

There is therefore now
no condemnation to them
which are in Christ Jesus,
who walk not after the
flesh, but after the Spirit.
—ROMANS 8: 1.



Set your affection on
things above, not on things
on the earth.
—COLOSSIANS 3: 2.

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SALVATION (Cont. 10)

THE JEWISH SABBATH

In the preceding article we have placed considerable emphasis upon the TRUTH as set forth in Romans 6 and Galatians 2:16-21. We should KNOW "that so many of us as were baptized INTO JESUS CHRIST, were baptized INTO HIS DEATH and are BURIED WITH HIM."

Christ died unto Sin once and likewise, BY FAITH, we are to reckon also OURSELVES to be DEAD INDEED UNTO SIN, but ALIVE UNTO GOD through Jesus Christ our Lord. And God forbid that we shall CONTINUE in Sin and Live any longer therein.

But we are NOT ONLY dead to Sin, we are ALSO DEAD TO THE LAW, that we might LIVE UNTO GOD, (Gal. 2:19) and here, too, God forbid that we shall CONTINUE in the LAW to live any longer thereunder.

Being then ALIVE UNTO GOD through Jesus Christ our Lord in the NEWNESS of our RESURRECTION LIFE, we are not and live not "under the LAW but under GRACE." It is, therefore a strange and very unhappy confusion and delusion, if I, like the Galatians, should turn back again to be under the OLD LAW of the letter which killeth—from the jurisdiction of which the NEW LAW of the Spirit of Life, has made me FREE—and desire again to be in bondage to the weak and beggarly elements to

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MEDITATIONS by Jacob Frautschi

Text: Jeremiah 8:20 and others.

Hear O Earth—behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my Law, but have rejected it.

The Harvest is past, the Summer is ended, and we are not saved.

We looked for Peace, but no good came, and for a time of health, and behold we have trouble—trouble,

TREASURED VERSES

St. John 10:27-30

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any MAN pluck them out of my hand.

My Father, which gave THEM me, is greater than all; and no MAN is able to pluck THEM out of my Father's hand.

I and MY Father are one.

then Jeremiah cries out. Is there no Balm in Gilead? Is there no Physician here?

Dear Ones All!

All of these sayings are being repeated today. The Prophet complained much over the covetousness of the people. (An unlawful desire to acquire and possess things.)

Nearly all of the evils of today are

the fruit of our thoughts. How can we overcome this? We prayed much this past summer for a bountiful harvest because of the hunger in many lands. God gave the increase and summer is ended. And we must add that we are not Saved! Looking over the years of the "Day of Grace" we must say it was a beautiful Summer-time. But only a remnant are being saved. After the World War end, there was much joy and thanksgiving; but Satan has been busy and the thoughts of men are as evil today as in Jeremiah's time. And what is worse, men don't realize that the land is being punished because of sin. Jeremiah said: "But my people know not the judgments of the Lord!

Dear Ones All! We have all the Balms and Balsam of the Gilead Mountains and the Great Physician is so near we can speak to Him. Come! Let us make use of the knowledge we have. Amen.

Praising yourself to the skies is not going to get you there.

They say that sound travels more than twelve miles a minute; that light comes from the sun, ninety millions of miles, in less than eight minutes; that an electric signal is nearly instantaneous in its action at the other side of the world. But faster than light, quicker than electricity, the voice of prayer travels around God's world.—Selected.

SALVATION

(Continued from page 1)

observe DAYS and TIMES, such as the SABBATH DAY of the Law, a doctrine which unfortunately has entangled many otherwise sincere and well meaning folks.

If in my RESURRECTION LIFE, I place myself again UNDER the LAW, even in the ONE commandment of keeping its SABBATH—as an ACT OF DOING RIGHTEOUSNESS (Rom. 10:5 & Deut. 6:25)—such as is in the Law—I make, the righteousness of GOD, which God made me to be “IN CHRIST”, to be INSUFFICIENT FOR ME and whether I am conscious of it or not, what I, in effect, am trying to do—although done it cannot be—is to put a patch, taken from the “OLD FILTHY RAGS” of my OWN righteousness and with it, as it were, mend the PERFECT and SPOTLESS ROBE OF GOD’S RIGHTEOUSNESS. Would not such a patch disfigure and ruin the whole garment. The nature of this temptation is a very subtle one, is closely akin to that of Eve’s and may result in nakedness and shame. It has in it a touch of hidden pride.

A RESURRECTION LIFE in which I do not reckon myself to be DEAD TO THE LAW—and “only he that is DEAD IS FREED FROM SIN”—and believe myself still or again UNDER the Law, would compare with the resurrection Life of a Lazarus, who was raised BY CHRIST from the dead, again to be under the Law, the same as before he died. But the resurrection WITH CHRIST, completely changes our status from the former UNDER THE LAW, now to be UNDER GRACE. In observing the SABBATH as a commandment of the LAW, we do not recognize such a CHANGE by our FAITH. Christ is not OUR LIFE, hid with him in God, seeing that we be not DEAD WITH CHRIST from the rudiments of the world neither are we RISEN WITH CHRIST to be ALIVE UNTO GOD. We are DEAD TO GOD in trespasses and Sin, while we are ALIVE UNTO THE LAW. (Col. 2:20 & 3:1-4.)

“We walk by FAITH and not by SIGHT.” These things are done to

us as we RECKON THEM BY FAITH TO BE GOD’S WORD AND TRUE. Not to believe God kept even Moses, the Lawgiver himself from entering into the promised land and its rest. (Num. 20:12). At His death “his eye was not dim.” He could see the land with his eyes, but only by FAITH and not by SIGHT, do we enter into the REST OF GOD. “Moses verily was faithful in all his house as a SERVANT, and kept the SABBATH’S complete REST, but could not enter the Land of REST; neither could Joshua “give them REST.” “Seeing therefore it remaineth that some must enter therein, (GOD’S REST) and they to whom it was FIRST preached entered NOT IN because of unbelief. Again, he limiteth (marketh out) a certain DAY . . . after so long a time, as it is said: “TODAY” . . . harden not your hearts (in unbelief). For if Joshua had given them REST, then would he not AFTERWARD have spoken of ANOTHER DAY. There remaineth therefore a REST to the people of God.” REST “TODAY,”—not “IN A DAY,”—but “IN CHRIST” and HIS FINISHED WORK,—BY FAITH.

“The Jews therefore sought the more to KILL HIM (Jesus) because He . . . had BROKEN THE SABBATH.” (John 5:18).

Is it not very significant and strange that religious men in those days could have such a blind and fanatical ZEAL FOR THE SABBATH DAY, the shadow of a REST yet to come and yet would KILL the very ONE in whom this REST IS, even the LORD of the SABBATH and the giver of true REST FOR THE SOUL.

But a ZEAL which is blind and NOT according to KNOWLEDGE, even if it is for God and Righteousness doeth strange things. It is often, like in this case, a ZEAL for SELF rather than for GOD and for a righteousness of our OWN to glory in, rather than for GOD’S to glorify HIM. How deceitful is the heart! Who can KNOW it? (Jer. 17:9) Only a fool will trust his own heart. (Pro. 28:26).

By the keeping of the SABBATH before men which they did not before God, (Jo. 5:19) in such cold and strict, self-willed formality as to make the GOOD DEED of Christ, appear EVIL, and worthy of death they were in reality “going about and at work to establish their OWN Righteousness” being ignorant of and insubmissive to GOD’S Righteousness; (Rom. 10:3) “that they may have whereof to glory,—but NOT BEFORE GOD.” (Rom. 4:2). Their father, Abraham, knew better; he

Hymn for the Month

O I Love To Talk With Jesus

O I love to talk with Jesus, for it smoothes the rugged road;
And it seems to help me onward, when I faint beneath my load;
When my heart is crush’d with sorrow, and my eyes with tears are dim,
There is nought can yield me comfort like a little talk with Him.

Oft I tell Him I am weary, and I fain would be at rest;
That I’m daily, hourly, longing to repose upon His breast;
And He answers me so kindly, in the tend’rest tones of love,
“I am coming soon to take thee to My happy home above.”

Though the way is long and dreary to that far-off distant clime,
Yet I know that my Redeemer journeys with me all the time;
And the more I come to know Him, and His wondrous grace explore,
How my longing groweth stronger still to know Him more and more.

So I’ll wait a little longer, till my Lord’s appointed time,
And along the upward pathway still my pilgrim feet shall climb;
Soon within my Father’s dwelling, where the many mansions be,
I shall see my blessed Saviour, and He then will talk with me.

BELIEVED GOD and IT was counted unto him for Righteousness. And that some 430 years BEFORE THE LAW with its SABBATH commandment was ever given, or observed by him or any one else.

Likewise today, and more so by a Gentile, to whom the Mosaic Law was never given, (Rom. 2:14 & 1 Cor. 9:21) a ZEAL FOR THE SABBATH, However well meaning it may be, is NOT according to KNOWLEDGE! Even if it be observed scripturally as a day of TOTAL REST, to symbolize God's post-creation rest, which the Jews did not do in violation of their scriptures and Jesus did NOT DO by virtue of His SOVEREIGN RIGHT, as LORD OF THE SABBATH to modify its character, since His father and He also were WORKING AGAIN (Jo. 5:17).

I say, even if it be observed scripturally,—and then yet more so—it is a “going about to establish OUR OWN RIGHTEOUSNESS” indicating our IGNORANCE OF—and failure to have wholly submitted OURSELVES UNTO THE RIGHTEOUSNESS OF GOD. We have not accepted without reservation the BELIEF and FAITH that “CHRIST IS THE END OF THE LAW OF RIGHTEOUSNESS TO EVERY ONE THAT BELIEVETH.” (Rom. 10:4), nor have we fully subscribed to “the FAITH of the Son of God,” by which the Apostle Paul LIVED, to wit: “I do not frustrate the GRACE of God: for if RIGHTEOUSNESS COME BY THE LAW, then CHRIST IS DEAD IN VAIN.” (Gal. 2:20-21).

“Christ is become of NO EFFECT unto you, WHOSOEVER OF YOU are justified, (declared righteous) BY THE LAW; YE ARE FALLEN FROM GRACE.” For WE through the Spirit wait for the HOPE OF RIGHTEOUSNESS BY FAITH.” (Gal. 5).

The spirit of man is the candle of the Lord.—Proverbs

You'll grow upright and scatter seeds of happiness with sunshine in your soul.

The Bible

(Continued from the April Issue)

ANCIENT VERSIONS

Preservation of the Hebrew Text

That the most scrupulous care was taken by Ezra and those who followed him to safeguard the text of the Old Testament is seen in the manner in which the discrepancies in the text of parallel passages have been preserved instead of assimilating them. The importance of this fact cannot be over-emphasized in considering the zealous care taken in maintaining the Hebrew text.

Following the Captivity, in the time of Ezra, an Aramaic version followed the reading of the Hebrew original in the synagogues. We are told (Neh. 8:8) “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.” This was necessary since the people had come out of an exile that extended over seventy years and had adopted the language of the country. The Aramaic interpretations of the text are called “Targums,” ten of which have come down to us, which give a full interpretation of all the books with the exception of Daniel, Ezra and Nehemiah, which, in the main, did not require Targums. These furnish valuable proofs of the correctness of versions of ancient manuscripts of the Old Testament.

The Targum of Onkelos on the Pentateuch is a literal translation, word for word, from the Hebrew. He was contemporary with Christ and a pupil of Gamaliel.

Josephus says that the Synagogue Rolls of the Hebrews MSS. were written on fine skins. Some of these were found in the Crimea and are in the Library at St. Petersburg. It is possible they belonged to the Jews of the Dispersion. “The care with which they were transcribed is evident from the rules laid down in the Talmud. One scribe copied the consonants, another inserted the vowel-points and accents in a fainter ink, a third revised the copy, and a fourth wrote in the Masorah. These rolls consisted of, first, the Pentateuch; second, the Hophtharoth (dismissals); and third, Megilloth (rolls). It is from these

and the Greek translations, made by the Alexandrian Jews, compared together, that a correct copy of the Scriptures must be derived, and the English A. V. was formed from the best recensions then known.”

It is necessary that we keep in mind two or three important facts, one of which has already been noted. The first is, that the Hebrew Bible of the present day is substantially the same as the recension made by Ezra and others and was the received text in the time of our Lord. While there are alterations in the language there are no alterations in the meaning of the original writers. What has already been noted is that we have no autographs of the Hebrew or Greek Scriptures. We have called them the original documents none of which are in our possession. What, in this respect, is true of the Bible is true of Greek and Latin classic authors — there are no autograph copies of these. There is no ancient work of which the text is not somewhat imperfect.

(To be continued)

Readers of the Silver Lining:

Do you have a brother, sister, or some friend who is living away from you, possibly not able to attend Church or Sunday School? Why not remember them by subscribing for the Silver Lining? We will be very glad to add them to the mailing list. One dollar will take care of the actual cost of mailing it to them for one year. Try it, it will be greatly appreciated.

Are you notifying the Silver Lining when you move? Some papers are coming back stating that you have moved. Remember these papers are sent out under a one cent permit, and will not be forwarded to you. You will be taken off the mailing list until we hear from you. If for some reason you do not receive the paper, notify us at once.

Thank you,
Silver Lining Staff

Search thine own heart. What paineth thee in others, in thyself may be.

Who Made It?

Contributed by
Noah Schrock, Elder
Oakville, Iowa

A young man went over to Paris to learn the French language, and to finish his education. He spent several years there and became acquainted with a number of men who were infidels. At home he had been taught by his mother to read the Bible and to believe its teachings. But after hearing what those learned men had to say about it, he gave away his Bible and became an infidel, a person who doesn't believe there is a God.

Shortly after his return home, he was invited to spend an evening with an intelligent family in the neighborhood. There was a large company present, and different groups were amusing themselves in various ways. As this young man was walking through the parlors, he saw two young girls, one about twelve and the other about sixteen years old, sitting in a bay window, earnestly engaged in reading. Going up to them he said, "Well, young ladies, what novel is that you are reading?"

"It is not a novel, sir," said the elder girl. "We are reading God's book the Bible."

"Oh, then, do you believe there is a God?" asked the young man.

The girls looked at each other in astonishment. Then the elder girl said to him, "And is it possible, that you don't believe there is a God?"

"I used to believe it once, but after living in Paris, and studying science, and philosophy, I learned that this is all a mistake. There is no God!"

"I never was in Paris," said the younger girl, "and never studied those important things that you speak of. I only know my Bible. But since you are so learned, may I asked you a question?"

"Certainly, just as many questions as you please."

"You say there is no God. Now, suppose there was an egg here, could you tell me where it came from?"

"What a funny question, why, of course the egg comes from a hen."

"And which of them existed first, the egg or the hen?"

"I really don't know what you mean by this question. I suppose, of course, the hen existed first."

"Well, that must have been a hen that did not come from an egg. Can you tell me where that hen came from?"

"Beg your pardon, I was mistaken. Of course the egg existed first."

"Then that must have been an egg that did not come from a hen. Well, where did that first egg come from?"

The young man became excited, and said, "What's the use of asking such questions as these?"

"The use is just this," said the young girl. "If the first hen did not come from an egg, as other hens do, then somebody must have made it. That somebody must be God. If

you cannot explain how the first hen, or the first egg existed without God, can you explain how the world existed without God?"

That is a question which all the infidels in the world cannot answer. The young man had nothing more to say. He turned away from the girls, took his hat and went home."

God had opened the eyes of these young girls to see what this young man, with all his learning, could not see, that "In the beginning God created the heavens and the earth," and that "All things were made by him; and without him was not any thing made that was made" (Gen. 1:1; John 1:3). They believed also that "The heavens declare the glory of God; and the firmament showeth his handiwork" (Psa. 19:1), and that everything around us bears witness to God as its Creator.

God's Word has the only answer to the question as to where everything, including man, came from. Man with all his learning and boasted science cannot explain the origin of all things apart from God the Creator. Those who don't believe in God as the Creator of all things are just as unable to explain the beginning of everything as the young man of our story was unable to explain how the first hen or first egg came into existence. So cling to your Bible, dear children, and don't listen to those, however learned in this world, who would try to tell you the Bible is wrong and that God doesn't exist. For if you give up the Bible as being God's Word, you have nothing but the foolish and unproven reasonings of man who doesn't know anything for sure, but just gropes about in the dark.

Those who believe the Bible to be God's Word, and that it contains the truth about everything, can say with the apostle: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," remembering that, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:3, 6).

—R. K. C.

* * *

"As your journey thro' life to the grave you pursue,

There is one thing in earnest I wish you to do,

Oh, listen, my boy, while I say this to you—
Oh, cling to the Bible, my boy.

Then cling to the Bible, my boy,

Oh, cling to the Bible, my boy,

While living, or dying, all else letting go,

Oh, cling to the Bible, my boy."

A good conscience is a soft pillow.

Lending a helping hand will make it harder for you to borrow trouble.

"SHALL WE MEET MOTHER IN HEAVEN?"

Shall we meet mother in Heaven?
This question, I ask of you all,
My sister and brothers, each one.
Yea, to you, this day do I call.

Remember her kind loving face,
Remember the tears that she shed,
Remember the patience she had
And the kind words that she had said?

Remember the times we were sick,
How she cared for us day and night;
When something would give us distress,
How she tried, then, to make it right?

Her life was indeed full of thorns,
Yet deep in her heart sprung a rose.
The cross of her Lord and our King
In sickness, she bore with repose.

This one thing assures us, that there,
She lives where all pleasures combine.
And yet, must we say with regret?
"Her mansion is higher than mine."

Shall we meet mother in Heaven?
Let us weigh these words in our heart,
And look towards the day we shall meet,
Not back on the day we did part!
Composed by Elmer Graf, Jr.

Lord, bless the young and old
Add each dear one unto Thy fold.
Fill us with Thy tender love
That we may seek Thy home above.
Help us to love each other here
That we might dwell with Thee so dear.

Lord and Master hear our plea
That we can forever remain with Thee.

For we long to be with the blest
That we might have eternal rest.

Carrie Borden,
Landersville, Alabama

A man's true wealth is the good he does in the world.

Will you be happy when you get what you are after?

NEWS

Leo, Indiana

The second Rauhaus Reunion was held at the home of Herman Schlatter on September 1, 1946. Those attending from a distance were Mr. and Mrs. Wm. Rauhaus, George Rauhaus, Mr. and Mrs. Richard Anliker and daughters, Oakville, Iowa; Mr. and Mrs. Jack Adams, Burlington, Iowa; Albertena Odell, Mr. and Mrs. Bernard Race, Peoria, Illinois; Mildred Winzeler, Tremont, Illinois; Mr. and Mrs. Eli Winzeler and family, Clarence Rauhaus, Chicago, Illinois; Mr. and Mrs. Frank Lentula and family, Detroit, Michigan; Mr. and Mrs. H. C. Wuethrich and family, Francesville, Indiana, Mr. and Mrs. Otto Schlatter and family, Latty, Ohio.

Matilda Bertsch and her father, Henry Bertsch, are spending several weeks in Latty, Ohio, with Mr. and Mrs. Carl Rager. Mrs. Carl Rager is convalescing from an appendectomy.

Quite a few of our boys have entered college since our last issue of the Silver Lining. Gaylord Widner, Harry Schwartz, and Robert Stavenick entered Defiance College, Defiance, Ohio, Donald Schlatter is again attending Manchester College, North Manchester, Indiana, and Edward Souder is planning to re-enter Harvard University, Boston, Massachusetts.

Mr. and Mrs. Jacob Schweitzer, Mr. and Mrs. Joel Souder, Mrs. Otto Norr, and Mrs. Mildred Schlatter were among those who attended the funeral services of Mrs. Jacob Storer of Archbold, O., September 25.

Amos Schladenhauffen has been ill but is improving at this writing.

A Welcome Home Program for our service men was conducted at the Young People's meeting, September 8. Rev. Herman Hueni of Bremen, Ind., gave the address and Rev. Henry Souder also of Bremen, Ind., gave the scripture reading and comments. A group from Bluffton contributed a number of beautiful hymns. Gifts were presented to the service men from their Sunday School.

Mr. and Mrs. Ed Gudeman have announced the engagement of their daughter, Joan, to Norman Stoller,

son of Mr. and Mrs. Jesse Stoller, of Fort Wayne, Ind.

Donald Schlatter returned, Sept. 22, from his trip to Europe. He sailed on the S. S. Joshua Hendy. Their cargo consisted of 352 horses which he helped care for on the journey over. Their destination was Bremen, Germany. He reports a very successful and educational trip.

Anna, Esther, Sylvia, and Enos Steiner spent a two weeks' vacation in Rocky Mountain National Park, Colorado. They also visited relatives in Illinois, Kansas, and Iowa.

Mr. and Mrs. Vernon Klopfenstein announce the engagement of their daughter, Mar Ceil, to Donald Zeltwanger, son of Mr. and Mrs. Carl Zeltwanger of Bremen, Ind.

Bluffton, Indiana

The Reverend Walter Steffen held evening services here on Sept. 10.

On September 11, William Heyerly suddenly passed away from a heart attack. He is survived by his wife and daughter, Mrs. Kenneth Aeschliman.

An aged brother, Simon Aeschliman, 95, was laid to his final resting place on Sept. 19. Mr. Aeschliman had seventy-one grandchildren, thirty-eight great grandchildren, and five great, great grandchildren.

Those attending the marriage of Ruth Ann Roecker and Ben Hodel in Morton, Ill., were Truman Baumgartner, Donald Gerber, Dick Yergler, Kenneth Troxel, Vernon Gerber, and Richard Reineck.

Mr. and Mrs. Henry Stoller and Miss Elizabeth Kaehr visited relatives and friends in Morton, Ill., on Sept. 8.

On the way home from their wedding trip, Mr. and Mrs. Ben Hodel spent the evening of September 20, at the home of his brother-in-law and sister, Mr. and Mrs. Joseph Dotterer.

On September 8, many visited the Bluffton congregation from Milford, Francesville, Remington, Ind., and Latty, O. The day was enjoyed by all.

Mr. and Mrs. Carl Kipfer, Misses Alice Fiechter and Irene Kipfer attended the wedding of Lorene Maurer

and Earl Roth in Fairbury, Ill., on September 15.

Mr. and Mrs. Joe Moser, Mr. and Mrs. Nelson Moser and daughters, Mr. and Mrs. Louis Steffen, and Mr. and Mrs. Sam Kaehr and family spent Sunday, Sept. 22, in Milford visiting relatives and friends.

Rev. and Mrs. Sam Aeschliman, Mr. and Mrs. Eli Gerber, Mr. and Mrs. John Yergler, Mr. and Mrs. John Baumgartner, Mr. and Mrs. T. L. Steffen, and Mr. Sam Gerber and daughters spent the week end of September 22, in Bay City, Michigan.

Mr. and Mrs. Joe Dotterer attended the wedding of her sister, Edith Hodel, to Robert Schrock at Roanoke, Ill., on August 25. They also attended the marriage of her brother, Ben Hodel, and Ruth Ann Roecker in Morton, Ill., on September 8.

Mr. and Mrs. Wendell Gerber, Misses Dorothy Moser, Alice Troxel, Marie Gerber, Doris Gilliom, and Irene Isch attended the wedding of Ben Hodel and Ruth Ann Roecker in Morton, Ill., on Sept. 8.

Chicago, Illinois

On Sunday, August 25, Mr. and Mrs. Ernest Knecht entertained Miss Anna Beer, Mr. and Mrs. Carl Frautsch from Milford, Ind., and Miss Emma Lou Zimmer from Bremen, Ind.

Misses Marie Klaus, Marie Aeschliman, and Dorothy Wittmer of Roanoke spent the week-end with Mr. and Mrs. Al Fisher.

The Lord's Supper was held in Chicago, Sept. 22, with Elder Will Stettner from Elgin assisting Elder George Yergler from La Crosse. Others from Elgin were also present.

Miss Naomi Metzger and Mrs. Mary Stoller of Latty, Ohio, visited with the Rich Schurter family and other relatives over the week-end of Sept. 22.

We welcome to Chicago Joseph Wiegand of Oakville, Iowa, who is now working here. We wish him much success.

Croghan, New York

Sunday, Sept. 1, Miss Esther Jean Virkler, daughter of Mrs. Amanda Virkler, became the bride of John Rauke, son of Mrs. Minnie Rauke.

Elder Otto Ramseyer from Bay City, Mich., held evening services at the Naumburg Church on Aug. 30.

The annual picnic of the Croghan Sunday School classes was held on Sept. 7, at Whetstone Gulf State Park.

Services were held at the Croghan Church Sunday, Sept. 22, by Rev. Henry Virkler.

Elgin, Illinois

Three cars of young folks from Princeville, Ill., visited in Elgin over the week-end of Sept. 22.

Elizabeth and Mable Anliker, Dorothy and Billy Gudeman, Evelyn Wewetzer, and Marie Hugh attended the wedding of Loraine Mauer to Earl Roth at Fairbury, Ill., Sept. 15.

Rev. Henry Kilgas, Jacob Bahler and others from North Fairbury visited in Elgin, Sept. 15.

The engagement of Betty Steffen of Elgin, Ill., to Willis Wiegand of Goodfield, Ill., was announced Sept. 22.

Fairbury, Illinois

Mr. and Mrs. Fred Feldman gave a double shower in honor of the brides-to-be Misses Mildred Honegger and Dorothy Lehman.

Mr. Earl Roth and Miss Lorene Maurer were married Sept. 15. They are both members of the Fairbury Church.

We were glad to have Rev. Alex Stoller resume his duties as minister on Sunday, Sept. 22. He and his family suffered injuries from a recent automobile accident in Wisconsin.

Miss Katharine Huber entertained many friends Sunday, Sept. 22, in honor of Misses Pauline and Marie Kreser from Princeville, Ill.

Mansfield, Ohio

Mr. and Mrs. Robert Sauder, Mr. and Mrs. Robert Beer, Mr. and Mrs. Roy Wysong, Mr. and Mrs. Carl Oesch, Mr. Joel Beer, Ben Beer, and Albert Pfister visited in Bay City and Alto, Michigan.

Mrs. Ezra Sauder and daughters, Helen, Josephine, and Geraldine, spent several days in Rittman, Ohio, visiting relatives.

Rev. Henry Sabo attended the funeral of Joe Waibel of Bay City, Michigan.

Elders Samuel Aeschliman and Noah Hartzler, and Rev. Noah Bauman visited us on Monday, Sept. 2.

John Hoffman died at his home in Lexington, O., Tuesday, Sept. 11. He was 86 years old.

Rev. Victor Stavenik, Sr., spent Sunday, Sept. 8, in Girard, Ohio.

Rev. Henry Sabo visited in Alabama the week-end of Sept. 22.

Mr. and Mrs. John Wahl and Miss Elizabeth Wahl visited their mother, who is making her home with Mr. and Mrs. John Feihrer.

Mr. and Mrs. Isaac Beery and daughter, Sadie, and son, Alfie, were visitors here Sunday, Sept. 22.

Milford, Indiana

We enjoyed the Bremen Brethren worshiping with us while their church was being redecorated.

Mr. and Mrs. Raymond Levy are residing at Anderson, Ind., since their marriage which was solemnized Saturday, Aug. 17. Mrs. Levy was the former Miss Mildred Graff, daughter of Mr. and Mrs. Oscar Graff, of Milford.

The hymn book, "Songs and Hymns of Zion" is again available.

Morton, Illinois

Elder Carl Rassi became suddenly ill and was taken to the hospital. He is improving as well as can be expected from his appendectomy.

The summer Sunday School vacation has ended, and the new season opened Sunday, Sept. 8, with an attendance of 296.

Picnics were held for the Adult Bible classes this week. A very enjoyable evening was had by all.

Peoria, Illinois

Rev. and Mrs. Michael Weyneth attended the wedding of their niece, Edith Hodel, to Robert Schrock at Roanoke, Sunday, Aug. 25.

Mrs. Emma Binkley is ill at this writing.

Mr. and Mrs. Manuel Steffen are now living in their new home.

Mr. and Mrs. John Hoerr also their son, Robert Hoerr, and wife spent a few days in Milford, Ind.

Mr. and Mrs. Robert Weyneth left for Goshen, Ind., on Sept. 3, where Robert is enrolled as a student in accounting at Goshen College.

Remington, Indiana

We had two weddings this month among our church folks. On Sept. 7 Wilma Jean, the oldest daughter of Mr. and Mrs. Henry Frey, became the bride of Donald Buck. The marriage took place in the home of the bride's

parents. On Sunday, Sept. 8, Lora Beckley and Edward Zahner of Rockville, Connecticut, were united in marriage in our church. The ceremony was performed by Elder Phil Ashliman of Cissna Park. The couple expect to make their home in Rockville; so our loss is their gain.

Miss Nina Schieler has returned from a several weeks' visit with her sister and friends at Castorland, N. Y.

A number of our folks attended the funeral of Joe Waibel at Bay City, Michigan.

We are sorry that Wm. Bahler has been quite ill the last week with a heart ailment. He is in the Jasper County hospital.

On Sunday, Sept. 22, we had a group of visitors from Cissna Park. We thank them for their visit and invite them to come again.

On Sunday, Sept. 8, we had many visitors from several different points. Among them were Elder and Mrs. Phil Ashliman of Cissna Park, Ill., Rev. and Mrs. Theo Beer of Milford, Ind., Rev. Ben Heiniger of Morton, Ill., Rev. and Mrs. Irvin Stoller of Latty, O., Mr. and Mrs. Theo. Brooks and Mr. and Mrs. Hale of Hillsboro, Alabama, Rev. and Mrs. Walter Steffen of Southside Fairbury, Ill., several of the Zahner and Kloter families of Rockville, Connecticut, and many others.

Mrs. John Clauss, aged 81, passed away Sunday, Sept. 15, after a two-weeks' illness. Surviving besides her aged husband are eleven children and twenty-one grandchildren. Funeral services were attended by many from various places. Elder Sam Aeschliman of Bluffton held the services.

Roanoke, Illinois

On Sept. 15 there were three engagements announced at the Roanoke church. They were Dorothy Wittmer and Daniel Harter, Margaret Fehr and Glenn Hodel, and Ladine Kempf and Therman Heinickson of Iowa.

Rev. and Mrs. Joe Zimmerman and Mr. and Mrs. J. D. Schumacher are on a trip out East. The Mr. and Mrs. John Mangolds, John Bittners, Miss Emma Schumacher, and Mrs. Kathryn Sorg will join them on their trip to Connecticut.

Miss May Hodel and Melvin Rocke, both of Roanoke, were married Sept. 22.

Toledo, Ohio

Misses Miriam and Elizabeth Miller and Misses Mary and Emily Frautschi enjoyed their visit with friends and relatives over the week-end of Labor Day at Grabill, Fort Wayne, and Bluffton, Ind.

Visitors in the Toledo Congregation on Sept. 1, were Mrs. Ernest Graff, Sr., Mr. and Mrs. Elsworth Graff, and Mr. Ammann from Akron, O., Mr. and Mrs. Robert Knochel from Bay City, Mich., and Mr. and Mrs. Ben Maibach, Jr., and children from Detroit, Mich.

Mr. and Mrs. Godfrey Schlatter and Mr. and Mrs. Jacob Frautschi attended the funeral services of Mr. Joseph Weibel on Sept. 4, in Bay City, Michigan.

Mr. and Mrs. Jake Stoller and their sons, Loren and Delmer, of Latty, O., visited relatives and friends in Toledo the week-end of Sept. 15.

Mr. and Mrs. Carl Frautschi and daughter, Janice Kay, of Goshen, Ind., visited relatives and friends in Toledo the week-end of Sept. 8.

Mr. Ed Schlatter, and Misses Odie, Maggie, and Mary Schlatter, and Miss Leah Conrad of Leo, Ind., were entertained in the home of Mr. and Mrs. Harold Klopfenstein on Sept. 10.

Mrs. Katie Storer of Archbold, O., passed away on Sept. 22. Funeral services were on Wednesday afternoon, Sept. 25.

"Your cross is prepared and appointed for you by divine love, and you are cheerfully to accept it."

I used to ask God if He would come and help me. Then I asked if I might come and help Him. Then I ended up by asking God to do His own work through me.—Hudson Taylor.

"Theology is never safe from the perversions of heretics and the scoffs of infidels till safely anchored in the hearts of the people. Evangelism escapes the subtlest logic, the keenest metaphysics, but is held safely by the devout heart."

LETTERS

Dear Ones in the service of our Lord,

We have so much to be thankful for and those of us who have been in the service of our country have learned to appreciate so much more, the blessings of the love and fellowship of those who are so like minded and who live in the same hope and promise of eternal life. Many of us also received an added blessing, one which has meant a lot to us while being in foreign lands, this blessing being "The Silver Lining." This has meant so much to so many of us and I especially count it as a great blessing, personally, and I take this opportunity to thank the Lord and you for the privilege of being included on your mailing list During my army career I was stationed in Korea during which time I received those very welcome issues of the Silver Lining which contained news of home and above all, such uplifting and encouraging lessons from the Word of God. I received the Lord as my Saviour in 1939 and was baptized and accepted as a member of the body of Christ . . . I do wish to take this opportunity to tell you that I have been discharged from the army and now am home . . . In Christian love, **Lawrence Riggenschbach**, Peoria, Illinois

MY PRAYER

Oh, God above, Maker of man,
Teach me to live the best I can;
To take what comes of good or ill,
And cling to faith or honor still.

To do my best and let it stand
The record of my brain and hand;
And then should failure come to me,
Help me to fight for victory.

Grant me no secret place where in
I stoop unseen to shame and sin
Keep me the same when I'm alone,
As when my every deed is known.

Make me undaunted, unafraid
Of any step that I have made,
To be without pretense or shame
Exactly what men think I am.

—Sent in by Anna Stoller, Wilmette, Illinois

WHAT A PIN STIRRED UP

By Dan Gilbert

Recently a large number of leading newspapers made a "Roman holiday" of journalistic satire over an incident that occurred in the nation's capitol. A government employee came to work wearing an emblem on her dress which read, "Christ came to save sinners." A superior officer advised her not to report for work until she removed the pin containing this scripture.

The newspaper reporters pictured her as a fanatic; and, to them, it was all a huge joke, that any one should be so foolish as to wear such an emblem while at work in a government office. The woman explained that she wore the emblem because of the cursing which she heard in the office in which she worked. She took this means of rebuking those who were taking the name of the Lord in vain; and, she explained, she also wore the pin with the hope and prayer that it might point them to the Lamb of God who taketh away the sins of the world.

If the reporters had possessed any sense of fair play, they would have recognized that the woman assuredly had a right to wear such a pin, whether or not they agreed with her dislike of profanity.

No one laughs at those who wear pins, emblems, and signs, reading, "Slap the Jap," "Remember Pearl Harbor," or "I Am an American."—Selected.

We are not advocating the wearing of pins, but does it not show a serious condition when government employees are not allowed to rebuke sin in this way, but any employee is allowed to curse and swear while working in a Government office? Why is such language allowed in any department of government work? "Straws tell which way the wind blows."—Ed.—**Rural Evangel**.

Spin cheerfully,
Not tearfully,
Though wearily you plod.
Spin carefully,
Spin prayerfully,
But leave the thread with God.

THE CHURCH AND THE WORLD

The church and the world walked far apart
On the changing shore of time,
The world was singing a giddy song,
And the church a hymn sublime.
"Come give me your hand," said the merry
world

And walk with me the way."
But the good church hid her snowy hand,
And solemnly answered "Nay."

"I will not give thee my hand at all,
And I will not walk with you,
Your way is the way of eternal death,
And your words are all untrue."
"Nay, walk with me a little space,"
Said the world with a kindly air,
The road I walk is a pleasant road,
And the sun shines always there."

"Your way is narrow, and thorny and rough,
While mine is flowery and smooth.
Your lot is sad with reproach and toil,
But in rounds of joy I move.
My way, you can see is a broad, fair one,
And my gate is high and wide;
There is room enough for you and me,
And will travel side by side."

Half shyly the church approached the world
And gave him her hand of snow;
And the false world grasped it and walked
along
And whispered in accents low;
"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful
form,
And diamonds to deck your hair."

The church looked down at her plain white
robes
And then at the dazzling world,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the church with a smile of grace;
Then her pure white garments drifted away
And the world gave in her place—

Beautiful satins and fashionable silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
Waved in a thousand curls.
"Your house is too plain," said the proud old
world,
"Let me build you one like mine,
With kitchen for feasting and parlor for
play,
And with furniture ever so fine."

So he built her a costly and beautiful
house—
Splendid it was to behold;
Her sons and her daughters met frequently
there
Shining in purple and gold.
And fair and festival—frolics untold,
Were held in place of prayer;

And maidens bewitching as sirens of old
With world winning graces rare.

Bedecked with rare jewels and hair all curls,
Untrammelled by gospel or laws,
To beguile and amuse and win from the
world

Some help for the righteous cause.
The Angel of mercy rebuked the church
And whispered: "I know thy sin."
Then the church looked sad and anxiously
longed
To gather her children in.

But some were away at the midnight ball,
And others were at play,
And some were drinking in gay saloons,
And the Angel went away.
And then said the world in soothing tones,
"Your much loved ones mean no harm,
Merely indulging in innocent sports,"
So she leaned still on his proffered arm.

And smiled and chatted and gathered flow-
ers,
And walked along with the world,
While countless millions of precious souls
To the horrible pit were hurled:
"Your preachers are all too old and plain,"
Said the gay world with a sneer,
"They frighten my children with dreadful
tales,
Which I do not like them to hear."

"They talk of Judgement and fire and pain
And the doom of endless night.
They warn of a place that should not be
Thus spoken to ears polite:
I will send you some of a better stamp,
More brilliant and gay and fast;
Who will show how men may live as they
list
And go to Heaven at last.

The Father is merciful, great and good,
Loving and tender and kind;
Do you think He'd take one child to Heaven
And leave another behind?"
So she called for pleasing and gay divines—
Deemed gifted and great and learned,
And the plain old men who preached the
Cross
Were out of her pulpits turned.

Then Mammon came in and supported the
church
And rented a prominent pew;
And preaching and singing and floral dis-
play
Soon proclaimed a gospel new.
"You give too much to the poor," said the
world,
Far more than you ought to do,
Though the poor need shelter, food and
clothes,
Why should it thus trouble you?"

"Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food—

The rarest and costliest wine.
My children, they dote on all such things
And if you their love should win,
You must do as they do and walk in their
way,
The Flowery way they're in."

Then the church her purse strings held,
And gravely lowered her head,
And simpered, "I've given too much away,
I will do, sir, as you have said."
So the poor were turned from the door in
scorn,
She heard not the orphans' cry
And she drew her beautiful robes aside
As the widows went weeping by.

And they of the church and they of the
world
Journeyed closely hand and heart,
And none but the Master who knoweth all,
Could discern the two apart.
Then the church sat down at her ease and
said:
"I am rich and in goods increased;
I have need of nothing and naught to do
But to laugh, and to dance and feast."

The sly old world heard her and laughed
within
And mockingly said aside:
"The church has fallen—the beautiful church,
Her shame is her boast and pride."
Thus her witnessing power, alas! was lost,
And the perilous times came in.
The time of the end, so oft foretold—
Of form and pleasure and sin.

Then the Angel drew the Mercy seat
And whispered in sighs her name.
And the Saints their anthems of rapture
hushed
And covered their heads in shame.
A voice came down from the hush of Heaven
From Him that sits on the throne,
"I know thy works and what thou hast said,
But alas! thou hast not known—

That thou art poor, and naked and blind,
With pride and ruin enthralled:
The expected Bride of the Heavenly Groom
Is the harlot of the world!
Thou hast ceased to watch for that blessed
hope
Hast fallen from Zeal and Grace,
So now, alas! I must cast thee out
And blot thy name from its place."

—Selected from Mrs. Geo. Yergler's scrap-
book of LaCrosse, Ind. and submitted by an
unmentioned person from Peoria, Illinois.

THE SILVER LINING

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