

# Messenger of Truth

Entered at Scottsdale P. O. as second-class matter.

"Having the everlasting gospel to preach unto them that dwell on the earth." Rev. 14:6.

"And let him that heareth say, Come." Rev. 22:17.

Vol. 29

SCOTTDALE, PA., TUESDAY, AUG. 5, 1930

No. 16

## EDITORIALS

"Life is the time to serve the Lord." If we do not begin to serve the Lord here on earth, it will be forever too late to sorrow there in eternity; there all weeping and lamenting will avail nothing.

We think it horrible to see any one burn to death; and it is simply awful. The infidel may slander and curse God all he will saying that He is an unmerciful God to doom anyone to everlasting hell. He may sputter all he will for such terrible accidents occurring in this sinful world, that will not change it at all. God knows all these conditions, all these tragedies are simply awful; which God did not bring on earth, but man did himself by not obeying God when in the pleasant garden of Eden. And since God is love and mercy who cannot bear to see us all be forever doomed to hell He did so much to redeem us, that whosoever will can escape this awful punishment. But when the infidel and the atheist will revile and slander God this will not make a way of escape for them.

When a man becomes so foolish and so short sighted to appear before a supreme Judge or the President of the United States and call him all kinds of names, harshly slandering him for his actions; will this not make it all the worse for such a person? It certainly will; much more so with us and God. The judge or the President might be somewhat wrong in his transactions, but God never was nor never will do a wrong act, even though it may seem ever so wrong to any of mankind.

"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury." Deut. 23:19. The apostle Paul teaches us to divide the word rightly. It appears that some are very radical regarding usury of money. 1 per cent under any circumstances is usury; while they may let land at any rate or ruleable costume of the world, not harboring any thought if this may also be usury or not. Not considering the latter clause of the above verse, namely: "Usury of anything that is lent upon usury."

The word Usury is defined increase. If so, then certainly renting farms at the usual share or rent per acre is increase. During the prosperous pre-war time many farms in Michigan brought as high as 33 per cent increase. Certainly there would be much left after taxes were paid and deterioration on fences and buildings were figured out. While it is true that this rate has greatly decreased of late; yet there is no question but what there is an increase. But some one says, "I can barely pay my taxes and interest from the rent of my farm." There is no thought of any one, that it would be interest on money or usury when he lets a brother or sister have \$100.00 or more at 6% when he is paying the same amount for money he has borrowed at that time. Thus it is on farms when we are still in debt.

It is looked on by some who are paying so much interest to the money man or usurer, that it has figured up to many hundreds of dollars wherewith they might purchase a home. Very true, the usurer is making his money at ease;

There will never  
ines in heaven.

r with her son and two  
esperia, Mich. drove to  
July 13, to attend serv-  
always glad to have the  
sisters come to enjoy  
us in the Newark con-

Family are very strong-  
either locate in Eastern  
handle Texas. Several  
with brother Mastre have  
at those places looking

d that the oldest sup-  
this country, a man of  
Big Rapids, Michigan,  
e curious and persuaded  
it ride in an Airplane,  
er in company aged 96,  
at they enjoyed it. Well  
high up in years, and  
at hand to be persuaded  
prepare for the heav-  
hat we all will forever  
ere is no danger of fall-  
accident; to where we  
we but will, none too  
ride, and none too rich  
can come down on the  
the poor; where none  
above the other. This  
ord wants us. For He  
in the death of a sin-

Blosser and family of  
Va., who last year pur-  
near Wauseon, Ohio,  
ay moving to Wauseon  
nd we think they have

Kindy, Wadsworth,  
been very low, is im-  
y last reports. Her  
also very ill. May we  
e ailing, this especial-  
will make certain their  
ternal rest

while looking at this from the Scriptural standpoint dividing the word rightly; is it not also a sin to hand over so much money to the usurer who is transgressing God's Word by taking usury? Dear reader you might say, "I must have it and I cannot get it any other way." It is one of our former conference decisions "Not to become so deeply involved in debt" and the writer will state, this is a sin as well as to take usury, it is unduly helping the money man usurer. While the apostle gives good advice on this question when he says, "Godliness with contentment is great gain." The writer's light is, if we cannot buy 80 acres unless going so deep in debt we should be contented with purchasing only 40 acres. If this brings us too deep in debt then we should be contented with 20 acres. Wise old King David said, "A little that a righteous man hath is better than the riches of many wicked." Say brother, say dear reader; what is the object of going so deep in debt? Does not any one by so doing think he is wanting to gain on the money he is borrowing from the usurer? If he did not think he might gain with it, why borrow this hard pillow of debt at all. Is not a pillow of a 20 acre or 40 acre farm all paid for or very nearly so much softer and more pleasant to rest on. What the writer has observed in those who chance going in debt so deeply; there is a root of the spirit of usury as well as in the party from whom they got the money. Although it is and may never have been looked on in this term; the term covetousness may have been applied. But they are synonymous; that is one and the same.

Of course it is often heard said, "If I buy so small acreage then I can't make anything." Listen, he wants to gain, so does the usurer. The first party wants to gain even after he has paid the usurer his share.

Brothers and sisters, it will look much more consistent to the money man, to the banker, when we remain contented, stay aloof from grasping, greediness, and be contented with what little we

have, borrow very little: then we justly can say and cause them to believe that it is from our sincere conscience, when we say, "usury is sin, it is wrong to let money on usury."

God so arranged in His code of laws to His people, that when complied with they needed not borrow from strangers, nor should there be any poor among them. Not complying with these laws often God's blessing was withdrawn from their land, that it should not so produce. God gave them His law concerning usury, for the protection of the poor; and when anyone wishes to understand the spirit of Usury rightly, this should be the thought in mind. As a matter of fact it is the key how to understand, "thou shalt not usury."

It proves out in life that there are those who can handle thousands of acres of land with success, while others' talents are limited to handle possibly only 80 acres; still others only 40; and still others when they are day laborers can only then accumulate. Therefore it is not always advisable to simply give a poor person a farm; it is best to note what a person's capacity is to handle property. But when we are free from the spirit of usury, only then are we in position to help the poor as God wishes. When we are free from the spirit of usury, only then it is that we will not want to borrow from our well-to-do brother more than we should, and are able to successfully handle.

There is a law that reads like this, "Thou shalt not covet." It is defined thus, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." Exodus 20:17. When we are free and keep free from this then we are certainly contented, and thankful.

We have well to do brethren that if they would all do what the Lord would want them to do with their finance, the poor and needy need not go to the world to borrow on usury. We have poor brethren, that if they would all do as God

intended they should be so hard up and need much help. First C be more bountifully things of life. The too much for their from one side only. er would have tho brother understand need some money, a whole circumstance er gains confidence in three ways: first and manage; second much, more than h third helped him should have. Ther to the brother whe with the cash. If n that you cannot me a month before or know that you can This retains confid much easier to ge some one else some brethren whom we as we do the bank and the separation

It is sad to say heard of remarks when it is due, b And in addition ne about the loan. W covetousness? wh taking it without

We may write later, bring in mor tions of former w by stating that our divided the questi after discussing l "But thou shalt n thy brother; usur upon vituals, usur lent on usury." M greening that if a r der certain circum usury; than the u land is also usury. general conference 1921, at Greenlan

little: then we justly  
 them to believe that  
 cere conscience, when  
 sin, it is wrong to let

d in His code of laws  
 t when complied with  
 orrow from strangers,  
 any poor among them.  
 with these laws often  
 was withdrawn from  
 should not so produce.

His law concerning  
 rotection of the poor;  
 wishes to understand  
 ury rightly, this should  
 mind. As a matter of  
 y how to understand,  
 usury."

in life that there are  
 ndle thousands of acres  
 cess, while others' tal-  
 to handle possibly only  
 hers only 40; and still  
 y are day laborers can  
 ulate. Therefore it is  
 sable to simply give a  
 arm; it is best to note

capacity is to handle  
 en we are free from the  
 nly then are we in posi-  
 e poor as God wishes.  
 free from the spirit of  
 i it is that we will not  
 v from our well-to-do  
 en we should, and are  
 ily handle.

aw that reads like this,  
 t covet." It is defined  
 alt not covet thy neigh-  
 ou shalt not covet thy  
 nor his manservant, nor  
 t, nor his ox, nor his  
 g that is thy neighbor's."  
 When we are free and  
 this then we are certainly  
 thankful.

ll to do brethren that if  
 do what the Lord would  
 lo with their finance, the  
 need not go to the world  
 usury. We have poor  
 they would all do as God

intended they should, they would not  
 be so hard up and would not require so  
 much help. First God's blessings would  
 be more bountifully on them in material  
 things of life. The two become separated  
 too much for their welfare; not at fault  
 from one side only. If every poor broth-  
 er would have thought, my well to do  
 brother understands how to manage, I  
 need some money, and I will tell him my  
 whole circumstance: then the able broth-  
 er gains confidence, might have helped  
 in three ways: first advised how to do  
 and manage; second not loaned too  
 much, more than his talent can handle;  
 third helped him by loaning what he  
 should have. Then remain prompt, go  
 to the brother when it is due or before  
 with the cash. If not able, if unfortunate  
 that you cannot meet as intended, go, if  
 a month before or more, as soon as you  
 know that you cannot meet the promise.  
 This retains confidence, and it will be  
 much easier to get more from him or  
 some one else some other time. Use the  
 brethren whom we borrow from the same  
 as we do the banks to retain our credit,  
 and the separation will not be.

It is sad to say, that the writer has  
 heard of remarks, "Well, I can't pay  
 when it is due, but he don't need it."  
 And in addition never go near to see a-  
 bout the loan. What else is this but  
 covetousness? what else is it but simply  
 taking it without permission?

We may write more on this question  
 later, bring in more Scripture and quota-  
 tions of former writers. Let this suffice  
 by stating that our conference discreetly  
 divided the question, "What is usury?"  
 after discussing Deut. 23:19, namely;  
 "But thou shalt not lend upon usury to  
 thy brother; usury upon money; usury  
 upon vituals, usury of any thing that is  
 lent on usury." Nearly unanimously a-  
 greeing that if a reasonable amount un-  
 der certain circumstances is interest or  
 usury; than the usual share of rent on  
 land is also usury. This was at our last  
 general conference convened October 17,  
 1921, at Greenland, Manitoba.

### MY MOTHER

My Mother lies within her grave  
 Just a little way from me,  
 Tho' she is absent from our home,  
 She never will forgotten be.

Oh! I miss my Mother dear,  
 I miss her love and care:  
 She has gone from me at last—  
 Will I meet her over there?

I hope and trust that she has gone  
 To a better land than this,  
 Where all is love and pain unknown,  
 In that land of perfect bliss.

And now I'm left to struggle here  
 On down through the years  
 That life may hold for me,  
 With all its trials and tears.

We tried in vain to save her life;  
 She was not spared, God knows just why,  
 She faded away like a flower  
 And was finally called to die.

"What is home without a Mother"  
 Is but a motto for the wall,  
 And you'll never know its meaning  
 Till your Mother gets her call.

And as the time goes gliding past  
 I think of Mother o'er and o'er  
 Could I only live to meet her  
 Over on the other shore.

Elsie Jutzi, Harrison, Mich.

### WONDERFUL RESULTS OF PRAYER AND DUTY

When Jesus knew His hour was soon  
 at hand to be delivered up, crucified, then  
 to leave the world, we find Him much  
 concerned in prayer to the Father in be-  
 half of His disciples.

We read, I have manifested thy name  
 unto the men which thou gavest me out of  
 the world: thine they were, and thou  
 gavest them me; and they have kept thy  
 word. For I have given unto them the  
 words which thou gavest me; and they

## MESSENGER OF TRUTH

Published Bi-Weekly  
By the Church of God in Christ, Mennonite

F. C. Fricke, Editor

Aaron Louck, Manager

Address subscriptions, renewals or change of address, Messenger of Truth, Scottsdale, Pa.; articles, news items, deaths, baptisms, etc., to F. C. Fricke, Ithaca, Mich.

## Subscription Rates:

Messenger of Truth, 80 cents per year.

New subscribers received at any time during the year. If you receive the Messenger regularly without having ordered it, you may know that a good friend has ordered and paid for it for you. We will gladly send sample copies to all asking for same.

have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me. St. Jno. 17:6, 8, 9. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. St. Jno. 17:20, 21.

The few words that they might be one as Jesus and the Father are one have, and are on my mind. My desire and prayer is that we all as true children of God might with one accord pray to Him with these few words on our lips that we might be one as Jesus and the Father are one.

Many things could be brought to our minds such as at the day of Pentecost when they were all with one accord in one place. It was then that the Lord was able to manifest His wonderful power. They were also threatened not to speak or teach in the name of Jesus. Again when they heard that, they lifted up their voice with one accord to God. And when they had prayed the place was shaken etc.

Peter also who was taken and shut up in prison, we read, but prayer was made without ceasing of the Church of God for him. We all know the wonderful results that came in answer to their prayer. Would to God that we all as His chosen people might be of the same mind and keep the unity of the Spirit

unto the day of our redemption.

This then will be convicting and convincing to the world that they then will say surely God is with these people. Therefore we hope and trust and will ever set a guard against Satan, the foe of our soul, to be filled with the spirit of love which was given us when we gave our hearts unto God.

Jesus has given warnings in various ways, such as watch and pray for ye know not etc. Also saying, "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." St. Mark 13:34.

We must conclude from the verse above that all things have been given over to His true followers, to work the work whereunto they are called. First we should remember those who do His good pleasure in proclaiming His Word unto us, that we might be more and better able to understand and rejoice in the work we all have to do when His Word has been taught unto us.

It has been so foreordained that we all have at least one talent. Should not we all be concerned in prayer in behalf of ourselves that we might do our part and by so doing the power of the evil one will be weakened, the Lord will so bless us with more grace, light and power to labor for Him, that His work might be done on earth as it is in heaven.

In St. Matt. 24:12 we read, and because iniquity shall abound the love of many shall wax cold. This speaks of the last days again in II Tim. 3:4 Men shall be lovers of pleasures more than lovers of God.

I do not wish to comment on this only to call our minds to the dangers that surround us that we may not become drowsy or neglect to watch and pray so that we might be found prepared for His coming.

One of the dangers that I have often thought in our day is; as in the parable that Jesus spoke of the talents concerning the one that did not make use of that which was given to him. What shall

be the results if what He has herefore neglected thee by the laying All are members all are the body fore so strive to we here have a be received of where perfect will exist.

"BUY A  
ASS

As we travel depot the sign assurance." At seems very plain it is true; wife, whom he to leave her w he has an accid when he has a c.

He reads a lit that the price is it for the meag His thoughts a the good he wil his family, wh home, and feels need of protec helps him right reasoning, then in his ear and sa and you should will know that since you so p this will be rem of glory."

Although you never have do soul, nor for the children, yet yo you are away fr wife should die --eady to meet : in peace? C killed, will it b Not a single th

be the results if we do not make use of what He has entrusted in our care? Therefore neglect not the gift that is in thee by the laying on of hands etc.

All are members of one body, and ye all are the body of Christ. Let us therefore so strive to have the assurance that we here have a living hope and then to be received of Him into eternal rest where perfect unity, harmony and love will exist.

Leland Eicher.

**"BUY AN ACCIDENT ASSURANCE"**

As we travel we see nearly in every depot the sign, "Buy an accident assurance." At the first thought this seems very plausible to the reader, for it is true; when the traveler has a wife, whom he loves, he does not want to leave her without support in case he has an accident. And more so yet when he has a family with children,

He reads a little more and he notices that the price is so very low, can buy it for the meager sum of 25c per day. His thoughts are fascinated more on the good he will do for the welfare of his family, when he is away from home, and feels so much the more the need of protecting them. The devil helps him right along on this track of reasoning, then whispers a little more in his ear and says, "When you do this, and you should get killed your family will know that you really loved them, since you so provided for them; and this will be remembered at the throne of glory."

Although you are in your sins and never have done anything for your soul, nor for the souls of your wife or children, yet you don't feel at all when you are away from home, what if your wife should die, or a child, are they ready to meet their God? Will they be in peace? Or what if I should get killed, will it be well with my soul? Not a single thought of this kind en-

ters into your heart when you once get wrapped into the spirit how good it is to buy an accident assurance ticket. No, no, the whole thought is, how good this is for you, your dear wife and your dear children.

Oh! the dear soul, that will have to be without an assurance, no soul assurance ticket is purchased at all, not for yourself, nor for your wife, nor for the dear children. Not one word is said as you leave home about your soul's condition, nor the family's so we But all for this life, is cared for. The accident ticket is bought, and when an accident happens, your body is buried, the family weeps a while and then feels so good that the husband and father was so kind towards his family, that he provided for them. Sure, Papa is gone to heaven, for he was so good. And why need you repent, all you need to do when you get older dear child is to do like Papa did, buy an accident ticket.

Oh! deception upon deception. Throw away that devilish made up self-righteousness of yours, and get the real righteousness; namely, "Except a man be born again, he cannot see the kingdom of God." And again, "Ye must become new creatures." Again "Repent ye for the kingdom of heaven is at hand." And again we read, "The time of your ignorance God winked at; but now commandeth all men every where to repent." From the above and so very many other passages in the Word we will find that simply being good towards our family and providing for their temporal needs, after we are gone will not at all save us. Oh! no, but instead, we read, that we are not to take thought for the morrow, but "sufficient unto the day is the evil thereof." That is, as another translation says, "Anxious cares."

We are to do as our Savior tells us in the above verse, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 7:33.) When we read this passage and its pretext

carefully, we will clearly see that it is our duty to first prepare for the kingdom of heaven and then we will not have any trouble about the temporal things of life.

"Buy an accident ticket." Because it is good, it is a safe protection, it is so cheap. Yes, dear reader, this is true, it is all true. But you should bear in mind that there are several kinds of accident tickets, and there is only one good reliable accident company. This company never fails, even when heaven and earth shall pass away, and protects both soul and body, protects yourself as well as the wife and the children; their souls and bodies as well as yours. Its promise is, "Seek first the kingdom of God, and his righteousness;" Then in addition he promises to the body and for the needs of body this, "And all these things shall be added unto you." What things? Those things that we read in Matthew 7:24-31; namely, "Therefore I say unto you, take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on." Look up the passage to read the balance and you will understand this policy better.

It is the cheapest ticket, because it reads, "Without money and without price." Can you ask for anything cheaper in price and yet the most precious? That is the real accident assurance ticket to buy. Therefore be sure and purchase it before you board the train, before you enter the auto, in fact before you leave home at all in any form or manner; for you may not return home alive, since many a husband, many a wife, many a child has left home never to return alive, unprepared; that is, not having the only real genuine accident ticket. Dear reader get it to-day, now, before it will be too late and save your soul.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

### IF YOU WANT TO BE LOVED

Don't contradict people even if you are sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't be rude to your inferiors in social position.

Don't repeat gossip even if it does interest a crowd.

Learn to hide your aches and pains under a pleasant smile.

Learn to attend to your own business—a very important point.—Sel.

### CITIZENSHIP REFUSED TO NONRESISTANTS

It will be of interest to brethren who have attempted to become naturalized, and have been refused, for conscience sake not wanting to participate in bearing arms, to read the higher courts decision on the question. The following is a clipping from the "Mennonite."

"Citizenship Granted."

"The rights of citizenship were granted to Douglas Clyde McIntosh, professor of theology at Yale University, and Marie Averille Bland, a Canadian nurse, by the higher court to which both had appealed because they had previously been denied citizenship on the ground that they refused to take up arms for the protection of this country in case it should become necessary.

In reversing the decision of the lower court it was contended that since McIntosh and Miss Bland were willing to sacrifice as much for this country as they would for any other, legally citizenship could not be denied them." A very lengthy article on the above question appeared in the Aug. 2, Pathfinder, Washington, D. C. verifying the above. This harmonizes with the constitution of the United States. All members should be loyal to their country in every respect

that does not c  
d. To the  
judge in yours  
obey man rather

REA

July 25, Bro  
brecht was read  
Fellowship in t  
tion near St. A  
Lord bless the  
have grace to s  
zeal and remain  
ney's end.

M

*Barkman—To*  
Church at Steir  
Peter F. Bark  
Toews were uni  
by brother Geo  
the Lord's bless

*Goossen—Toe*  
Peter B. Gooss  
K. Goossens, of  
sister Lily Toe  
Toews, of Lang  
in marriage, off  
F. Barkman. It  
may walk hand  
path of life un  
this world.

*Schmidt—Boe*  
son of sister wid  
of Houston, T  
daughter of br  
Boehs, Fairview  
in marriage in  
Church, near Fa  
day, July 13, 19  
Sam Koehn.

OB

*Koehn. — Fr*  
brother and sis  
Cuauhtemoc Ch  
July 4, 1930. I  
Father to take c

that does not conflict with the laws of God. To the latter the apostle said, "Judge in yourselves, is it right that we obey man rather than God?"—Editor.

REACCEPTANCE

July 25, Brother Solomon P. Giesbrecht was reaccepted into the Church Fellowship in the Greenland Congregation near St. Anne, Manitoba. May the Lord bless the brother that he will ever have grace to serve the Lord with true zeal and remain fervent unto his journey's end.

J. T. Wiebe.

MARRIED

*Barkman—Toews.*—In the Mennonite Church at Steinbach, Manitoba, brother Peter F. Barkman and sister Amanda Toews were united in marriage, officiated by brother George F. Giesbrecht. May the Lord's blessings rest upon them.

*Goossen—Toews.*—July 27, brother Peter B. Goossen, son of brother Peter K. Goossens, of Morrice, Manitoba, and sister Lily Toews, daughter of A. W. Toews, of Langdon, N. Dak. were united in marriage, officiated by brother Jacob F. Barkman. It is our prayers that they may walk hand in hand on the narrow path of life until their departure from this world.

*Schmidt—Boehs.*—Bro. Jonas Schmidt, son of sister widow Mrs. Tobias Schmidt of Houston, Texas, and sister Ida, daughter of brother and sister Jacob Boehs, Fairview, Oklahoma, were united in marriage in the Fairview Mennonite Church, near Fairview, Oklahoma, Sunday, July 13, 1930, officiated by brother Sam Koehn.

Geo. Nichols.

OBITUARIES

*Koehn.*—Fred, the infant son of brother and sister Edward B. Koehn, Cuauhtemoc Chih. Mexico, was born July 4, 1930. It pleased our Heavenly Father to take our infant away from all

cares and sorrows of this life to the better world of eternal rest, leaving behind 1 brother and 6 sisters and its parents to mourn its early departure. 1 brother and 1 sister preceded him in death.

The funeral took place at the home of the parents, and after a few words of admonition and consolation the remains were laid at rest in the Helbstadt cemetery.

Henry Koehn.

*Koehn.*—Lorena Mae Koehn, was born May 4, 1929, became very ill with summer complaint, died July 19, 1930 at its home near Chickasha, Oklahoma leaving its mother, 1 brother and grand parents with many other near relative to mourn its departure. Her father Wm Koehn preceded her to the great beyond last November. The funeral took place in the Plainview Church, July 20, 1930, when brothers A. B. Nightingale and Ed Unruh spoke from text Mark 10:13-16. The remains were laid at rest in the adjoining cemetery.

Dearest Lorena, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God who hath bereft us,  
He can all our sorrows heal.

Mary Koehn, Chickasha, Okla.

*Peters.*—Valette June, next oldest child of Cleo J. and Mary B. Peters, nee Mininger, was born at Swanton, Ohio, June 30, 1926. And died in the Toledo Hospital, July 31, 1930, at the age of 4 years, 1 month, and 1 day, after suffering severely from an accidental gasoline fire on her clothing, taking place in their home at Haskins, Ohio. Valetta, leaves to mourn her early departure the deeply bereaved parents, all her grandparents, 1 brother, 2 sisters with many other near relatives; awaiting their coming to her eternal blissful home. 1 brother preceded her in death.

The parents came with the remains to Ithaca, Mich. where the funeral took place in the Newark Mennonite Church, Sunday, August 3, 1930, when the Editor took for his text II Kings 4:26, "Is it well with the? is it well with thy hus-

band? Is it well with the child?" The remains were laid at rest beside its little brother in the North Greenwood Cemetery.

#### SPECIAL NOTICE

There is quite a stir among several ministering brethren desiring a general conference this coming fall; consequently writing to me requesting an arrangement for the conference. In order that this might be properly decided we herewith ask that ministers of all congregations send in their petition for, or against having conference this coming fall. Do this at once since the time for proper arrangement is short. We shall also need the choice of place where it is preferred to be. Those who do not send in their wishes, we shall consider neutral on the question. As soon as it is decided to have the conference, all congregations should send in questions for consideration at the conference, that we ministering brethren may properly arrange at our ministers Council, which we will need have a week previous to the conference. Address your petitions to F. C. Fricke, Ithaca, Mich.

#### NEWS ITEMS

Sister Nichols, who is being cared for at the home of S. B. Schmidts, Cement, Oklahoma, who has been suffering much, is very low and not expected to live long. She has had to be cared for day and night by her husband and sister, with the help of kind neighbors. Such conditions call to mind what may we have to endure yet during our aged sojourn on earth; therefore may we ever lend a helping hand to the suffering and the aged.—Editor.

Brother P. P. W. Toews and family, and their children Jacob Spence and their children Jacob and family, who early last spring drove from California to Western Texas, have driven to North Dakota, intending to work their during harvest and threshing. Brother Spence

intends to visit his father whom he has not seen for years. And brother Toews intends to visit his many relatives in Manitoba.

Brother E. M. Yost who several months ago moved to Western Texas because of the sister his wife's ailing condition. It was reported that the brother had purchased a farm there and will make that his future home. The brother wrote, that they have returned to their former home at Greensburg, and that he had only rented in Texas, and built a temporary house. That his wife has improved nicely, and is thinking to remain at Greensburg, unless ill health later might require a change.

The little colony who 2 or 3 years ago colonized at Cuauhtemoc Chih, Mexico, report in a recent letter to the Editor, dated July 14, that they are having fine rains, and are sowing and planting. Stating that their corn is fine, they are expecting a good crop. It seems they are well satisfied.

Brother and sister H. J. Miningers, Ithaca, Michigan, received the very sad message August 1, from their children Cleo Peters whose oldest daughter burned to death from an accidental gasoline fire. Brother Miningers and their children, Sam Fricke at once drove to Cleo Peters at Haskins, Ohio, learning there that there was a mistake in the message, that they intended to bring the child to Ithaca, Michigan for funeral and burial. Miningers and Fricke returned the next day. The obituary will be found elsewhere in this issue.

Brother and sister H. L. Toews and wife of Swalwell, Alberta, brother and sister I. Penner and wife with their 2 children of Inman, Kansas, also brothers and sisters Dan Hiebert, Albert, Hilda, and Anna Hiebert, children of brother and sister A. G. Hieberts of Hillsboro, Kansas, are visiting the brotherhood and relatives in Manitoba.  
Steinbach Cor.

# Mes

"Having the everl

Vol. 29

ED

"WHO IS  
The question of  
is the greatest  
heaven?" So long  
be the greatest  
there too, there  
there at all.

But those th  
and feel like t  
worthy to look  
the ones that  
pects getting  
will have this  
cleanse them, a  
The malefacto  
since he was a  
believed in Jes  
of God, that H  
punishment He  
mitted that he  
servent of wh  
this would not  
of eternal life  
Jesus, pleaded  
him when He  
This is what  
said, "Have  
means, that w  
in Jesus that  
us, "save me,

\*  
"HE THAT  
HIS LIFE SH  
we are so afra  
life, that we  
faith; we sha  
The disciples  
Word of God  
of all; nothi  
valued above