to angels and principalities in heaven as well as men.

Not only are the saints made righteous by their faith in Christ, in order to qualify them to judge, but their intimate knowledge of Christ,—*who of God is made WISDOM unto them* as well as **RIGHTEOUSNESS** (I Cor. 1:30), will make them wiser to judge aright than Solomon in all his wisdom could ever do. For *in Christ are hid all the treasures of WISDOM and KNOWLEDGE*, and "it pleased the Father that in him should all fulness dwell;" (Col. 2:3 and 1:19). They will be "wise as serpents, and harmless as doves", which are good qualities in a judge.

Again, the saints of the most High, to whom judgment was given, will exercise and execute that judgment under "the Ancient of days" (Dan. 7:22)—the Son of man "who was made a little lower than the angels" not only "for the suffering of death" (Heb. 2:9), but also that *the Father might commit all judgment unto the Son and give Him authority to execute it, because He is the Son of man*,—who in turn has delegated or given this authority to His saints. And in His day, "the Son of man" will come with ten thousands of his saints, to execute judgment upon ungodly men and fallen angels (Jude 6, 14, 15, Rev. 20:4).

What manner of GRACE must that then be which would take the raw

material of hopelessly undone men, filthy in their rags [their own] righteousnesses, and themselves under condemnation, to make saints of the most High God out of them, and lift them up into the exalted position of honour and authority to qualify in wisdom and sinlessness to mete out and execute an infallible and righteous judgment upon fellow creatures of high and low rank, and strictly according to their works, justly interpreted in the light of "the secrets of men" (Rom. 2:16) and the nakedness of the thoughts and intents of the heart?

What a GRACE to elect, to call according to an eternal purpose, to justify the ungodly, to enable the weak to do all things, to make saints out of sinners. What a GRACE must it be that transforms servants of sin and unrighteousness who go from "iniquity unto iniquity" with fruit to be ashamed of, to make them *servants of God, having their fruit unto holiness*, yielding their members of righteousness, "from faith to faith," and receiving thereunto enabling "grace for grace" of the fulness of Christ.

What a GRACE is it and what an exalted position must it occupy in God's present day economy of GRACE, when it is allowed to rejoice against Judgment, and can overrule, temporarily at least, the eternal and due processes of law and judgment and justice, and allow Christ, "who knew no sin", *once to suffer for sins, the just for the unjust* (I Pet. 3:18), and "that he by the GRACE OF GOD should taste death for every man." (Heb. 2:9)

It is at the CROSS of Christ then, where the **SINLESS ONE SUFFERED FOR SINS**, where the **JUST ONE TOOK THE PLACE OF THE UNJUST** and TASTED DEATH, the due wages for sins and sinners, **BY THE GRACE OF GOD**,—it is **HERE** then, at the moment of **CHRIST TASTING DEATH**, that **GRACE CAME INTO VALID EXISTENCE**.

It is then **AT THE CROSS**, with **JUSTICE IN REVERSE**, where a wretched and blinded CREATURE went the limit to humiliate, to mock, to ridicule, and pour the full venom

of his hate *without a cause* upon **HIS OWN CREATOR**, and put Him to the open shame and agony of the Roman Cross, numbered among the malefactors. It is **HERE** and **IN THAT HOUR** that the gulf spread out widest between the CREATURE with his HATE—and the CREATOR and His LOVE. O what a GRACE it took to bridge that gulf, and O what manner of LOVE that *will not let man go on into his own doom*.

This hour of man's extremity was God's hour of opportunity to **RELEASE** and to **REVEAL** to His universe a **BOUNDLESS GRACE**,—"the **EXCEEDING RICHES OF HIS GRACE** in **HIS KINDNESS TOWARD US THROUGH CHRIST JESUS**." (Eph. 2:7) The **GOD OF LOVE** is also "the **GOD OF ALL GRACE**" (I Pet. 5:10). GRACE was from everlasting in His heart and an outstanding attribute of His character, but apart from the Cross He could neither **REVEAL IT**, nor **RELEASE** it as an active force and exceeding great power to **SAVE MAN** to the uttermost. For apart from the Cross of Christ, *abounding SIN REIGNETH unto DEATH* by authority and **STRENGTH OF THE LAW** (I Cor. 15:56), a law which is "holy, and just, and good", and it is impossible that God, the "one lawgiver," would go about to annul or ignore His own Law, and thus make Himself a transgressor.

Thus it is that Christ did say: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but **TO FUFILL**." The moment He yielded His life into death on the cross, as the sinners' substitute, He **FUFILLED THE LAW**: first for Himself, because He was made to be sin for us so He could **DIE UNTO SIN**; secondly, He fulfilled the law **FOR ALL**, having died substitutionally and representatively **FOR ALL**. Therefore, **THEY WERE ALL DEAD** (II Cor. 5:14) in the reckoning of faith, the faith of Christ, the faith of the believer, and in the reckoning of God. And being **DEAD**,—**ONE** and **ALL**,—dead unto sin, and dead unto the law, they are henceforth "**FREED FROM SIN**" and **FREED FROM THE LAW**. There-

fore are they NO MORE "UNDER THE LAW, BUT UNDER GRACE", where *sin shall not have dominion over the believer to REIGN UNTO DEATH* (Rom. 6).

The Cross is a moral dividing line in a moral universe created in harmony with a moral law based upon TRUTH. Christ upon the cross is there AS THE TRUTH and BY THE TRUTH and FOR THE TRUTH. To His left is *SIN REIGNING unto DEATH* through the law. To His right is *GRACE REIGNING through Righteousness unto ETERNAL LIFE by Jesus Christ our Lord* (Rom. 5:21). Only when the reign of the law and the dominion of sin ends, can grace begin to reign and righteousness have dominion.

For the believer, the moment of Christ's death on the cross marks the END OF THE LAW and its REIGN, and releases and sets up the superior power of the REIGN OF GRACE UNTO ETERNAL LIFE through righteousness,—a gift freely imputed unto him "that worketh not, but believeth on him that justifieth the ungodly, his FAITH is counted for righteousness." (Rom. 4:5 and 5:15-21).

Even as law and works go together, so do GRACE and FAITH operate together (Rom. 4:16), and constitute God's formula of salvation, reduced to its simplest terms. And salvation is ALL OF GOD and BY HIS GRACE, even though the element of FAITH must be present in order to release and make active by a sort of *chain reaction*, the latent and stored up, exceeding great power of God TO SAVE,—a power which is latent in the GRACE of GOD,—a GRACE made available by virtue of the efficacious and vicarious death of Christ.

FAITH has no proper claim to merit or efficacy, as though it would contribute in any degree, alongside the death and blood of Christ, to make the GRACE OF GOD all-sufficient and mighty to SAVE, unaided by man. As it is written: "For by grace are ye saved through faith; and that NOT OF YOURSELVES: it is the GIFT of God: Not of works, lest any man should boast." We are

GOD'S WORKMANSHIP, not self-made in any degree, CREATED in Christ by the CREATOR who makes ALL things new, and ALL THINGS are OF GOD. And so is Salvation OF GOD as HIS GIFT. Lest any man boast and God be not ALL IN ALL as the Scripture says that He shall be.

And yet, even though all power to save is exclusively vested in the GRACE OF GOD, it likewise is true that without FAITH it is IMPOSSIBLE to please God, and also that without FAITH, man cannot receive salvation, nor the Saviour, nor forgiveness of sins, nor the gift of righteousness, nor much of anything else. In order that in the final analysis all things be of God (II Cor. 5:18) and more especially salvation be of God, even *saving or justifying faith* must necessarily be a REVELATION OF GOD, and not of "flesh and blood" (Matt. 16:17). Faith is "obtained", not attained (II Pet. 1:1). "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17), more especially by the Word of Truth, the Gospel of our salvation (Eph. 1:13 and I Cor. 15:1-4). As man is exposed to the Word of the Gospel and hears, he is in a crisis and, consciously or unconsciously, exercises his own WILL freely either for to HEAR and to BELIEVE and TRUST and OBEY, or he will harden his heart in UNBELIEF and DISOBEDIENCE.

The Word is *persuasive* in loving-kindness or earnest in warning, but never *coercive* to violate man's FREE WILL to choose to hear or not to hear, to believe or not to believe. The Gospel [heard], but not being mixed with faith, does not profit them that hear it; and the Word of Truth being heard, but not believed, maketh God a liar, who cannot lie, and man a rebellious *child of disobedience* and a *child of wrath*, ripe for judgment without mercy and without the "GRACE of the LORD JESUS CHRIST" (Acts 15:11), as a *vessel of wrath fitted to destruction* (Rom. 9:22).

As a warning therefore, it is said: "To day if ye WILL (TO) HEAR his voice, HARDEN NOT YOUR HEARTS." Man *hardens his heart*

when, hearing His voice, he exercises HIS WILL NOT TO HEAR, *lest he should BELIEVE* (in his heart) and be SAVED (Luke 8:12). Such a heart is an "evil heart of unbelief" (Heb. 3:12). It is HARDENED like the *hard-faced* wayside (road), when man, exercising his uncoerced and free WILL, *WILLS NOT TO HEAR*, or to be "DULL OF HEARING" by a deliberate act of the WILL.

Thus it would appear that man cannot exercise his WILL and EFFORT to BELIEVE or *help his own unbelief* as man WILLETH TO DO, or as he RUNNETH in his own effort. It is God's undelegated prerogative to operate in the realm of FAITH, and He does it through the voice of His living and creative WORD. But man does exercise his WILL to deliberately CLOSE his ears and HARDEN his heart, or NOT TO DO SO, when he hears the Voice of the Word of God. And from this exercise of his FREE WILL, stems man's individual and personal and exclusive accountability to God in the day of judgment and his sole responsibility for his eternal destiny.

Finally, it is also apparent in the light of the Word and experience, that not everyone who WILL HEAR, has "ears to hear" and will also BELIEVE in his heart; "for all men have not faith", though many have knowledge of the Word. But how can faith come when one WILLS NOT EVEN TO HEAR,—is "dull of hearing"—and deliberately HARDENS HIS HEART against the seed of the Word, *lest he should be CONVERTED* (Matt. 13:15) and *lest he should BELIEVE and be SAVED*. (Luke 8:12).

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. 12:25)

"... Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God. . . . And Pharaoh said, Who is the LORD, that I should obey his voice . . . ? . . . he HARDENED HIS HEART, and HEARKENED NOT unto them; as the LORD had said". (Exodus)

The Silver Lining Monthly

If we harden our heart, and exercise our WILL NOT to hearken to the Voice that speaketh from heaven, let us remember, that God may exercise His SOVEREIGN WILL and RIGHT, to do with our ears and with our heart, even what we ourselves are doing: make our ears "dull of hearing" and our hearts TO BE HARDENED, for "whom he will he hardeneth" (Rom. 9:18). GRACE maketh God now to be very longsuffering and abounding to us-ward, but "Shall we continue in sin, that GRACE MAY ABOUND? GOD FORBID."

Philip Gutwein, Jr.

(To be continued)

THE LORD IS MY SHEPHERD

The Lord is my Shepherd,
My Teacher, my Guide;
He leads me and feeds me,
He stays by my side.

He leads me in troubles
And comforts my soul;
And over my passions
He gives me control.

Rough paths He doth level,
The way He makes straight
That leads into heaven
And heaven's straight gate.

He shows me a patience
Far greater than mine;
His love is unbounded,
His love is divine.

He teaches me plainly
That faith, hope, and love,
Should greatly be cherished
As gifts from above.

My cup runneth over,
My cross becomes light,
The Master has changed
Into day, darkest night.

The miracle Worker
In old Galilee,
Still reigns, and is ruling;
He's living in me.

I know He will keep me
(He'll shield and defend)
Till life here shall end,
For He is my Shepherd,
My Saviour, my Friend.

—Charles J. Sauder.

During the last war, the Silver Lining monthly was started. The first issue was mailed to perhaps thirty-five. Now, over seventeen hundred go out to many anxious, eager hands. Praise be to our great God who can work all things through such poor frail persons as we find ourselves!

The endeavor of the workers of this paper is to employ these pages in the service of our King. Our hope for this is that those who already know Him will be directed to a greater sacrifice and to further service. And for those who are yet outside the door, that the seed planted may grow and blossom through His almighty power.

We can depend on the Lord for guidance in our everyday life. We do not comprehend how He guides us, but through His Spirit our thoughts can be put in order, and our path becomes clear as we go onward. Will you, through prayer, ask Him to help us to follow His leadings, so that these pages may edify His children and that no words may be printed that may obscure its sunshine?

Everyone who has given either time or money or effort for others has trudged over plains and hills to the sad and the lonely and others who need a helping hand. The givers have exchanged their earthly money and other gifts for treasures in heaven, and some day our Lord will say, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Silver Lining financial policy is "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" and "... as God hath prospered him . . ." There is no subscription rate, and the paper will be sent to anyone free of charge; if they wish. No paper will be refused, unless the person indicates an unwillingness to receive it. At the present time, the cost for mailing and printing the Silver Lining Monthly for one time runs around \$200.00. Ac-

ording to our figures, our money balance will take care of one month's issue and part of another.

Funds for the Bible fund may be given to the local treasurer of the Apostolic Church "Aid" or sent to Henry Beer of Milford, Indiana. If you send any funds to us for the Bible fund or other channels, will you list exactly how much you want to give for them?

We ask you to bear with us for our many mistakes and shortcomings. Together we will journey each mile, showering our love and affection on all, and proclaiming the goodness and love of our Saviour. When He has done so much, how can we refuse so little?

O! FOR A PERFECT TRUST

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isaiah 24:3.

O! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith that never doubts
Thou choosest best for me.

Best, though my plans be all upset;
Best, though my way be rough;
Best, though my earthly store be scant;
In Thee I have enough.

Best, though my health and strength be gone;
Though weary days be mine;
Shut out from much that others have;
Not my will, Lord, but Thine.

And e'en though disappointments come,
They, too, are best for me
To wean me from this changing world
And lead me nearer Thee.

O! for the peace of perfect trust,
That looks away from all;
That sees Thy hand in everything,
In great events and small.

That hears Thy voice—a Father's voice—
Directing for the best—
O! for the peace of a perfect trust,
A heart with Thee at rest.

The Wonderful Word of God

The Bible is knowledge that God has chosen to reveal unto men. If we turn to its pages, we may find history that is perfect to the last detail, biology and geology that explain to the true scientific inquirer questions that today are perplexing the scientific world, psychology that because of God's knowledge of his creature will produce peace of mind if obeyed, and the astounding record of how God sent His own darling Son to take the chastisement of guilt that was unquestionably due to stubborn individuals who wanted their own way. Nor is this all. Everything that is necessary for a human being to know in order to live as he should is here explained. Truly we can say, "Thy word is a lamp unto my feet, and a light unto my path."

The Lord willing, we will attempt to give you material which may serve as a guide-post or highway sign, directing you to a study of this book of wonders. Brother Don Schlatter, through the help of our Lord, will be in charge of this project. This explanatory material, together with leaflets which will be obtainable from the Silver Lining Book House, may be used by the individual, by a Sunday School class, or together with a Bible study group.

Our endeavor will be to persuade one and all who will hear to search the pages of the Holy Word, thereby listening to what the Lord has to say to us. Parents will be urged to take part with their children in home study, thus becoming one of the class indirectly. Thereby will they be fulfilling the wish of the Master, when he spoke through one of his servants of old, "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children. . . ."

Scripture Text, Genesis 1-11:9.

"In the beginning God"; with these four beautiful words, our Bible opens. God has here revealed through His servant Moses, the beginning of all things. God has always been. Even though our finite minds cannot grasp

the mystery of eternity, by faith we know that it is true.

Genesis means beginning. Here is the most perfect record of the beginning of all things ever written, for it came by the inspiration of God, not the work of man. By the same method that God revealed the prophetic truths of things to come, he also revealed the truths of the past when the time came for them to be written. Although the first chapters of Genesis have been criticized and ridiculed as old fashioned myths, no one has ever proved one word to be false. On the contrary, more and more scientists have come to believe that the Bible record of creation is accurate in every detail.

The creation is divided into seven "days." Seven signifies completeness or perfectness. The creation of light was on the first day. On the following days, God created the great wonders of nature by the mighty power of His voice. "And God said . . . and it was so."

The greatest by far of God's creations was the creation of man. Greater than the mountains, greater than the earth itself, greater than the sun and moon, greater than the numberless stars was man, for man was created in the image of God. "And God said, let us make man in our image, after our likeness." In this decision is also seen the fact of a triune God, Father, Son, and Holy Spirit, because of the words "us" and "our". After the creation of man, God saw that a creation which had been "good" before was now "very good." The creation of woman, Adam's bride, presents another parallel to the bride of Christ, the church, in that both owe their being to the opened side of their lord. As God ended His week of creation with a day of rest, He could truly look down upon a beautiful and marvelous work.

But soon the beauty of the creation was marred by sin. Man, created in God's image, was given the power of choice and thus was free to make his own decisions. Satan, coming in the

subtle form of the serpent, deceived Eve and brought upon the human race the sting of sin and death. But here already in the dark abyss of sin, a light of hope shone forth, for God gave the promise of a Redeemer. Genesis 3:15 is the first promise of Jesus Christ, the hope of the world. God repeated His promise again and again, so that the central theme of the Old Testament is really the promised Messiah. Without Christ, what meaning would the Old Testament have? Of the relation of the Old and New Testaments, someone has said, "The New is in the Old concealed, and the Old is in the New revealed." Neither is complete alone, for both tell the story of Christ. As soldiers of Jesus Christ we should be familiar with both Old and New Testaments, for the entire Word is to be our sword. (2nd Timothy 2:15, 3:16-17)

The sin of our first parents did not stop with them. Its mark was upon the entire human race. The first son born to Adam and Eve became a murderer of his own brother, and sin always brings a penalty. Cain became an outcast, the head of a worldly line of descendants. The mixture of this line with the Messianic line of Seth brought more sin and sorrow to the young world. In the midst of this black picture of sin, one figure stands out above the rest. "And Enoch walked with God: and he was not; for God took him." Genesis 5:24. We know little about this Godly man, yet he had the privilege which only one other, Elijah, had—of escaping death. It is a picture of the joy of the saints who shall be taken at our Lord's return.

Finally, the sin became so great that God decided man must be destroyed. God's patience and long-suffering will not always last. Our Saviour warned that as it was in the days of Noah, so shall it be in the days before His return. From the sin around us, surely we can conclude that Christ's coming is near.

The Ark was also a type or example of Christ. It was the only salvation of the life that was preserved within it. Others all perished. Just

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NEWS



Bremen

We were blessed Sunday, March 5, by services from Theo Beer of Milford. His wife and two sons also accompanied him. Oscar and Mayme Getz and their daughter Sharon from Fort Wayne also spent the day with us. Brothers and sisters in Christ go hand in hand down the roadway of life, enjoying the company and help of one another. Do we have the heart-cry of love for one another?

"... my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

James Zimmer and Clara Sabo from Mansfield, Ohio, were united in marriage March 5. They plan to make their home in South Bend.

Joel and Mary Souder from the Leo church spent Sunday, March 12, in our congregation.

A son, Rex Earl, was born to Mr. and Mrs. Richard Miller on the 18th of March. We wish them God's richest blessings.

Mr. and Mrs. Joseph Schumacher and Mr. and Mrs. Joseph Lehman of Roanoke, Illinois, spent the week end of March 19 with relatives, and Sunday in our congregation.

Mr. and Mrs. Carl Zeltwanger, Mr. and Mrs. Richard Zeltwanger, Mr. and Mrs. Donald Zeltwanger, Mary Ann Zeltwanger, Carolyn Schumacher, and Jo Ann Klopfenstein spent the Sunday of March 19 in Latty, Ohio.

On Sunday, March 26, Mr. and Mrs. Elmer Lantz, Mr. and Mrs. William Stoller, Mr. and Mrs. Merrill Laukhuf, Mr. and Mrs. Loren Stoller, Mr. and Mrs. Alvin Klopfenstein, Mr. and Mrs. Robert Price, Mr. and Mrs. Floren Klopfenstein, and others from Latty, Ohio, visited our congregation. They were dinner and evening guests of Mr. and Mrs. Robert Klopfenstein.

Mr. and Mrs. Mike Schmidtgall and Adam Schmidtgall of Mackinaw, Illinois, spent the week end of March 26 with Mr. and Mrs. John Ladig, Sr.

Burlington

Sunday, March 5, we had visiting in our community Noah Schrock of Oakville, Iowa, David Mangold of Roanoke, Illinois, Joseph Wittmer

and wife of Bern, Kansas, Mr. and Mrs. Joseph Strahm, Mr. and Mrs. Louis Bahr, Mrs. Mary Aberle, and Brother Metzger of Sabetha, Kansas, Mr. and Mrs. Henry Mogler and son and Mrs. Carl Feucht of Lester, Iowa. Many members from Gridley, Kansas; Wichita, Kansas; and Harper, Kansas, were with us for the day.

Mrs. Ruth Domnick and Mr. and Mrs. Al Koehl of Morton, Illinois, and Mr. and Mrs. Eric Koehl and daughter, Jeanne, of Peoria, Illinois, were visiting their relatives and friends in this vicinity.

Mr. and Mrs. Elmer Roth and family of Fairbury, Illinois, were recent visitors in this community.

Mr. and Mrs. Bernard Ziegenhorn and family of Peoria, Illinois, visited Mrs. Ziegenhorn's parents, Mr. and Mrs. Henry Roth and family.

Mr. and Mrs. Sol Rassi and Timmy and Miss Charlotte Steiner of Morton, Illinois, visited many relatives and friends in Kansas and Oklahoma recently.

Mr. and Mrs. Henry Hodel returned to their home from an extended trip through the South.

Miss Emma Michel is convalescing nicely since she underwent surgery recently.

Those attending the wedding of Irene Banwart and Lester Kaiser at Fort Scott, Kansas, Sunday, March 26, were Doris Miller, Ada Kisling, Dorothy Miller, Kathryn Miller, Erma Miller, Godfry Miller, Rudy Bahr, Mr. and Mrs. Roy Yackley and family, and Mrs. Ada Miller.

Croghan and Naumburg

Robert Riddlespraker passed away at his home in Castorland, Sunday, March 19, aged 66 years. He is survived by his wife, Nellie Beyer Riddlespraker, and a sister, Mrs. Carl Mellnitz, of Naumburg. Funeral services were held March 22 at Naumburg Evangelical Baptist Church, Brother William Virkler officiating. The body was placed in the cemetery vault.

Mr. and Mrs. Leon Virkler and Phil Beyer and his wife and daughter, Evelyn, returned Wednesday, March 22, from their vacation in Florida. Most of the time was spent in

St. Petersburg, where they met Mr. and Mrs. Christ Sauder, Mr. and Mrs. William Maibach, and Miss Emma Shumacher of Peoria, Illinois, and other friends. Also while there they were joined by John Bahler and his wife, Misses Shirley Luginbuhl and June Kupfersmid, Mr. and Mrs. Christ Luginbuhl, Mr. and Mrs. Ed Schneider of Rockville, Connecticut, Mr. and Mrs. Jesse Gerber, Mr. and Mrs. Alfred Buehler, and Mrs. Dorothy Sinn of Latty, Ohio. Mr. and Mrs. Reuben Farney and daughter Betty, Mr. and Mrs. Norman Farney and sons, Kenneth and Donald of Croghan. Services were conducted Sunday, March 5, by Brothers Bahler and Beyer, with 27 present; also Brother Beyer held services March 12 with 15 present, among whom were Mr. and Mrs. Andy Troxel of Leo, Indiana, Mrs. Ernest Welti and son, Clarence, and daughter, Evelyn, and Miss Anna Wuetherich of Rockville, Connecticut, and the Misses Augusta and Ella Einbeck, en route home from spending the winter in California.

Mr. and Mrs. Reuben Farney and daughter, Betty, have returned from their trip through Florida and a visit to Mrs. Farney's brother and sister in Tennessee.

Twin sons were born March 27 to Mr. and Mrs. Norman Lehman of Castorland, named Clifford and Sanford. Mrs. Lehman is the former Alice Bachman.

A son, Donald Gerald, was born to Mr. and Mrs. Gerald Lehman of Croghan on March 27.

Mrs. Robert Luginbuhl of Rockville, Connecticut, spent a week with her mother, Mrs. Harvey Virkler, and other relatives and was joined on Saturday by her husband and the Misses Lois, Arlene, and Ruth Schneider. They returned to their home on Sunday.

Mrs. Bernard Virkler, who has been quite ill with flu, is much improved at this writing.

Mrs. Laura Buettner of Chicago, Illinois, has been visiting the Misses Clara and Anna Virkler and other relatives and friends.

Augusta and Ella Einbeck left here September 20 for an extensive trip through the Northern States to Washington, Oregon, and California, where

they spent the winter at Pasadena and Altadena with the members of the Maywood church, and then through the Southern states to Florida and from there returned home March 29. We are happy to have them with us again.

Mrs. Erban Farney of Lowville accompanied her daughter and son-in-law, Mr. and Mrs. A. C. Welling, and children to their home in Long Island and, after spending a few days, went on to visit her son and daughter-in-law, Mr. and Mrs. Leonard Farney, and infant daughter, Linda Ann, in Boston, Massachusetts.

Miss Dorothy Herzig underwent a major operation in Lewis County Hospital, April 4. We wish her a speedy recovery.

Mr. and Mrs. Earl Ebersol and infant son of Shreveport, Louisiana, are visiting his parents, Mr. and Mrs. Joseph Ebersol. Earl has a 15-day furlough and, after reporting back to Shreveport, expects to go to England.

Word has been received that John Ebersol was taken to Watertown Hospital Monday, April 3.

Detroit

Mr. and Mrs. Clemens Wieland and daughter, Diane, visited us the week end of March 5.

Mrs. Ben Maibach, Sr. and daughter, Frances, spent the week end of March 12 in Chicago, visiting Mrs. Maibach's daughter, Mrs. Joseph Weber.

The week end of March 19, our guests were Mr. and Mrs. Ben Hitz and daughter Nila Jo, and Mr. and Mrs. Emil Hitz and son, Ted, of La Crosse, Indiana.

After service on April 2, the congregation assembled at the site where we plan to build our new church, to offer a prayer for the Lord's guidance and blessings in this undertaking. Work has now been started toward constructing the building. "The Lord is righteous in all his ways, and holy in all his works . . . He will fulfil the desire of them that fear him: he also will hear their cry, and will save them."

Fort Scott

Those visiting here February 26 were Mr. and Mrs. Will Luthi of Morris, Minnesota; Lester Kaiser of Morton, Illinois; Mr. and Mrs. Fred Lantz

and Mrs. Minnie Schlupp, and Albert Schlupp of Lamar, Missouri.

Mr. and Mrs. Dan Miller enjoyed a visit from her uncle, Joseph Lorenz, of California, on March 2.

Roy Schrock of Congerville, Illinois, and Russell Wuetchrich of Pulaski, Iowa, visited here the week end of March 19.

The marriage of Irene Banwart, daughter of Mr. and Mrs. Joseph Banwart, and Lester Kaiser, son of Mr. and Mrs. Carl Kaiser of Morton, Illinois, took place Sunday, March 26, in the presence of many relatives and friends. The ceremony was performed by Jacob Pfister. Her sister, Ruth, was bridesmaid and Ralph Roecker was best man. After the wedding supper, which was at the home of her parents, they departed for a trip. They will make their home in Morton.

Mr. and Mrs. Joseph Messner and sons of Winthrop, Minnesota, visited at the D. G. Massner home March 29.

Francesville

Margaret Albrecht, who has been visiting her son-in-law and daughter, Mr. and Mrs. Andrew Betz, and son for several months, has returned to her home here.

Mr. and Mrs. Charles Novotny and family of Cleveland are spending several days here at their country home visiting relatives and friends in our community.

The community of Francesville will miss the fellowship of Mr. and Mrs. Paul Messer and sons, Paul, Jr. and Carroll, who have moved to Altadena, California, where they will make their home. We wish them much success and God's richest blessings at their new location.

Again we received a blessing from the Lord when we could gather together and praise His wonderful name March 5, at our Young People's Program. The Milford Sunday school and choir and a group from Remington were also present with us and took part in the program. In one recitation we heard about "putting price tags on your life." How often do we value earthly things more than Heavenly things, such as reading the papers before the Bible or having earthly conversations with people when it

could be a spiritual conversation. Let us remember that we have "just one life, 'twill soon be past. Only what's done for Christ will last." Which do you value most?

Melvin and Kathrine Huber welcomed into their home a baby son, named Lucas Edward, on Sunday, March 5.

What can be more precious here on earth than true Christian love and fellowship? We enjoyed the visit of a group of fellow-believers in Christ, who visited our congregation, Sunday, March 26. They were Mr. and Mrs. William Zeug of New Jersey, Mr. and Mrs. Charles Getz and Mr. and Mrs. Philip Wilging of Mansfield, Ohio.

Andy Hild, who has been in the hospital for a few weeks, has returned to his home. May God grant him a speedy recovery.

Sunday School Activities in the Primary Class:

Train up a child in the way he should go: and when he is old, he will not depart from it. Prov. 22:6.

The theme for the past quarter has been "Our Friend Jesus." How important to teach the little ones about our Saviour and Friend, Jesus. The One who will supply our every need and is all powerful as a memory verse suggests: "The Lord is my helper" Heb. 13:6, and "There is nothing too hard for thee" Jer. 32:17. The children in the primary classes have been trying to spread a little cheer to shut-ins. Decorated post cards were passed out to the children with the address of a shut-in on it. Each child wrote any message they wanted to on it. Some have received answers acknowledging their appreciation.

Have you any cheery greeting?
Tell it out today;
While you wait, the friend and message
May have gone away.

Just a word of praise or welcome,
Just a sunny smile,
Oft will lighten many a burden,
Shorten many a mile.

Don't be chary, then, of blessing
All along your way;
If you have a cheery greeting,
Tell it out today.

Hancock and Morris

Mr. and Mrs. Richard Messner, Corrine Moser, Mr. and Mrs. Henry Schmidgall and Stella, Donald Reber, and David, Cal, and Marion Moser attended the Earl Massner and Ada Wagenbach wedding Sunday, March 26, in Oakville, Iowa.

The engagement of Antone Schaefer and Verna Honegger of Fairbury, Illinois, was made known March 5 to their many friends.

Sunday, March 19, Henry Koehl, Eunice and Reuben, Mr. and Mrs. Lawrence Nohl, Corrine Moser, and Mr. and Mrs. John Schaefer were in Lester, Iowa.

Visiting in our community the week end of March 26 were Mr. and Mrs. Jacob Wulf and Mr. and Mrs. Albert Wulf.

Mrs. Mary Schlupp of Lamar, Missouri, is visiting relatives and friends for a couple months. She came back with her daughter and son-in-law, Mr. and Mrs. William Luthi, who were visiting her and also in Oklahoma for about three weeks.

Arthur Messner returned to his home March 15, after spending two weeks in Oakville, Iowa.

Mr. and Mrs. John Goll returned the first part of March, after spending six weeks in Illinois and Florida, celebrating their twenty-fifth wedding anniversary.

Among those on vacation in February and March were, Mr. and Mrs. Richard Messner, Patsy and Gary, to Ft. Scott, Kansas—Texas—and Florida; Mr. and Mrs. David Moser, Sr. to Illinois, Iowa, and Arkansas; Mr. and Mrs. Joseph Moser, Sr. and Mr. and Mrs. Nathan Moser, to the West Coast; Mr. and Mrs. Henry Schmidgall and daughter, Darlene, to Illinois and the West Coast; Mr. and Mrs. Alvin Nohl, Junior, DeWayne, Jeanette, Mrs. Ricka Messner, and Mr. and Mrs. Louis Messner and son Cedric to the West Coast, including Portland, Oregon and Tacoma, Washington.

Lamar

Mr. and Mrs. Will Luthi of Morris, Minnesota, left for home March 7, after visiting friends and relatives in our midst the past two weeks. Mrs. Luthi's mother, Mrs. Mary Schlupp, went back with them for an indefinite stay.

The Robert Franks and Paul Wagobachs and Mrs. John Schrock and Charlen visited our church, March 12. They were guests in the homes of the ladies' parents, Ben Banwarts and Fred Martis.

Peter Fankhauser and wife of Madison, Kansas, visited their daughter, Mrs. Leslie Frieden and family, Mar. 15 and 16. They were accompanied by Mrs. Joseph Somerhalder and her two children of Gridley, who visited her mother, Mrs. Sarah Braker, and family.

Roy Schrock of Congerville and Russell Wuthrich of Pulaski visited relatives and friends in this community March 16 and 17.

Theo. Kempf of Roanoke is visiting this community at the present time.

Mr. and Mrs. Joseph Moser and their son, Nathan, and his wife visited in our community March 2, en route to their homes in Morris, Minnesota, from points they visited in Western states.

Walter Cordill of Overland Park, Kansas, visited his mother, Mrs. Elizabeth Cordill, in the home of his sister, Mrs. Lou Marti and family, Mar. 18 and 19.

Quite a few from our congregation spent Sunday, March 26, in Fort Scott, Kansas, to attend the wedding of Irene Banwart to Lester Kaiser. We wish them the happiness that can be maintained through God's help. Translating into every-day life the great instructions of God will give a peaceful home; the psychology the Lord gives is perfect. "Likewise, ye wives, be in subjection to your own husbands . . . Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered."

Lamont

Brothers David Mangold of Roanoke, Illinois, Noah Schrock of Oakville, Iowa, Joseph Wittmer, Joseph Strahm and Lewis Bahr of Sabetha visited the Gridley and Lamont congregations March 2.

Brother and Sister Peter Fankhauser returned home Friday, March 3, after spending two months in Phoenix, Arizona. While there, a group of members rented a hall and

held church services. The attendance was almost forty some Sundays. We feel the Lord has indeed been with them, guided them, and brought them safely home.

A group of members from here journeyed to Wichita March 3 to witness the proving and baptism of Paul Dopps. It is indeed wonderful to see another soul take advantage of the cleansing blood of Christ. Visiting Brothers were David Mangold of Roanoke, Illinois, Noah Schrock of Oakville, Iowa, and Joseph Wittmer and Joseph Strahm of Sabetha.

A group of members from here partook of the Lord's Supper at Wichita, March 5. Brothers David Mangold and Noah Schrock had services. "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

We received a blessing through Brother Lewis Bahr of Sabetha when he visited us Sunday evening, March 12.

Brother Robert Young of Wichita had services at our midweek services March 23. The Lord has a marvellous way of feeding our spiritual man if we but listen and let Him lead us.

Latty

Mr. and Mrs. J. E. Stoller, Twila, Carol and Elaine Stoller, George Sinn, Sr. and girls, Mr. and Mrs. George Stoller, Mr. and Mrs. Maurice Stoller, Mrs. Clara Stoller and children, Hazel Huber, and Mary Ellen Gudeman visited in Bluffton, Mar. 5.

Mr. and Mrs. Robert Klopfenstein and son and Miss Joan Klopfenstein of Bremen, Indiana, and Frances Laidig of Toledo visited in Latty, March 5, attending the wedding reception of Mr. and Mrs. Alvin Klopfenstein.

Evening services were held Monday, March 6. Ezra Feller from Cissna Park and Henry Grimm from Morton, Illinois, held the services.

Ralph Stoller, son of Arthur and Alice Stoller, and Maxine Ellston of Latty were married on Saturday, March 11. They will make their home on a farm near Latty.

A number from here attended the funeral of Miss Mable Abersol in Wolcott, Indiana. She was the aunt of Mrs. Norman Stoller and Miss Mary Ellen Gudeman.

A son, Jackie Lynn, was born Saturday, March 18, to Benjamin and Helen Schlatter.

Carl and Minnie Zeltwanger and Mary Ann, Richard, and Doris Zeltwanger and son, Don and Marceil Zeltwanger, Carolyn Schumacher, and Joan Klopfenstein, all of Bremen, Elmer and Emma Gerber, Samuel and Lillian Gerber, and Mrs. Lydia Steffen of Bluffton, and Elias and Minnie Dotterer visited us March 19 for the baptismal services for Carl Sinn.

Noah and Huldah Gerber, Lloyd and Malinda Gerber, Herman and Viola Schlatter, and James Gerber attended the dedication services at Rittman, Ohio, March 19.

Rudy and Hilda Wenninger and Lillian Stoller visited in Bay City, Michigan, March 19.

Mrs. Josephine Wenninger honored Mrs. Mildred Stoller and Mrs. Dolores Grant with a baby shower at her home Friday, March 24.

Wayne Huber of Francesville visited in Latty, March 26. Herman and Viola Schlatter entertained with a singing in the evening.

Eleanor Stoller, with friends from Leo, visited with the West Virginia congregation April 2.

Six girls, Irene Hodel, Dorothy Hodel, Dorothy Martin, Edith Fisher, Melba Mangold, and Gladys Zimmerman, all of Roanoke, visited with friends and relatives the week end of April 1-2.

Ernest and Louise Graf and children, and Mr. and Mrs. Emery and family visited here April 2. Services were conducted by Brother Graf in the evening.

Leo

Sophie Fernyak of Mansfield, Ohio, visited with her sister, Mrs. Victor Stavenik, Sr., the week of March 19.

The Roy Wysong family visited here with Mrs. Wysong's mother and sisters the week end of April 9.

V. K. Schlatter and Gaylord Widner are at home for Easter vacation from Purdue University.

On Sunday evening, April 9, our Easter program was held. Eugene Bertschi of Roanoke was guest speaker. Our hope and prayer is that our friends of the truth will seek our Redeemer. May we who have been

bought at so great a price ever be watching and waiting for the imminent return of our Lord. "Behold, he cometh with clouds; and every eye shall see him . . ." Will I be ready when the bridegroom comes?

It was our pleasure to have the fellowship of a group from the Roanoke church, including Joseph Zimmerman.

Thelma Schlatter and Mamie Schlatter are convalescing at their homes. Both spent some time at the hospital. Daniel Blume at the present time is at the Lutheran Hospital in Fort Wayne, where he underwent surgery.

Lester

Mrs. Pauline Feucht, Alfred and Raymond, and Fredrick Metzger attended the funeral of Edith Wagenbach at Peoria. Mrs. Ervin Banwart of West Bend also went with them.

Mr. and Mrs. Henry Mogler and Phil and Mrs. Pauline Feucht spent the week-end of March 12 at Burlington, Oklahoma. John Geisel went with them as far as Sabetha, Kansas, where he visited his parents.

Mr. and Mrs. Calvin Weise of Elgin spent a week here in the home of Jacob Knoblocks. Eunice and Gladys Knoblock returned to Elgin with them to work over the summer months.

Henry Koehl, Eunice and Ruben, Corrine Moser, Mr. and Mrs. John Schaffer, and Mr. and Mrs. Bud Nohl of Morris were with us Sunday, March 19. Three souls were added to the fold, Mr. and Mrs. Ted Gerber and Melva Mogler. How satisfying and refreshing is the friendship of the eternal God! ". . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Mr. and Mrs. Fred Metzger, Mr. and Mrs. Eli Metzger and daughter, and Mr. and Mrs. August Knoblock spent the week-end of March 26 at West Bend, Iowa.

Phil Mogler, Mr. and Mrs. Leo Moser, and Mr. and Mrs. Carl Feucht, Jr. visited in Rittman, Ohio.

Milford

March 6 we enjoyed a blessed visit at Francesville. We also enjoyed taking part in their program. Workers

for Jesus should sow and water as the Lord gives opportunity, but must leave the increase to God. "And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." All glory, praise, and honor be to our God!

Philip and Frank Beer, Jr., Arthur Moser, Bill and George Stieglitz, Lowell Rassi of Milford, and Earl Zeltwanger of Bremen, spent the week-end of March 20 in Roanoke.

Henry Beer and several others visited Bremen's Bible Class Wednesday evening.

Our dear sister, Mrs. Elizabeth Wuthrich, is in the McDonald Hospital at Warsaw, Indiana, and our brother, Fred Waldbeser, is in the Elkhart General Hospital at Elkhart, Indiana. We wish them God's blessings and hope they have a speedy recovery from the Lord.

Sister Katherine Sorg is confined to bed at her home in Goshen, Indiana. We also wish her God's blessings and a quick recovery.

We sincerely welcome Mr. and Mrs. John Martin and family from Morton, Illinois, into our community.

We are very glad to hear that Mrs. Chris Kammerer is up and around, after several months in the hospital due to a broken hip.

Brother Joseph Rassi is in the hospital at Cleveland, Ohio. We hope he will get well soon and be back with us in the near future.

Morton

John Frintz, Sr. observed his 89th birthday on March 12. His children from Cissna Park, Peoria, and Watseka had dinner with him at the home of his daughter, Mrs. Sam W. Rapp.

Michael Weyeneth and Roy Sauder of Peoria spent Sunday, March 5, with us. There is nothing more sweet to the believer's ears than to hear of his wonderful Jesus. Surely it is impossible to set a value on the riches of God's blessings. "O give thanks unto the LORD; for he is good: because his mercy endureth for ever."

Mr. and Mrs. Jack Gerber, Mr. and Mrs. Joseph Isch, Mrs. Sophia Gerber and daughter, Phyllis, of Bluffton, Indiana, and Mrs. and Mrs. Al Stol-

ler of Gridley were dinner guests at the Vernon Schumacher home Sunday, March 5.

Carl Rassi and Joseph A. Getz spent Sunday in Tremont, where Mr. and Mrs. Arnold Rassi were baptized.

Noah Schrock of Oakville, Iowa, conducted services here Friday, Mar. 17.

Miss Eunice Albers is convalescing at the Emma Hartman home.

Peoria

Many friends of Miss Betty Ringger, who had been employed here, attended her wedding and reception at Gridley on March 13. She became the bride of Eugene Herman of Princeville. Their honeymoon was spent in Florida and they are now at home on a farm near Princeville.

Miss Edna Kilgus, who has been employed in Peoria the past couple of years, has returned to her home in Remington, Indiana. She will be married April 30 to Richard Leman of Forrest.

The Misses Ruth and Mary Aberle spent a few days recently with Emma Beckley at Remington, Indiana, and Esther Gudeman at Francesville, Indiana.

We received a day of rich blessings on March 26 when Brother David Mangold and Brother J. A. Getz delivered inspiring messages. Russell Plattner, aged twenty, who was a recent polio victim, was welcomed into the Fold of Christ through baptism. Our Lord is surely wonderful in His compassion for us. Far better than gold are riches untold, the riches of love in Christ Jesus! "All thy works shall praise thee, O Lord; and thy shall shall bless thee."

Miss Huldah Plattner received a knee injury in a fall at her-home recently. She is still confined to the hospital.

Mr. and Mrs. Louis Wagenbach and Mr. and Mrs. Lester Wagenbach motored to Oakville, Iowa, on March 26 to attend the wedding of their niece, Ada Wagenbach, to Earl Messner of Oakville.

Princeville

A large number from our congregation attended the funeral services for Miss Edith Wagenbach in Peoria, March 9. She was the sister of George Wagenbach of our community.

George Kieser, Sr. had the misfortune to receive a fractured wrist, when a cow became unruly and lunged toward him several weeks ago.

Mrs. Ida Huber and Miss Geraldine Streitmatter have both been confined to their homes the past several weeks suffering a virus infection. Both are reported to be recovering and hope to be out again soon.

Mrs. Emma Asal had an eye removed March 14 and is recovering nicely in her home. She expects to have a plastic eye in a few days.

A large number of our young folks were guests in Morton March 5, while others enjoyed the day in Tremont. On March 12, a large group were at Gridley and witnessed the wedding of Eugene Herrmann of Princeville and Betty Ringger of Gridley. Joseph Klopfenstein performed the ceremony in the presence of many friends and relatives. The young couple are now residing on a farm near Princeville, following a wedding trip to Florida.

Fire completely destroyed a large brooder house and 700 young chicks March 8 at the Silas Leuthold farm.

The Misses Gladys and Evelyn Eggli of California visited with relatives and friends here the past month.

Willis Ehnle was recently discharged from the United States Army and is visiting his parents and other relatives. Servants of Jesus can confidently trust the Lord that all things work together for good. Do we believe this and act as if we did? God's word says: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Remington

Mr. and Mrs. Fred Knochel and daughter Laura; Robert, Herbie, and Jo Ann Stange from Bay City, Michigan, visited here March 5.

On Sunday, March 12, Mr. and Mrs. Ben Kaufman and daughter, Joan Ellen, from Cissna Park, Illinois, and Mr. and Mrs. Richard Zeltwanger and daughter, Susan Kay, and Earl Zeltwanger from Bremen, Indiana, visited our congregation.

Alma Schini, daughter of Mrs. Regina Schini, and Victor Bahler, son

of Mr. and Mrs. Robert Bahler, were united in marriage Saturday, March 18. A reception was held at the bride's home for many friends and relatives.

A group of young folks from Chicago, Illinois, and Mr. and Mrs. Ben Kaufman, Laverne Kaufman, and Jerry Feller from Cissna Park spent the week-end of March 25 at Remington. They were dinner guests at the home of Mr. and Mrs. Edwin Bahler on Saturday evening and at the Ed Frey home on Sunday. Al Fisher from Chicago was also with us on Sunday afternoon and evening services.

Miss Evelyn Frey spent a week's vacation at her home in Remington. She is the daughter of Mr. and Mrs. Ed Frey and is in nurses' training in Chicago, Illinois.

Mrs. Andrew Nussbaum is recovering from the heart attack she suffered the first part of March. The blessed privilege of every child of God is to walk with the Master every moment of the day and night, regardless of the circumstances. "If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me . . . How precious also are thy thoughts unto me, O God! how great is the sum of them!"

Roanoke

A daughter, Shirley Jean, was born to Mr. and Mrs. Dick Getz of Eureka on March 2.

Mr. and Mrs. Melvin Weyeneth of Metamora have adopted a little boy. He has been named Clark.

On March 11 two friends, Mr. and Mrs. Otto Scherer of Roanoke, were taken into the Fold. May the Lord bless them.

On March 18, Mr. and Mrs. Joseph Zimmerman, Mr. and Mrs. John Bitner, Mr. and Mrs. Jack Leman, Mr. and Mrs. Jerry Sauder, and Mr. and Mrs. Bill Leman visited in Leo, Indiana, returning home Sunday evening.

A group of Milford boys, Frank Beer, Philip Beer, Art Moser, Buss Rassi, Bill and George Stieglitz and Earl Zeltwanger of Bremen visited in Roanoke the week-end of the 18th.

Mr. and Mrs. J. D. Schumacher and Mr. and Mrs. Joseph F. Leman visited in Bremen, Indiana, on March 18.

Harry Bucher of LaCrosse, Indiana, was our guest minister on March 27. We enjoyed it very much and hope he will come back soon.

A group of young married couples visited in LaCrosse, Indiana, on March 27.

On April 2, Bill Klaus and Sam Leman were baptized and taken into the Fold. We wish them the Lord's richest blessings in their undertaking.

Tremont

Mr. and Mrs. Arnold Rassi were baptized and taken into the Fold on March 5. Brother Joseph A. Getz, Brother Carl Rassi, and others were with us that same day. ". . . ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

Christ Schweigert was brought home from Barnes Hospital in St. Louis, Missouri, on March 19 and is improving slowly.

Simon Wagenbach and his wife and daughters attended the wedding of the former's niece, Ada Wagenbach, at Oakville, Iowa, on Sunday, Mar. 19.

Mr. and Mrs. Earl Sauder became the parents of a baby son Thursday, March 30. They have given him the name of Steven Earl.

August Bolliger and his wife, John Schmid, and Hanna Koch attended church services at Morton April 2.

West Bend

Leah, Mary, and Mary Lou Traub, and Caroline Banwart were Lester, Iowa, visitors March 5.

Adele Esslinger, daughter of Mr. and Mrs. Peter Esslinger of Bern, Kansas, and Harley Bruellman, son of Mr. and Mrs. George Bruellman of West Bend, were united in marriage at Sabetha, Kansas, Sunday, March 12. Those who attended the wedding from West Bend were Mr. and Mrs. George Bruellman and Donald and Elaine Bruellman, Bernice Mogler,

Betty Banwart, Victor Banwart, Bernard Metzger, Ivan Schmidt, and Arthur Knobloch.

Mr. and Mrs. Ervin Mogler and daughters spent a few days visiting relatives at Lester, Iowa.

Sunday, March 26, Mr. and Mrs. Fred Metzger, Mr. and Mrs. Eli Metzger and Cynthia, and Mr. and Mrs. August Knobloch were West Bend visitors.

Mr. and Mrs. Raymond Kuntz and Clyde Kuntz and Mr. and Mrs. William Rommersberger of Gridley, Illinois, spent Sunday, March 19, here.

Wolcott

Mr. and Mrs. Oliver Fehr and children of Goodfield spent March 5 here with the Levi Klopfenstein family. On March 12, Mr. and Mrs. Lyle Moser and Clara and Alice Nohl of Goodfield visited the Klopfensteins.

Funeral services were held on Mar. 12 for Mabel Abersoll, who passed away following an extended illness. Survivors are her mother, Mrs. Bertha Abersoll, and six sisters, Mrs. Joseph Pelsy of Francesville, Mrs. Ira Nussbaum of Fairbury, Mrs. Ed Gudeman, Mrs. Vernon Gudeman, Ada and Leah Abersoll of Wolcott. George Yergler and Philip Gutwein conducted services.

Our visitors for morning services on March 26 included Al Fisher and family, Mr. and Mrs. Frank Fisher and family, Mr. and Mrs. Carl Lehman, and Estella Lehman of Chicago, Minnie Haecker of Peoria, Mr. and Mrs. Ruben Scharlach of Remington, and Mr. and Mrs. Ben Anliker and family of Francesville. We were indeed blessed by their visit and hope they will come soon again.

Victor, Betty, and Mabel Banwart of West Bend, Iowa, spent several days here visiting the Levi Kropf family.

Irvin Lehman and his wife, Sam Furrer, and Mr. and Mrs. Ed Kyburz and family attended evening services at Forrest on March 29. Services through the week provide for the weary pilgrim refreshment and encouragement. "The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul . . ."

ALABAMA

(Continued from page 1)

and serve awhile or longer. We are now gone from home since January 19 and would like to return home again if it could be the Lord's will. So let our prayers be that the Lord's will could be done in all things.

We have started a new place of assembling on Wednesday nights east of Phil Campbell by Arley Pace. She was a daughter of Sister Carey Borden and is also in repentance. We have nice turnouts there and find them interested in the Lord's teaching, which is also encouraging to labor on in the service of the good master. God also has given us reasonable health to be able to carry on, for which we are thankful.

. . . took them [Fred and Lois De-foe] to church about fifty miles, their first time to be at church—knowing none of the Hillsboro people. They rejoiced beyond expression. Wish you could have been with us. They were baptized in the creek about one-quarter mile from the church. Like we read in the scripture, when Philip baptized the eunuch, he went his way rejoicing. . . .

The above is from a letter received by Brother and Sister Otto Norr from Brother and Sister Matt Wackerle. Does it set the joy bells of your heart ringing? Surely when we see a human soul, worth more than the whole world, arise to newness of life in Christ Jesus, we should raise our hearts in thankfulness to our Lord. Have you sought for the sheep that has wandered, far away on the dark mountain cold? It is not in everyone's line of duty to go in person, but everyone can go through prayer and giving. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." When heaven has set so great a value, can we do less?

Correction: In the last issue of the Silver Lining on page 16 and on the second line from the bottom of the first full paragraph, part of it should be printed thus, ". . . I honored him almost as a god . . ."

Take Courage, Way-worn Pilgrim

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." Looking into the state of affairs in the world today we are amazed to see before our eyes what God has foretold long ago in his word. To the unregenerate looking at worldly hopes, the outlook certainly is full of confusion and is dismal. The follower of Christ, who looks beyond to the hope eternal, has a hand that is guiding him over all the sea of troubles. Soon our Saviour will come and be king over the entire world. Soon we will be reunited with loved ones who have fallen asleep in Jesus. But before then, and immediately facing us, we see the dark hour of the antichrist.

Spreading over much of the world we see communism with all its power of evil. Like a giant octopus, its tentacles are reaching out and swallowing up. Will our country be an island in a vast sea of communism? Will it be conquered? The objective of these forces is to rule the world. And they have a specific plan they are carrying out to accomplish this purpose. John wrote of a beast rising "up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Can we be watching the formation of this first beast described in Revelation 13? In Ezekiel we read of a gigantic army: "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."

Surely this is a time when nations are in confusion. For the unsaved, these are breath-taking times. Can we come to any other conclusion but that we are in the latter days? In the news today we see fear, ferment of nations, a trembling of hearts. Scientists fear a catastrophe. States-

men are grasping futilely for straws to build an edifice of peace. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;"

We now see Israel as a free independent nation. And the Jewish people are returning in large numbers. Industries are flourishing. Surely it is even as the Lord spoke through his prophets. But there are troublous times ahead for this nation. The antichrist will soon rule. "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: And let him that is on the house top not go down into the house, neither enter therein, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment. . . For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days."

In God's word we find history written before it happens. God knows the end from the beginning. No where can we find such complete information as in his guide-book. His child need not be startled about what is happening or will happen. It is like a large map; as the events happen, we can trace the outlines and find the events recorded.

What shall I, a child of God, do, when all these events are shaping up? "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 waves of unrest are tossing higher and higher. The sky of this world is growing darker and darker. Watchman, tell me, does the morning of Zion's fair city dawn? The morning cometh, but first the

night. The unbeliever certainly has a dismal future to face, but God's ransomed can rejoice evermore. In quietness and confidence shall be our strength. Nestled under the shelter of God's wings, nothing can separate us from his love. "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."

Hand in hand with Jesus, with our eyes focused on eternal values, we will travel our journey. Each morning we will experience anew his lovingkindness. Taking one day at a time, we will wage victorious warfare. The steep and thorny pathway will lead to a brighter tomorrow, to the land of the unclouded day. Pilgrim, rise, look round thee. Soon we will rest on Jordan's evergreen shore. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Soon the icy winds, the cutting cold, will be past. Till then we will follow our Saviour's commands and further his will. Often it will seem we are inching our way forward. But we will win! There are precious souls whom the Lord wants as his own. To fall asleep at our post would be disastrous. Through prayer we will rub the last sleepiness from our eyes. There is no retreating in God's battle plans! keep pressing on, oh pilgrim, it won't be very long. Always in direct line with our spiritual vision we will behold a country of eternal springtime, the land of full contentment. We will no longer view the gloominess of this world, but with rapturous enjoyment we will fix our eyes on all the matchless beauty of our Saviour. We shall see our God with perfect vision. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And

(Continued on page 16)

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

(Continued from last month)

All of my letters of that date bear the stamp of my inner condition; my sisters feared that I was losing my mind because the tone of my letters was so radically different from what it had previously been; they consisted for the most part of Scriptural passages. For a long time I remained in this fiery furnace, until at length faith in Jesus Christ, the Crucified, brought me rest, peace and light and made place within me for a new creation. From then on Jesus Christ was the centre of my whole life and sphere of activity. However, I was kept constantly under the discipline of the Holy Spirit, for not until now did the struggle against my old nature and against the law of sin which dwelt in my very members, become serious. But even with all my new transgressions, the loyalty of the Lord did not forsake me; both of these things, my sin and His grace, humbled me greatly.

That was my last half year in Basel and the second period of my conversion from darkness to light and from the power of Satan to God. And so after a stay of two years, I was obliged to return to my home, principally for economic reasons, in the month of October, 1825.

Here in my father's house began now a new school or period of my life in which I was to be further trained, developed, strengthened, invigorated and grounded, so that I should not enter as a novice into the important office which preaches atonement.

Soon after my return to my father's house I applied for the examination as a candidate for the ministry, which was postponed to the following Spring, 1826, because still others were to take it. At the request of my parents, I also preached for the first time in my native city, the Sunday before Christmas, on John 8:31-36 and met with such general approval, that I should have become anxious and afraid if the honor of the Lord had not counted for more with me than all personal vain glory among men. From then on I did not preach any more until Good Friday, 1826 and in the meantime I quietly prepared myself for the impending examination, for only now did I grasp how much was required in preparation for it and how much time I had lost.

On the Friday in question, I preached again in my native city and that was to prove for me a veritable Good Friday: instead of expressions of praise, I reaped only ridicule and reproach; I was to experience that too. Indeed, it produced an entirely different effect from that of the praises I had received. It was necessary and wholesome for me.

Now, for two entire years there came over me a fiery tribulation that is beyond description. Only He who knows the heart, knows what I have suffered through it. I preached Christ here, there and everywhere in the country. But in every minister who allowed me to preach, I gained a new opponent. With such preparations and forebodings I approached my examination.

The work required for the examination began in the month of May, 1826. The first was a Latin dissertation.

The second was the so-called trial sermon on John 7:16-17: "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

For principals which I brought to light in these two compositions, made such an unfavorable impression upon the members of the church council, that I failed in the examination and was put back a year. The Lord had resolved upon this also for my further testing and purification.

In the course of this year, oppression and misery often rose to the extreme, both outwardly and inwardly. After a sermon which I was compelled to preach in September, 1826, in the church belonging to a member of the Church Council, among other things,

he wrote to my parents, who were already troubled and dissatisfied because of my set-back even without this added cause: "It is bad and dangerous (and this impressed the whole church council at the trial sermon) that your son is not on the right road with regard to his doctrine and teaching, and in all sincerity he should be advised to enter upon a better course, if he wishes to be accepted into the ministry and is to make the proper success of his future calling. On this point I gave him my opinion in a friendly and earnest way; now it depends upon whether he will give ear to good counsel. In any case he will do well if he will soon present to the church council, new sermons composed in a different spirit." That was the occasion that also in my case the saying should be fulfilled: "A man's enemies are the men of his own house."

From this quarter too, they now began to vehemently urge upon me the fact that I should preach in a different manner and indeed like others, so that I be not excluded forever from the ministry. I however could not say a word in answer to this. In the midst of these blows and storms, I had to keep still like a lamb that is led to the slaughter, like a sheep which is mute before its shearer and does not open its mouth.

The Lord, however, amidst all these attacks of the foe, still gave me patience and courage to endure everything. Yea, even death, rather than abandon the recognized and experienced truth. With it all, however, I had to go through fire, as it is prophesied unto those whom the Lord would prepare as Levites for the spiritual house and altar.

Moreover, during this whole time I was so bound in spirit and depressed by such a feeling of incapability that I was hardly able, in a whole month, to put one sermon on paper.

With all this my body was not spared. In that very month of September, 1826, I had a sudden attack of sharp pain in the chest, so violent that I could hardly draw a breath and for many days seemed near death. This was followed, for an entire year, by cramps in the chest and a most difficult respiration. But never did I experience more vividly in my heart the unspeakable friendliness of the Lord Jesus than just at this time, toward the end of the year 1826. Without doubt it was to strengthen and prepare me for the ensuing darkness and the storms of opposition.

Finally in May 1827 I was called upon again for the oral examination and was accepted through no fault of mine and ordained to the ministry. But for a while there was still no thought of a position and my suffering continued another year inwardly and outwardly, until Easter, 1828. Then unexpectedly the Lord opened up an opportunity for me beyond my native land, when I received the call and appointment as a tutor in a family by the name of G— in F—, near Schaffhausen. Here too, I was still under the yoke of affliction, the after-effect, as it were, of my one and a half years of suffering at Brugg, although I had the comfort and joy of coming into closer acquaintance with many loving and devout Christians in Schaffhausen. It was not until my transfer to the Vicariate of the Probstei Wagenhausen in Thurgau in August 1828 that an essential change in me took place. There my spirit became a thing of life; there I felt really in my element. With much joy and as I hope to God, not without a lasting blessing, I could testify to Jesus Christ, although not more than four months were granted me for work in this place; for in November my superior died and on the very day of his death I received a call from the consistory of Aargau to go as vicar to the congregation of Leutweil, a call which I was obliged to accept without delay. This occurred in the beginning of Dec. 1828. Although in general very little piety and still less true Christianity is found in Aargau (in witness of which is the law according to which

every so-called Conventicle, where but two or three are gathered together in the name of Jesus, is forbidden with 200 Francs fine), yet the members of my new congregation in general had the reputation before all men, of being an ungodly and a degraded people.

I was substituted for the former pastor, (who however was allowed to remain in the parsonage) because he had been convicted of open deeds of shame. Accordingly I could only resolve to make my appearance there as the voice of one in the wilderness. The hand of the Lord was with me. He gave such strength unto His Word that the testimony of the crucified Christ cut like a two-edged sword through their hearts and overthrew one proud fortress of Satan after the other.

A great awakening took place in the whole congregation of about 1800 souls. One poor sinner after another prostrated himself at the feet of Jesus; many came also from other places to attend the services. When, however, the Evil One saw that these people were not going to permit the matter to rest with mere words and outward actions, but that instead, the kingdom of heaven was forcibly attracting them, he could no longer look on passively. He plotted devices of destruction and on all sides aroused enemies against us. Many neighboring vicars accused me of attracting members of their flock and of generating confusion and unrest through my fanatical sermons. The old jealousy in the breasts of the church council-members awakened anew. All my steps were shadowed as well as my words. Even before the first year had passed, I was notified by the Church Council to hand in my sermons for inspection. These were in circulation among all the pastors, so that all knew what I preached, and when the sermons were returned to me, the parts obnoxious to them were underscored in red. These were in particular the chief teachings of the Gospel: That by our very nature we were all dead through transgression and sin and are children of wrath; that we are made righteous through Jesus Christ alone, through belief in the atonement which He brought about through His death on the cross; that through this belief in Christ we must be born anew and receive into our hearts the new living law of the Holy Spirit in place of the deadening and condemning law.

In the same degree as this teaching brought happiness to the weary and burdened sinner and became for him a savor of life unto life, even thus did it prove folly, vexation and a stumbling block to the wise and clever. Meanwhile I quietly pursued my way in the simplicity and purity of Christ and the Lord did not allow me to err nor take fright at the threatenings and breathing of vengeance of Satan and his servants. Moreover we became constantly more richly blessed by the Father of mercy, the God of all comfort, so that we gained in knowledge and belief in His Son. And here it was that in the teaching of the catechism, I was led to an understanding and conviction about baptism and was vigorously attacked concerning that very conviction—not by my enemies, but much rather by my friends who accused me of heresy therein. The adversary could gain no advantage over us, as long as the Lord willed that I should remain and preach of His name and in His name. So the Gospel maintained its blessed progress for almost two years, even though it was not done without receiving wounds in the heel, for it might not be otherwise. Whoever desires to crush the head of the old serpent through the Gospel and to overthrow its dominion in the hearts of mankind, must accept its wounds and pursuit. For Satan, the prince of darkness and prime author of the enmity of men against God, will not endure the gospel of peace, this blessed message of God to mankind: That all the world is reconciled to God through the death of His Son and that therefore all should become saved (reconciled) with Him through belief in Jesus Christ.

After the adversaries of this Gospel of peace had long sought a ground upon which they could expel me, they believed at last that they had found an opportunity. Through the decision of the late Chaplain in the canton of Aargau and with the ratification of the government, in the year 1830 all of our former symbolical books or writing on morality were formally discarded and others introduced in their place. The new books were edited according to the ideas of these adversaries; that is, the emphasis was placed

upon the underlying principles of nature and upon the religion of reason rather than upon faith in Christ. With this decision and its consequences I could and would have nothing to do.

Then the storm suddenly broke. On the 27th day of Sept. 1830 I was summoned before the church council, to vindicate the gospel which I had been preaching. The Lord stood by me mightily in this hour of trial. Indeed, the matter of chief importance, which was really at issue, namely the Gospel, was quite set aside, as far as appearances went; and the accusations and questions hinged only upon side issues: That, contrary to the prescribed order of service, I had delivered sermons and catechisations of from two to three hours duration; that in the judgment of all critics, my sermons were poor, that I had permitted adults to attend the weekly periods of instructions, and so had held conventicles (meetings) against the law; that I was accused of having issued tracts, the contents of which were of a displeasing nature. I was criticized especially though, because I had not adopted the new manual, introduced (since Easter 1830) for the instruction of children in the place of the former Heidelberg catechism. (which after a careful examination I found I could not adopt, because it was in sympathy with the theory of the religion of nature and reason, as opposed to positive faith in Christ). I was dismissed without decision after defending my beliefs and asserting my freedom of conscience; and for a month a seeming calm ensued, during which time however, two ecclesiasts of Basel were secretly sent to sound me out and to convince me that I ought to give way to the will of the church council, all this without my knowing their real purpose. But then, again, the saying held good: We have a law and according to our law he must die. Enmity toward the Gospel was concealed, as always happens in such cases, behind the pretext of violation of the law, according to the statutes and barriers which are put in the way of the children of the bond-woman Hagar. My recall was announced without further ceremony on the 22nd of October and indeed so precipitately that it was not even granted me to preach a real farewell sermon to my beloved congregation. Accompanied by the many thousand tears and blessings of these beloved, I went my way, on the 25th of October. And yet I cherish the hope to God, who in His compassion has called us to fellowship with His Son, that He, according to His good pleasure, will cause this trial to work toward my salvation, to that of those newly converted to the faith and to the further establishing of His grace within us, unto the day of our Lord, whose word, "The gates of Hades shall not prevail against it," endureth forever.—So for the last year I have led a solitary existence, calm and obscure, in the house of my father, with the exception of a short stay with the new Wurtemberg congregation of Wilhelmsdorf. I have utilized my time in practicing in the Word of God and in Godliness and have wrestled in prayer for the salvation (or welfare) and establishment of the church of God, which He purchased with His own blood, and whose members in heaven and upon earth, as the body of Christ, await, for the advent and revelation of our Lord Jesus Christ, the manifestation of their kinship with Him and the redemption of their bodies from the service of corruptibility.

But until then, there is much work for many workers and if it should please the Lord of the harvest to call me again to such work, I shall be ready for it with all my heart and ask of Him wisdom and grace, for the important ministry of teaching the gospel of the New Testament. Whether such a call is to come to me from this source to which I now turn my ear, or from another source, that I leave entirely to the will of God and of our Lord Jesus Christ who well knows what He wishes to do. If indeed I should look to myself for such a thing, I should find no qualifications for it; but if I look to the Lord God who up to this time has borne with me and led me, I know that in Him lie hidden all treasures of wisdom and knowledge and whoever possesses Him and desires only to live for Him and to do all in His name, that man He will not abandon nor forsake. For the conversion of lost sheep is His will and His work. He indeed GAVE UP HIS LIFE for His sheep and through His spirit He calls and prepares for Himself a chosen congregation out of all peoples, which is sanctified before God our Father. Through my recall from the congre-

gation of Leutweil, I am not excluded from the ministry in Aargau, but there I can foresee little that is profitable, as far as new activity for the Gospel lies; for even through the late revolution and constitution of Switzerland, the spirit has become no other and no new door has been opened to the Gospel, nay perhaps rather has the opposite taken place. On the other hand, as I have already said to the dear Brother M—who made my acquaintance during the past month of August through friends in Schaffhausen, my unfamiliarity with modern tongues stands particularly in the way of a foreign appointment, not to consider my weak, corporal constitution; therefore in closing I can only say, "Dear Father, Thy will be done." Therefore, should His will in this matter prove other than mine and He by the hand of my Brothers in the Holy Spirit lead me thus, then I beg of you to accept this simple account of my previous life, in this way, as we may read in the Basel collections and other written descriptions of God's mighty works in saving individuals—that is, as a contribution to the honor of God and to the praise of His marvelous grace, which has become manifest even in me, the least of all.

The more one who has been saved, hears of OTHERS who have been saved, so much the more does his heart rise in holy joy, praise and thankfulness to the Father of our Lord Jesus Christ, after whom the whole family of the children of God in heaven and on earth is named! Therefore the joy and bliss of the just made perfect will be so complete and glorious, because then all who have been saved, as well as all the endless miracles of salvation will be made manifest to the praise of God; who shall be all in all, even as now Jesus Christ must become all in all.

For that may He provide workers and strength and victory at every hand. Amen.

* * *

Brugg, Switzerland, 14 May 1832

A short statement wherein I make clear my religious convictions to the new English Continental Society in answer to six questions propounded by them.

BELOVED IN THE LORD!

Since it has pleased God not only to lead me from darkness to the knowledge of His Son, but also after I was expelled from the fellowship of this worldly church for the sake of His gospel, to bring me into contact with those who are one in faith and in knowledge of the Son of God and who work to one purpose, namely this: to erect as living stones upon Christ the corner stone, who has been cast aside by the builders, as many as the Lord our God shall awaken and bring hither through preaching of the faith.—And since in a work of this kind, it is very essential that all walk in one spirit, bend to the one law into which we have come, and toil that the work of the Lord may not be impeded. I regard the questions which have been asked me in this respect as a necessary introduction for this position in the house of the living God, which is the church of Jesus Christ; for I am mindful of certain words of the apostle Paul: "Likewise **must** the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being **found** blameless . . . For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. 1 Tim. 3, 8-13.

1. "What do you understand by the charge of our Lord, that the gospel should be preached unto all creatures?"

I believe that if we would consider this simple saying of the Lord just as it is, without any artifice, its meaning and content must apply above all to the apostles and first proclaimers of the gospel: That the heathen as well as the Jews were co-heirs of the promise and the salvation in Christ. Hence to the heathen also, the unsearchable riches of this secret should be preached. For we know how difficult it was at first for the apostles themselves to become familiar with this thought, (Acts 10:11) until the Lord, in a vision from heaven, showed the apostle Peter that he should not consider unclean what He himself had sanctified. We know how

timidly, even after the persecution, a few began to preach salvation to the Greeks, and how Luke commemorates the first blessed attempt in this field with the remarkable words: "And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." (Acts 11:21). Inasmuch as this question is laid before me, I can only reply according to my most sincere conviction (If I understand the question and the purpose of it correctly) that it is the will of God that Christ be preached to all mankind upon the whole face of the earth, because God is not the God of the Jews only, but also of the Gentiles, (Rom. 3:29) and as there is but one God, there is but "one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all . . ." (1 Tim. 2:5-6). It is from this that Paul derives his apostleship among the Gentiles and the need of intercession in behalf of all men, and the fact that this intercession is pleasing in the sight of God because God wills: That all should be saved. This leads of itself to the answer to the second question.

2. "What are your views of the Christian doctrine?"

The answer to this question is the more important to me, in that, in my conviction on this point, I have come into contact with the two opposing sides and have been thrust away by each, partly agreed with and partly misjudged. For the zealous champions of the doctrine which teaches the restoration of all things cast me aside as an upholder of the doctrine of predestination, and the latter believe that they can detect an inconsistency in my teaching concerning the election of grace. And yet I do not hold to two conflicting doctrines, for I believe in the election of God according to the Scriptures; but instead of maintaining my view in the character of a point of doctrine, I rather preach the gospel of Jesus Christ in a simple manner wherever I chance to be, and leave the separation to God. My true purpose in proceeding thus is to save all those who hear the word, for I know that the pure gospel is a power of God to save all those who believe in it. And in the very place where the gospel is preached in all its purity and simplicity, as a message to all, the election of grace comes to the front, without emphasis on our part, just as though we were come to seal the eyes of some. (Isaiah 29:9-11) The same word of Jesus Christ which saves believers hardens the unbelievers; otherwise neither belief nor unbelief would come into consideration and yet God has determined purposely that it should be so. For even as in the acceptance of faith of the crucified Jesus our previously committed sins are forgiven and the righteousness of Christ hereby becomes ours, even so does the wrath of God remain over the unbeliever and the scoffer who casts aside the testimony of God to which He bore witness in his Son, through the gospel. The testimony of God is that he reconciled the world unto himself in Christ; and now the sins of those whom he has already punished once in the form of the righteous Christ, is the atonement for the sins of the whole world. He could not save us in our present condition of sin and death. God himself solved this through the promise of his only begotten Son, in the likeness of sinful flesh, and for sin, in order that in him our sin and the form of Adam might be damned. But in order to make possible in the fullness of time, this God-hidden secret, God gave as medium the law according to which all excuse for sin as well as all self-justification by works is taken out of our hands; and the burden of our sins and our death is transferred wholly, as through a channel, to the sacrificial lamb, Christ, in order that He might die for the atonement of the sins of all the world. And even as we are all dead and lost in Adam, similarly all died in Christ and were reconciled. (The death of Christ annuls the death of Adam and makes it impotent unto condemnation, and henceforth the past does not exist in the sight of God and does not count with Him). It is as if man's first birth, which is of Adam according to the flesh, had not taken place, since Christ, in the likeness of our sinful flesh has died for all. Hence only that which has been newly created in us, by the other Adam, the risen Christ, through the second birth of the spirit, is of account with God. So that no flesh may vaunt itself before God.

(To be continued)

You Have an Appointment

Will You Be Frozen With Fear?

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is **the book of life**: and the dead were judged out of those things which were written in the books, according to their works."

The relentless push of the second-hand is ceaselessly melting away our life-time. Is there any activity of our past years now? They are sealed, gone forever. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

Time is always drawing us nearer to the day of judgment. Today's slip into yesterdays and we hasten onward, running toward the time we must leave earth. What about that day when you must make a personal appearance before the bar of justice? "For we must all appear before the judgment seat of Christ; that every one may receive the things **done** in **his** body, according to that he hath done, whether it be good or bad." Earthly life will be in the memories of yesterday.

What an awful sickening feeling that would be to hear a sentence of guilty! "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." No amendments or appeals or erasings will be possible. A few brief moments of thrill could be the payment for giving up an eternity of happiness.

Some are going to look back in anguish and see in the far distance of their mind a life spent in resisting the matchless love of Jesus. There will be no dear friends to warn the unbeliever to repent and believe the gospel. There will be no beautiful skies and pleasant scenery and all the other good things God has provided on earth. Far, far away will be a memory of what once was enjoyed and the sad, forlorn fact is, will never, never be again. "... from him that

hath not shall be taken away even that which he hath." And the dark, dismal out-look will be that this will be the tenant's life, not only in the next thousand years, nor in the next million, or any million after that, but the mist of darkness will be his everlasting scenery.

Dear one, don't put off repentance. Losing your balance in death when you are unsaved would plunge you into an eternity without hope. Your present position does not give you one inch of security. Jesus said, "... those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

Your problems and sins are to you tangled and without remedy, but the Lord knows the answer and will help you step by step. You then will know you are building your house no longer on sands that are washing away. Till the end of time and on through the endless golden ages of eternity you will abide. Your journey through life would then be hand in hand with Jesus.

To be sure, there will be tribulations and trials and temptations, but inside will be unbroken calm. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

O sleeping one, do awake before it is too late! The things that you are fascinated with will pass away. The Lord's Word says, "... all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." The gym empties out, the players vanish, the game is finished. What then?

Jesus, my Lord, I cry to Thee
Against the spirit unclean;
I want a constant liberty,
A perfect rest from sin.

THE WONDERFUL WORD OF GOD

(Continued from page 5)

as today man cannot save himself but must rely on Christ, Noah and his family had to trust to the Ark for their lives. This great ship, as large as modern ocean liners, was truly a miraculous working of God's power. There is some evidence that it still exists atop the mountain on which it rested.

Rapidly the earth was re-peopled, but men failed to walk in righteous ways. There is some scriptural evidence that some of Ham's descendants moved southward, Japheth's northward, and Shem's remained in the central lands. There was much intermingling however. When we see the rainbow, we can remember God's promise never to destroy the earth by water again. The New Testament tells us that the next destruction will be by fire. Oh, may we be ready, for the end of this age will come just as suddenly as did the great flood.

As men became more selfish and sinful they became more proud. They decided to build, by their own strength, a tower to reach to heaven. God used this incident to change men's speech and scatter them over the face of the earth. In this way many languages came to be, and men migrated far from the country of the garden of Eden to people the whole earth. The remains of the famous Tower of Babel may still be seen in the ruins of modern Babylon.

TAKE COURAGE, WAY-WORN PILGRIM

(Continued from page 12)

there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

"Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining." Oh, my dear friend, where will you be when the stars refuse to shine? God offers protection now, and all his children may safely nestle up under his wings.