

MENNONITE BRETHREN IN CHRIST

PENNSYLVANIA CONFERENCE

YEAR - BOOK FOR 1929

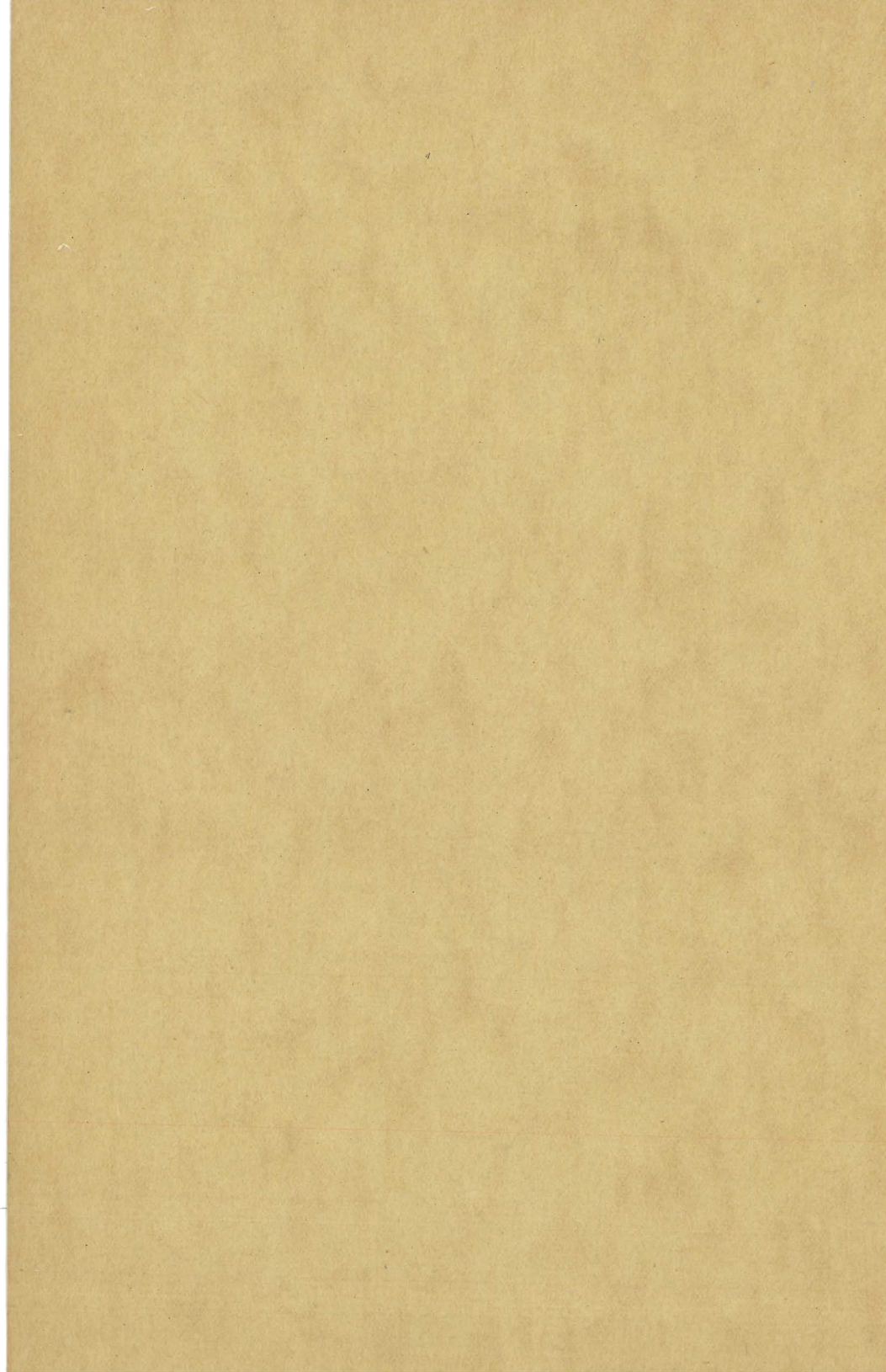
BETHLEHEM, PENNSYLVANIA

OCTOBER 17-21, 1929

Price, 50 Cents

Published by Order of
the Conference

C. H. Brunner, Editor



PROCEEDINGS

Forty-sixth Annual Conference

OF THE

MENNONITE BRETHREN IN CHRIST

OF PENNSYLVANIA

1929



Convened in Ebenezer Mennonite Brethren in Christ Church
North Main Street, Bethlehem, Pa.

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PUBLISHED BY ORDER OF CONFERENCE

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BETHLEHEM, PA.
TIMES PUBLISHING COMPANY
1929

OFFICIAL RECORD

OFFICERS OF THE FORTY-SIXTH CONFERENCE

Chairman, H. B. Musselman.

Secretary-Treasurer, C. H. Brunner.

Assistant Secretary, B. Bryan Musselman.

Recording Secretaries, N. H. Wolf, A. G. Woodring,
and H. L. Shelly.

OFFICERS FOR 1929-1930

Chairman, H. B. Musselman

Secretary-Treasurer, C. H. Brunner

PRESIDING ELDERS

Allentown District—Presiding Elder, H. B. Musselman.

Easton District—Presiding Elder, W. G. Gehman.

First Vice Presiding Elder, B. Bryan Musselman.

Second Vice Presiding Elder, C. H. Brunner.

BOARDS AND COMMITTEES

Committee over the Presiding Elders—Chairman, F. M. Hottel; Secretary, H. K. Kratz; G. F. Yost.

Executive Board—President, H. B. Musselman; Secretary, E. N. Cassel; W. G. Gehman, C. H. Brunner, B. Bryan Musselman.

Board of Foreign Missions—President, H. B. Musselman; Secretary, C. H. Brunner; W. G. Gehman, B. Bryan Musselman, F. M. Hottel.

Board of Examiners—President, E. N. Cassel; Secretary, B. Bryan Musselman; H. K. Kratz.

Board of Trustees of The Home—President, H. B. Musselman; Secretary, E. N. Cassel; Assistant Secretary, J. G. Shireman.

Trustees for one year—J. G. Shireman, F. M. Hottel, G. F. Yost, B. Bryan Musselman, A. A. Wismer, H. G. Brunner.

Trustees for two years—H. B. Musselman, W. G. Gehman, E. N. Cassel, C. H. Brunner, Allen M. Gehman, H. M. Hottel.

Committee over Camp Meeting Equipage and Tabernacle Outfits—Chairman, B. Bryan Musselman; Secretary, F. M. Hottel; G. F. Yost, F. B. Hertzog, J. B. Layne.

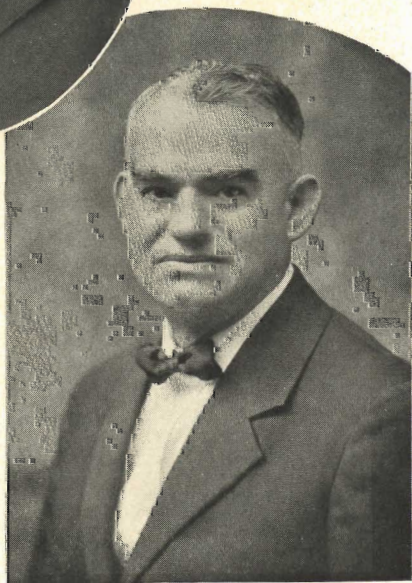
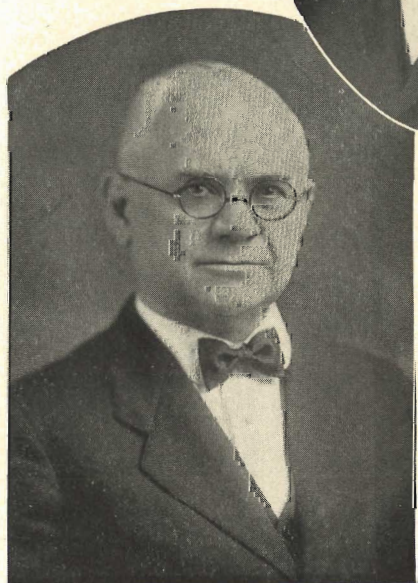
Board of Publication and Printing—President, B. Bryan Musselman; Secretary, C. H. Brunner; E. N. Cassel.

Beneficiary Society—President, W. G. Gehman; Secretary, F. M. Hottel; Treasurer, B. Bryan Musselman.

Laymen's Benevolent Society—Board of Trustees: President, Allen M. Gehman; Secretary, G. O. Billig; Treasurer, H. G. Brunner.

Home Mission Fund—Chairman, H. B. Musselman; Secretary, C. H. Brunner.

Gospel Herald Society—President, W. G. Gehman.



EXECUTIVE BOARD PENNSYLVANIA CONFERENCE

W. G. GEHMAN, B. BRYAN MUSSELMAN

H. B. MUSSELMAN

C. H. BRUNNER, E. N. CASSEL

Business Rules of the Conference

1. Two sessions shall be held daily, as follows: From 9 to 12 m., and from 1:30 to 5 p.m.

2. The Chairman shall take his seat precisely at the time to which the Conference adjourned, open and conduct the devotional exercises. The Secretary shall call the roll, and read the minutes of the preceding session, after which business shall proceed as follows:

(a) Committee Reports. (b) Petitions. (c) Unfinished Business. (d) Miscellaneous Business.

3. Anyone wishing to speak shall rise and respectfully address the Chair. In case more than one should address the Chair at the same time, the Chairman shall decide who is entitled to the floor.

4. No one shall be allowed to speak more than ten minutes on any subject unless he receives permission by the Chair.

5. No one shall speak the second time until all who desire have spoken. He shall then ask permission of the Chairman.

6. It shall be the duty of the Chairman to preserve order.

COMMITTEES.

Committees appointed by the Chairman, subject to the approval of the Conference:

1. Committee on Worship.
2. Committee on Communication.
3. Committee on Finance.
4. Committee on Statistics.
5. Committee on Examination of Annual Conference Records.
6. Committee on Examination of Quarterly Conference Records.
7. Committee on Examination of Traveling Elders.
8. Committee on Examination of Presiding Elders, Local Preachers, Evangelists and Missionaries.
9. Committee on Examination of Applicants for Annual Conference License.
10. Committee on Examination of Candidates for Ordination.
11. Committee on Resolutions.
12. Auditing Committee.
13. Stationing, Boundary and Appropriating Committee.
(Appointed by Conference)

STANDING COMMITTEES

(a) Appointed by the Chairman.

1. Committee on Camp Meeting Equipage.
2. Board of Publication and Printing.
- (b) Elected by Ballot.
1. Committee over the Presiding Elders.
2. Executive Board.
3. Board of Foreign Missions.
4. Board of Trustees of The Home.
5. Board of Examiners on the Reading Course.
6. Beneficiary Society Officers.
7. Laymen's Benevolent Society Officers.

Special Laws and Resolutions

We print here from the Records, for convenient reference, the following Laws and Regulations, together with the time of their enactment.

I.—MEMBERS OF THE ANNUAL CONFERENCE.

A.—The following shall be the members of the Annual Conference:

- (a) Ordained Ministers as specified by the discipline.
- (b) Probationers who have charge.
- (c) One delegate from each charge, elected by ballot at the last Quarterly Conference, in the Conference year. [Act of General Conference, 1892.]

Each Quarterly Conference shall elect one Alternate Delegate to the Annual Conference, who shall serve in case the regular Delegate is unable to do so. [Enacted March 7, 1898.]

It is requested that all members of the Annual Conference shall be present at each session. In case of absence they shall submit a written report and cause of absence. [Enacted February 3, 1892.]

If a delegate fails to be present at the beginning of the Annual Conference session, except detained through sickness or accident, the Conference is not bound to recognize him as a member. [Enacted February 3, 1894.]

The delegates from the Missions who expect support from the Conference shall not be members of the Stationing, Boundary and Appropriating Committee. [Enacted February 22, 1897.]

B—Advisory Members.

The following shall be Advisory Members of the Annual Conference:

- (a) Annual Conference Licensed Evangelists and Missionaries.
- (b) Quarterly Conference Licensed Missionaries.
- (c) Local Workers. [Enacted February 7, 1896.]

II.—APPLICANTS AND PROBATIONERS.

A.—No applicants for the Ministry shall be received into the Conference as Probationers who are not willing to submit themselves unconditionally to the Stationing Committee. [Revised October 17, 1903.]

B.—All applicants for the Ministry shall be examined by one of the Presiding Elders as mutually agreed upon, on our Articles of Faith and Church Discipline at the same time and place when the Probationers are examined on the Reading Course. [Enacted February 8, 1893.]

C.—The Annual Lessons for Probationers on the Reading Course for each class shall be divided into two parts. Probationers shall be examined semi-annually by a written examination by a committee to be appointed annually by the Annual Conference for this purpose. [Enacted February 1, 1895.]

D.—The Traveling and other expenses of the Reading Course Committee and Probationers at the spring examination shall be paid out of the Conference Fund. [Enacted October, 1906.]

E.—No Probationer shall be ordained who is not fully in line with our doctrine, with the itinerant plan, and submission to the Conference. [Enacted February 3, 1890.]

F.—Licenses shall be written and given by the Chairman of the Annual Conference and signed by the Presiding Elder, as Chairman.

III.—QUARTERLY CONFERENCE RULES.

A.—Each Pastor shall see that the Summary Financial Reports are correctly complied and appended to the proceedings of the last Quarterly Conference of the current year.

B.—The Presiding Elder shall nominate the Secretaries of the Quarterly Conference and the Quarterly Conferences shall elect them. [Enacted October 15, 1906.]

C.—All officers of Quarterly Conference who are absent from Quarterly Conference shall submit a written report and a satisfactory excuse. Failing to do this, they shall appear before the next Quarterly Conference. If such are absent the next time without submitting a written report and statement of the cause of absence, they shall be removed from office. [Enacted February 3, 1894.]

D.—We will not permit any of our Quarterly Conference Licensed Workers to travel as Evangelists, except by permission of the Annual Conference. [Enacted February 22, 1897.]

E.—No person shall be elected to the office of Deacon, Class Leader, or Sunday School Superintendent who uses or deals in tobacco. [Enacted February 20, 1897.]

F.—The class leaders and stewards shall be elected shortly before, and their term of office begin immediately after, the last Quarterly Conference. [Enacted October 28, 1904.]

G.—The Quarterly Conference accounts of the Stewards shall be from quarter to quarter, and the reports on the schedules from October 1 to October 1. In case a pastor is changed his allowances shall end with the month of September. The pastors shall report the amounts received out of the Home Mission Fund at the Quarterly Conference. [Revised October 15, 1910.]

H.—The former pastor shall see that the rent is paid for the month of October before he moves from his charge. [Enacted October 15, 1905.]

I.—The pastors shall leave their former charge as soon as possible after the Conference. [Enacted October 15, 1905.]

IV. BOARDS AND COMMITTEES.

The following Boards and Committees shall, as soon as practicable after their election, elect a President and a Secretary:

Executive Board, Board of Foreign Missions, Board of Trustees of the Home, Board of Publication and Printing. The Chairman and Secretary of the Annual Conference shall be President and Secretary of the Home Mission Fund.

The Annual Conference shall elect a Conference Treasurer annually who shall be the Treasurer for the Executive Board, Board of Foreign Missions, Board of Trustees of The Home, the Home Mission Fund and the Annual Conference Fund.

He shall deposit all the various funds in the name of the Annual Conference of the Mennonite Brethren in Christ of PennsylvaniaTreasurer. The various Boards shall draw on the Treasurer for the funds needed, using form of voucher check furnished by the Annual Conference. They shall not draw beyond the amount of their respective funds except by permission of the Executive Board.

The Treasurer shall keep an account of the amounts drawn by each Board in a book furnished by the Annual Conference and report to the Annual Conference the standing of each fund as well as the total in the Treasury.

All Boards and Standing Committees shall submit a full and classified report of their work, financial and otherwise, to the Annual Conference. They shall hold meetings annually or oftener.

Executive Board.—The Annual Conference shall elect an Executive Board annually consisting of five ordained ministers that have submitted themselves unconditionally to the Annual Conference.

This Executive Board shall constitute a Board of Trustees and hold the title of all property belonging to the Annual Conference, except where there is a regularly organized class or church that has a local Board of Trustees and where the Annual Conference has otherwise provided for, by electing a separate Board of Trustees.

The Executive Board shall direct as to how and where the money in the Annual Conference Treasury shall be deposited, and also have the right to place it on certificate of deposit, or savings deposit, or make other good, safe and substantial investments.

It shall have the rights to buy any property that it may deem good and necessary for the furtherance of the work of the Annual Conference. It shall have the authority to sell any property that it holds in trust and execute and deliver a lawful deed for the same.

It shall have the authority to sell any property deeded to a local Board of Trustees at places where for any reason there is no longer a local board, or class, or organized church, and execute and deliver a lawful deed and conveyance, and use the net proceeds of the sale of such property for other church properties as it may deem advisable.

It shall have the right to borrow money and issue mortgages on the properties that it holds in trust or give other securities, and shall have the right to loan out any money that it may have on mortgages or other good securities, and also satisfy said mortgages or securities.

It shall have charge of all property belonging to the Annual Conference unless otherwise provided for.

It shall have charge of all the old quarterly conference records, class records, and all other records that are no longer needed by the various classes, boards or committees.

It shall act as a Board of Advisers to the Pastors and the President of the Gospel Herald Society in matters relative to the purchasing of properties for church purposes and the erection of churches and parsonages. The President of the Gospel Herald Society shall purchase no property for church purposes without consulting the Executive Board and receiving its consent.

It shall act as a Board of Advisers to the Laymen's Benevolent Society in all matters not clearly stated, and in matters of dispute that may arise from time to time between Annual Conferences.

It shall purchase all tabernacles and living tents pertaining to tabernacle outfits, and the lumber for camp-meeting purposes and all new furniture and such articles as may be needed.

It shall designate the place and arrangement for the storing of the camp-meeting equipage and tabernacle outfit.

Camp-meetings held in Mizpah Grove shall pay into the treasury of the Executive Board, rent for the lumber that they use at the rate designated by said Board.

In case there is a balance left over at the various camp-meetings after all the expenses are paid the balance shall be paid into the treasury of the Executive Board.

The title to all real estate held, controlled or possessed by any local class, church or congregation shall be vested in a Board of three Trustees to be annually elected by the Quarterly Conference of said local

class, church or congregation in trust for the Annual Conference of the Mennonite Brethren in Christ of Pennsylvania after the following form:

To A, B and C trustees and their successors in office in trust for the Annual Conference of the Mennonite Brethren in Christ of Pennsylvania.

Foreign Missions—A.—The Annual Conference shall elect annually a Board of Foreign Missions consisting of five members.

All money contributed for the cause of Foreign Missions throughout the Conference shall be paid into the Annual Conference Treasury. They shall disburse the funds that they receive for the spread of the Gospel in heathen lands according as they deem good and proper.

B.—Each Pastor shall continue to hold a Harvest Home Service at each appointment annually, and speak on Foreign Missionary Work. These services shall be held soon after the Annual Conference, and a subscription for Foreign Missions shall be taken on the occasion, to be collected before February 1. [Enacted February 3, 1894.]*

C.—The Pastor shall see that the Superintendent of each Sunday School appoint a "Missionary Day" annually. In this service the necessity of establishing and supporting Foreign Missions shall be impressed upon the minds of the children, and a collection taken up for the same. [Enacted February 3, 1894.]

The Home.—The Annual Conference shall elect a Board of Trustees for The Home consisting of eight ordained ministers and four laymen. They shall be elected for a term of two years in such a manner that the term of office of four ministers and two laymen expires at each Annual Conference.

The Board of Trustees shall have the privilege to elect or appoint a Superintendent or Manager, sub-boards or committees to carry forward the work of the Home and the farm connected therewith, and shall direct all other matters relative to the same.

It shall have the right to purchase additional property from time to time as it deems necessary to carry on the work of the Home and shall also have the right to sell any property that to the best of its judgment it may deem advisable for the interest of the work under its supervision and trust and execute and deliver good and lawful deeds and conveyances for the same.

It shall have the right to remove any of the present buildings or to erect additions to the present building or erect additional buildings as may be needed to carry on the work of the Home and the farm connected therewith.

It shall have the right to borrow money and give mortgages or other securities on the properties. It shall have the right to loan out any funds in its possession on mortgages or other securities or make other investments with the funds that it may have on hand, and also satisfy all mortgages or other securities.

It shall decide as to who shall be admitted into the Home and on what conditions, and shall also decide to whom and to what extent the Board shall give help to worthy poor throughout the Church.

All moneys or donations of any kind received by any Pastor for The Home shall be forwarded as soon as practicable to the Superintendent or Managing Committee, who shall acknowledge the receipt of the same.

*Note. The members of our Church shall be respectively recommended to forward their funds for the Foreign Missionaries through the Foreign Missionary Board and not to the missionaries directly, which would lessen or cause to neglect their contributions in the direct channel provided by Conference for the support pledged to our respective missionaries.

Each Pastor shall hold a special service at each appointment on which occasion the Annual Offering for the Poor shall be received. The Pastors shall bring this offering to the Annual Conference and pay it into the Annual Conference Treasury as The Home funds.

All money collected for charitable purposes not paid over to the Treasurer of the Board of Trustees of The Home shall be included in the report of the Treasurer of the local Board of Trustees where collected.

In case there are any poor in any class that need help beyond that given them by their respective classes, the deacon on that charge where there is one, or the Pastor where there is no deacon, shall make known the nature of the need to the President of the Board of Trustees of The Home, who shall bring the matter before the Board. The Board shall assist as it may deem advisable.

Publication and Printing.—A.—The Chairman shall appoint a committee of three as a Board of Publication and Printing. This committee shall have charge of the Annual Conference Fund. [Revised October 15, 1910.]

B.—An offering shall be lifted once a year in a prayer meeting, in each class by their respective class-leaders for this Fund. The pastor in charge shall bring the same to the Annual Conference. [Enacted October 20, 1902.]

C.—The Annual Conference shall supply class books, steward's books, rent books, trustee books, and all the other account books for the different charges to be paid for out of the Conference Fund. [Enacted October 15, 1906.] Also the expenses of materials used by the Secretary of the Annual Conference. [Enacted October 15, 1910.]

D.—All expenses of committees of investigations, appointed by the Presiding Elder, shall be paid out of the Conference Fund. [Revised October 17, 1903.]

Camp Meeting Equipage.—The Chairman of the Annual Conference shall appoint a committee who, under the direction of the Presiding Elders shall see that the Camp-meeting Equipage and Tabernacle outfits are kept in good working condition and repairs. They shall purchase such articles as will be necessary to the proper maintenance of the Camp-meeting Equipage and Tabernacle outfits. For the payment of their expenses they shall submit bills from time to time to the Executive Board.

In case any Pastor, or the President of the Gospel Herald Society desires to use, or cause to be used a tabernacle he shall make application for the same to his respective Presiding Elder. In case the privilege to use a tabernacle is granted, the Presiding Elder shall inform the Equipage Committee. The Pastor or the President of the Gospel Herald Society shall be present in person and in conjunction with a member of the Camp-meeting Equipage Committee shall see that the tabernacle and outfit is shipped. The expenses of this shall be paid by the one that uses or causes the tabernacle to be used.

The number of tabernacles to be used on the respective Presiding Elder Districts and in the Gospel Herald Society shall be mutually agreed upon by the Presiding Elders.

Laymen's Benevolent Society.—The Annual Conference shall elect annually a Board of three Trustees from among the laity for the Laymen's Benevolent Society. The Annual Conference shall elect and designate them as President, Secretary and Treasurer of said Board.

The Treasurer shall acknowledge to the various Pastors any contributions which he has received from time to time for this Fund.

Whenever a member of the Society dies, the Pastor shall return the membership book to the Secretary.

Whenever a member of the Laymen's Benevolent Society fails to pay his contribution till after Feb. 1, after it was due he shall pay then and thereafter at the rate under which he would re-enter at that time as a Beneficiary. The Pastor shall be careful that the names of members shall be written correctly and alike in both the Member's Certificate Book and the Pastor's Book. The Pastor should always be careful to send names of members exactly as recorded when he forwards the respective contributions to the Treasurer through the Secretary. If for any reason or other the names of members should change, then the change should be recorded on the books and the Secretary of the Society be informed accordingly.

Camp Meetings.—A.—The advisability of having boarding stands at the various camp meetings shall be left to the decision of the Presiding Elder. [Enacted September 17, 1900.] There shall be a General Camp Meeting Committee, consisting of two Presiding Elders and the Chairman of each Camp Meeting Committee, to which matters that may refer to Camp Meetings in general may be referred. [Enacted October, 1906.] The collections for Camp Meetings shall be reported by the Chairman of the General Camp Meeting Committee and be recorded by themselves on the Summary Statistical Report. [Enacted October 16, 1909.]

B.—All bills of camp meeting expenses shall be submitted to the Secretary of the Committee in an itemized form giving date of all expenses. The Secretary shall have the bill O. K'd. by the Chairman of the Committee and issue an order on the Treasurer, who shall pay such orders when properly signed by the Chairman and Secretary of the Committee.

The Secretary shall enter the bills in his book as they are submitted, and also enter all money as it is received, giving date, and name of party from whom such money is received, making the Camp Meeting Committee creditor for all money received and debtor for all money paid out. He shall also compile a summary of receipts and expenses at the end of the record of all expenses for the year.

The Treasurer shall make himself debtor in his book for all the various amounts of money as they are received and creditor for all money paid out, giving date and name of party or parties from whom the money is received and date and name of party or parties and number of order to whom money is paid. [Enacted October 10, 1908.]

Gospel Worker Society.—A.—A free-will offering shall be lifted for the Gospel Workers in each class each quarter at a prayer meeting held by their respective class-leaders. [Enacted February 20, 1897.]

Year Books.—A.—The Annual Conference minutes shall be published only in the Year Book. The Secretary shall be privileged to curtail them as he sees fit and have them published in the Gospel Banner. [Revised October 14, 1907.]

B.—The pastors shall pay for their Year Books within one week after they receive them. [Enacted October 13, 1905.]

C.—The Secretary shall send Year Books to our Foreign Missionaries and also the local Railroad Companies. [Enacted October 12, 1908.]

D.—The Secretary of the Annual Conference shall also be Editor of the Year Book of the same session.

In case a church or parsonage will be built or purchased during the year, a photograph of the same shall be taken and a cut inserted in the Year Book of next year.

V.—SPECIAL SERVICES.

A.—Matrimony.—Each pastor shall preach a sermon on Matrimony at each appointment on his charge in the first year.

B.—The Lord's Coming.—Believing that the coming of the Lord is rapidly approaching, therefore we recommend our ministers to give still more earnest prominence to this blessed hope of the church as we see the Day approaching. [Enacted February 4, 1894.]

C.—As the Scriptures contain a number of instances where children of Godly parents were formally and publicly dedicated to the Lord, (1 Sam. 22:28; Mark 10:13-16,) we heartily encourage our people to dedicate their children to the Lord by prayer and laying on of the hands of the Elders, who shall then furnish proper certificates. [Enacted October 5, 1901.]

D.—Class Meetings.—Each pastor shall hold a class meeting four times a year in each class, and read the general rules or get them read once a year. [See Discipline.]

E.—Camp Meetings.—Camp meetings shall be held annually according to the decision of the Presiding Elders and pastors of their respective districts.

F.—Sunday School Conventions.—One or more Sunday School Conventions shall be held annually. The officers shall be elected at the Annual Conference. The committee on programme shall meet six weeks before the convention to arrange a programme. Each Sunday School shall be represented by the Superintendent, and one delegate from the laity. The Superintendents, Delegates and Essayists shall have their fares paid. Each Superintendent shall take up a liberal collection to defray the expenses of the convention. [Enacted October 29, 1904.]

G.—Funerals.—We recommend our ministers not to officiate at Sunday funerals, and use their influence strongly against the same. [Enacted October 29, 1904.]

VI.—SPECIAL OFFERINGS.

A.—Foreign Missions.

(a) Foreign Missionary Offering—Annual.

(b) Missionary Day in Sunday School—Semi-annual.

B.—Home Missions.

(a) Home Missionary Offering—Annual.

(b) Gospel Workers' Society—Quarterly.

C.—Offering for the Poor—Annual.

D.—Beneficiary Fund—Annual.

E.—Conference Fund—Annual.

VII.—MISCELLANEOUS.

A.—Transfers.—When a good standing member moves from one class to another, his or her name shall be transferred at once. [Enacted February 3, 1894.]

B.—Each pastor shall bring an itemized report to the Annual Conference, according to the form of the report of the Financial Secretary.

C.—No charges shall be brought against any Annual Conference member which have not been recorded in the Quarterly Conference proceedings of their charge, except such as have been committed or discovered since the last quarterly conference. [Enacted February 1, 1891.]

D.—Each pastor shall record the mailing lists of the subscribers to the "Gospel Banner" and "Gospel Herald" in a book together with an accurate statement of the account of each subscriber to be transferred to his successor. [Enacted October 15, 1906.]

E.—Beneficiary Fund.—We recommend each Pastor to make a special effort to swell the Beneficiary Fund to assist the worthy widows of our deceased pastors. [Enacted October 29, 1904.] An offering for this Fund shall be lifted sometime before the Semi-Annual Ministerial Convention and a check to the amount be made out to the Treasurer and sent at once to the Secretary.

F.—Collections.—The pastor shall have charge of the offerings for the Poor, Foreign and Home Missionary work, and Conference Fund, until the Annual Conference unless needed sooner. The offering for the Gospel Workers shall be delivered to the Presiding Elder at the Quarterly Conference and reported by the pastor to the Annual Conference. All collections received on a charge for the building or purchase of churches, parsonages or other purposes on another charge shall be reported to the pastor where collected. [Enacted October 28, 1904.]

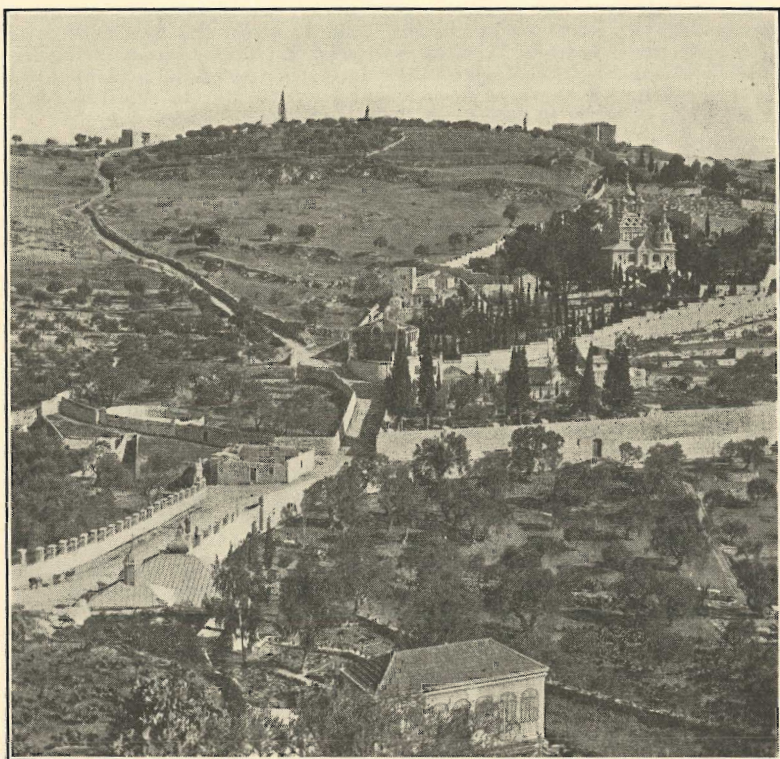
G.—Home Mission Funds.—Whenever any Presiding Elder desires any money from the Home Mission Treasurer, he shall inform the Secretary of the desired amount, who shall take note of the same and forward the request to the Treasurer, who shall forward the same to the Presiding Elder, up to the amount appropriated to him at the Annual Conference.

H.—The Pastor, by virtue of his office, shall be counted as an officer of the Sunday School. The number of officers and teachers of the Sunday School shall be determined by the number of offices and not only by the number of persons holding the offices.

I.—No offering shall be lifted for the Secretary of the respective Sunday School Conventions, and Annual and Semi-Annual Ministerial Conventions, but give him a donation of two dollars on each occasion out of the treasury of the Sunday School Convention and out of the Collections for expenses for the Ministerial Conventions respectively. The Chairman of these respective Conventions shall see that the above is duly paid.

J.—The Treasurer of the Annual Conference shall be donated fifty dollars annually. The Secretary of the Board of Foreign Missions shall see that this is paid annually. [Enacted October 15, 1923.]

K.—The election of the officers of the Sunday School shall be held in a regular church service shortly after the Annual Conference and not later than November 15. [Enacted October 19, 1925.]



Palestine.

A beautiful photo of the Mount of Olives, as seen from the city wall of Jerusalem. Here Jesus sat and taught. Here He walked and prayed with a heavy heart. Here His feet shall stand before long (Matt. 24:3; Luke 22:39; Zech. 14:4).

Annual Conference Proceedings

1929

FIRST MEETING

Thursday Forenoon, October 17, 1929

The Forty-sixth Annual Conference of the Mennonite Brethren in Christ of Pennsylvania convened in Ebenezer M. B. in C. Church, 1121-23 N. Main Street, Bethlehem, Pa.

The first meeting was opened at 9 a.m., according to announcement, by singing "What a Friend We Have in Jesus." This was followed by a season of prayer, during which the Lord touched our hearts. This was a time of thankfulness and praise to the Lord for His gracious help during this Conference year, and for the blessing of God upon the officers and members of the Conference, as well as upon our beloved lay members of the various congregations at home, who have stood by the Pastors and the Conference so nobly during the past year.

After singing "He Knows the Way," the Chairman, H. B. Musselman, Presiding Elder of the Allentown District, gave us a very helpful address from First Corinthians 14:3-6; 16:14.

The names of the members of the Conference were then enrolled, as follows:

Ministers

Ordained—H. B. Musselman, W. G. Gehman, C. H. Brunner, B. Bryan Musselman, F. M. Hottel, E. N. Cassel, G. F. Yost, J. G. Shireman, A. G. Woodring, N. H. Wolf, P. T. Stengele, F. B. Hertzog, J. C. Roth, T. D. Gehret, R. L. Woodring, H. K. Kratz, W. F. Heffner, J. B. Layne, V. H. Reinhart, E. E. Kublic, J. B. Henry, E. H. Musselman, Paul E. Baer, R. W. Dickert, E. T. Shick, R. Bergstresser, J. F. Barrall, O. S. Hillegass, W. B. Musselman, M. P. Zook, C. F. Snyder and H. W. Feldges.

Probationers—H. W. Hartman, E. George, E. B. Hartman, A. M. Sprock, C. L. Miller, R. H. Gehman, E. W. Bean, C. O. Reed, M. M. Myers and J. T. Anderson.

Delegates

Allentown District

G. O. Billig, Allentown (Bethel).

Myron H. Gehret, Bethlehem.

W. D. Evert, Philadelphia.

H. N. Rishel, Reading.
 Paul I. Wentz, Emaus, Macungie and Zionsville.
 H. L. Shelly, Coopersburg and Allentown (Salem).
 R. R. Fox, Royersford and Spring City.
 G. K. Himmelreich, Fleetwood, Blandon and Terre Hill.
 H. H. Bergey, Quakertown and Hatfield.
 C. D. Bean, Graterford and Harleysville.
 Edward T. Semmel, Northampton and Walnutport.
 E. Godshall, Nazareth.
 Andrew F. Deibert, Lehighton and Weissport.

Easton District

Herbert V. Smith, Easton.
 Clarence S. Renn, Shamokin.
 Moses Snyder, Mt. Carmel.
 George R. Fish, Stroudsburg.
 C. B. Brosius, Sunbury.
 Otto Schroeder, Scranton.
 Edward J. Dietzman, Wissinoming and W. Philadelphia.
 P. T. Tarbert, York.

Both Presiding Elders, all the Pastors, all the Delegates and a number of others were present at the opening of the first meeting.

We are remembering W. B. Musselman, of Cleveland, Ohio, and his work, and the Gospel Herald Society, a number of whom were present at this Conference. Also E. T. Shick and O. S. Hillegass, both of Allentown, Pa. Also H. W. Feldges, of Colombia, S. A.; M. P. Zook and Mrs. M. P. Zook, C. F. Snyder and Mrs. C. F. Snyder and Mrs. H. W. Feldges, on furlough; N. M. Cressman and Mrs. N. M. Cressman, of French Indo-China, and Miss Mary A. Miller, of the Belgian Congo, who are engaged in Home and Foreign Missionary work along various lines.

Also the following, although not members of our Conference, yet are being supported by our Conference:

Western China—W. N. Ruhl.

Chile—Miss Anna LeFevre and Mrs. Nettie Meier.

Africa—E. E. Crist, Mrs. E. E. Crist, E. R. Hess, M. E. Barter, Harry Stam, Mrs. Harry Stam, Joseph Ummel and Paul Ummel.

India—E. R. Carner, Mrs. E. R. Carner, Samuel Kerr and Mrs. Samuel Kerr.

French Indo-China—Wm. C. Cadman, Mrs. Wm. C. Cadman, R. M. Jackson and H. A. Jackson.

Palestine—Miss Mary A. Butterfield—29 in all.

Special thanksgiving has also been offered up in the morning devotion for the noble company of believers whom the Lord has given us and special prayers were offered in their behalf.

Resolved, That the first four pews of the two sections to the left of the Chair constitute the Conference Bar. Also the basement for evening meetings if so desired.

The Secretary appointed his assistants, as follows: Assistant Secretary, B. Bryan Musselman; Recording Secretaries, N. H. Wolf, H. L. Shelly and A. G. Woodring.

Resolved, That the Chair appoint a Reporter and a Timekeeper.

He appointed H. K. Kratz as Reporter and J. B. Henry as Timekeeper.

Resolved, That no member be permitted to leave the Conference Bar without permission by the Chair, except F. M. Hottel and Myron H. Gehret, the Pastor and Delegate of the Bethlehem Congregation.

Committees

The following committees were then appointed by the Chair and approved by the Conference:

Committee on Worship: Myron H. Gehret and F. M. Hottel.

Committee on Communications: R. L. Woodring and H. K. Kratz.

Committee on Finance: F. M. Hottel, H. L. Shelly, G. O. Billig and C. H. Brunner.

Committee on Statistics: E. N. Cassel, J. G. Shireman, J. B. Layne, W. F. Heffner, P. T. Stengele and T. D. Gehret.

Committee on Examination of Quarterly Conference Records: J. C. Roth, H. K. Kratz, E. H. Musselman, E. E. Kublic, V. H. Reinhart, Andrew F. Deibert, Herbert V. Smith, Clarence S. Renn, C. B. Brosius, Edward T. Semmel, Otto Schroeder, Edward J. Dietzman, George R. Fish, Moses Snyder and P. T. Tarbert.

Committee on Examination of Annual Conference Records: E. E. Kublic and V. H. Reinhart.

Committee on Examination of Traveling Elders: H. H. Bergey, C. D. Bean and G. K. Himmelreich.

Committee on Examination of Presiding Elders, Local Preachers, Evangelists and Missionaries: J. G. Shireman, W. F. Heffner, F. B. Hertzog and J. B. Layne.

Committee on Examination of Applicants for Annual Conference License: C. H. Brunner, B. Bryan Musselman and F. M. Hottel.

Committee on Examination of Candidates for Ordination: B. Bryan Musselman, C. H. Brunner and E. N. Cassel.

Committee on Resolutions: W. G. Gehman, R. L. Woodring and T. D. Gehret.

Committee on Auditing: G. F. Yost, Paul I. Wentz, Myron H. Gehret, J. B. Henry, W. D. Evert, R. R. Fox, Paul E. Baer, E.

Godshall, F. B. Hertzog, H. H. Bergey, C. D. Bean and H. N. Rishel.

Committee on Schedules: W. G. Gehman and F. B. Hertzog.

Resolved, That we suspend the rules and adjourn until three o'clock this afternoon.

Meeting adjourned at 10:50 o'clock with prayer by Paul I. Wentz and benediction by V. H. Reinhart.

SECOND MEETING

Thursday Afternoon, October 17, 1929

The Chairman opened the afternoon meeting at 3 o'clock with singing "I Will Guide Thee With Mine Eye" and prayer by E. E. Kublic.

The roll was called, after which the minutes of the forenoon meeting were read and approved.

The following reports were read and adopted:

Report of the Committee on the Examination of Quarterly Conference Records:

We, the Committee on the Examination of Quarterly Conference Records, beg leave to report that we examined the Quarterly Conference Records and found them in fairly good condition.

A few mistakes were found which were corrected in the presence of the Pastors.

J. C. Roth,
H. K. Kratz,
E. H. Musselman,,
E. E. Kublic,
V. H. Reinhart,
Andrew F. Deibert,
George R. Fish,
Moses Snyder,

Herbert V. Smith,
Clarence S. Renn,
C. B. Brosius,
Edward T. Semmel,
Otto Schroeder,
Edward J. Dietzman
P. T. Tarbert,

Committee.

Report of the Committee on Examination of Annual Conference Records:

We beg leave to report that we have examined the Annual Conference Records of 1928 and found them correct with the exception of a few slight mistakes which were corrected in the presence of the Secretary.

E. E. Kublic,
V. H. Reinhart,
Committee.

Report of the Committee on Examination of Traveling Elders:

We beg leave to report that we have examined all the Traveling Elders through the various delegates and found them all satisfactory, being highly commended for their lives of noble sacrifice and devotion and earnestness in preaching the Word, and fulfilling their various duties connected with the Lord's service.

H. H. Bergey,
C. D. Bean,
G. K. Himmelreich,
Committee.

Report of the Committee on Worship:

E. George, R. H. Gehman and H. W. Hartman shall speak this evening, fifteen minutes each.

F. M. Hottel,
Myron H. Gehret,
Committee.

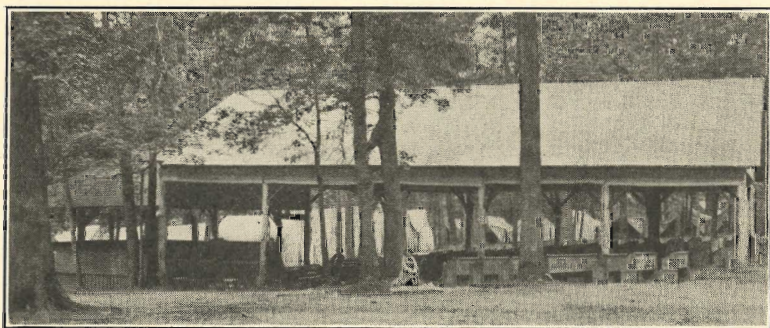
Resolved, That we have an evening meeting at 7:45 and not later than 9:30.

Resolved, That we hear the oral reports of the Pastors and that they be limited to eight minutes.

The pastors now began to submit their oral reports.

Resolved, That we suspend the rules and make the order of business for the evening meeting the continuance of the oral reports of the pastors, the Presiding Elders and the President of the Gospel Herald Society.

Adjourned with prayer by C. B. Brosius and the benediction by R. L. Woodring.



Auditorium.
Edgewood Grove, Shamokin, Pa.

THIRD MEETING

Thursday Evening, October 17, 1929

The evening meeting in the basement was opened with prayer by J. B. Henry.

The roll was called and the minutes of the previous meeting were read and approved.

The oral reports of the Pastors were continued.

Adjourned at 9:30 o'clock with prayer by P. T. Stengele and benediction by W. G. Gehman.

FOURTH MEETING

Friday Morning, October 18, 1929

The meeting was opened with singing "I Need Thee Every Hour," and prayer by H. K. Kratz.

The Chairman read from I Thessalonians two and gave us a very needful and helpful address.

The roll was called, after which the minutes of the previous meeting were read and approved.

The following reports were read and adopted:

Report of the Executive Board. (See Reports.)

Report of the Board of Foreign Missions. (See Reports.)

Report of the Board of Trustees of the Home. (See Reports.)

Report of the Chairman of the General Camp Meeting Committee. (See Reports.)

Report of the Conference Treasurer. (See Reports.)

Report of the Board of Trustees of the Laymen's Benevolent Society. (See Reports.)

Report of the Board of Publication and Printing. (See Reports.)

Report of the Committee on Finance. (See Reports.)

Report of the Beneficiary Society. (See Reports.)

Report of the Committee on Camp Meeting Equipage. (See Reports.)

Report of the Allentown District Sunday School Convention. (See Reports.)

Report of the Easton District Sunday School Convention. (See Reports.)

The oral reports of the Pastors were concluded.

The following report was read and adopted:

Report of the Committee on Resolutions:

Whereas, The Lord has preserved the lives of all the Pastors during this Conference year, so that all were enabled to attend the meetings of this Conference, reporting the blessings of the Lord upon the various charges and,

Whereas, The Lord has favored us with souls being saved, many being healed of their various physical infirmities, and many moving forward in the things of God, therefore,

Resolved, That we praise the Lord who has so graciously sustained and blessed hitherto, and further,

Resolved, That we pray God to keep our Ministry spiritual and whole-souled, so that many more souls may be saved and the work of the Lord continue to prosper.

W. G. Gehman,
R. L. Woodring,
T. D. Gehret,

Committee.

Rev. Levi H. Zerr, Pastor of the Fritz Memorial M. E. Church, was introduced to the Conference.

Resolved, That we suspend the rules and adjourn to meet at 2 o'clock.

Adjourned at 11:55 with prayer by R. L. Woodring and benediction by Rev. Levi H. Zerr.

FIFTH MEETING

Friday Afternoon, October 18, 1929

The afternoon meeting was opened at two o'clock with singing "Where He Leads Me, I Will Follow," and prayer by H. N. Rishel.

The roll was called and the minutes of the previous meeting were read and approved.

The following reports were read and adopted:

Report of H. B. Musselman, Presiding Elder of the Allentown District. (See Reports.)

Report of W. G. Gehman, Presiding Elder of the Easton District. (See Reports.)

Report of W. G. Gehman, President of the Gospel Herald Society. (See Reports.)

Report of the Committee on Resolutions:

Whereas, The Lord has again spared the lives of our Presiding Elders, permitting them to serve the Conference in this capacity, giving interesting and encouraging reports of the work along spiritual and financial lines, the President of the Gospel Herald Society also reporting concerning the spread of their work and the growing interest in the missions, and,

Whereas, Their respective reports in a glowing way described the leadings of the Lord throughout the Conference both among Pastors and laity, also the Home and Foreign Missionary work, therefore,

Resolved, That we give hearty thanks to God for such able leaders, who are devoted to the cause of the Lord, and further,

Resolved, That we pray God to sustain them with physical and spiritual strength and energy so that the work of the Lord may go steadily forward until the Lord come.

R. L. Woodring,
T. D. Gehret,
Committee.

Resolved, That the Secretary call the roll for conditional and unconditional Ministers. The following was the result:

Unconditional—H. B. Musselman, W. G. Gehman, C. H. Brunner, B. Bryan Musselman, F. M. Hottel, J. G. Shireman, E. N. Cassel, J. C. Roth, G. F. Yost, R. L. Woodring, H. K. Kratz, A. G. Woodring, N. H. Wolf, W. F. Heffner, E. E. Kublic, J. B. Layne, V. H. Reinhart, P. T. Stengele, F. B. Hertzog, T. D. Gehret, J. B. Henry, E. H. Musselman, Paul E. Baer, J. F. Barrall, E. T. Shick and O. S. Hillegass.

Conditional—None.

Resolved, That we elect two Presiding Elders.

The Chair appointed the tellers, as follows: G. F. Yost, T. D. Gehret and R. L. Woodring.

The following were elected Presiding Elders for the ensuing year: H. B. Musselman and W. G. Gehman.

Resolved, That H. B. Musselman shall be Presiding Elder over the District comprising the greater part of the Church, and W. G. Gehman, Presiding Elder over the District comprising the balance of the Church and the Gospel Herald Society.

Resolved, That the two Presiding Elders and a delegate from each station and circuit constitute the Stationing, Boundary and Appropriating Committee.

Resolved, That we suspend business to 4:45 o'clock.

Business was resumed at 4:45 o'clock.

The Report of the Stationing, Boundary and Appropriating Committee was read and approved. (See Reports.)

Resolved, That we extend the time indefinitely.

The following report was read and approved:

Report of the Committee on Worship:

We beg leave to report that H. K. Kratz and W. F. Heffner shall speak this evening, twenty minutes each.

F. M. Hottel,
Myron H. Gehret,
Committee.

Resolved, That the request of B. Bryan Musselman to be excused on account of his Radio program from attending the Sunday evening service be granted.

Adjourned at 5:10 with prayer by J. G. Shireman and the benediction by A. G. Woodring.

SIXTH MEETING

Saturday Morning, October 19, 1929

The meeting was opened with singing "O Happy Day" and prayer by H. L. Shelly.

The Chairman read several selections from the Psalms, followed by a most helpful address.

The roll was called and the minutes of the previous meeting were read and approved.

The following reports were read and adopted:

Report of the Board of Examiners. (See Reports.)

Report of the Ministerial Convention. (See Reports.)

Report of the Committee on Auditing:

We, the Committee on Auditing, have examined the following accounts: Presiding Elders' Reports, Benevolent Society, Camp Meetings, Sunday School Conventions, Board of Publication and Printing, Quarterly Conference Records, The Home, Executive Board, Foreign and Home Missions, Gospel Herald Society, Conference Treasurer and the Report of the Committee on Finance.

All of the records were found in an excellent condition.

The minor errors found were corrected in the presence of the parties concerned.

G. F. Yost,	H. H. Bergey,
Paul I. Wentz,	H. N. Rishel,
E. Godshall,	J. B. Henry,
Myron H. Gehret,	Paul E. Baer,
W. D. Evert,	C. D. Bean,
F. B. Hertzog,	R. R. Fox,
	Committee.

Report of the Committee on Examination of Presiding Elders, Local Preachers, Evangelists and Missionaries:

We have examined the Presiding Elders, Local Preachers, Evangelists and Missionaries and found them all in a satisfactory condition.

J. G. Shireman,
W. F. Heffner,
F. B. Hertzog,
J. B. Layne,
Committee.

Report of the Committee on Statistics. (See Reports.)

Report of the Committee on Worship:

We beg leave to report that G. F. Yost, T. D. Gehret and B. Bryan Musselman shall speak Saturday evening, about twenty minutes each.

Sunday Services

The morning service shall open at 9:30 o'clock. Promptly at 9:45, Presiding Elder H. B. Musselman, Chairman of the Annual Conference, shall preach the Conference Sermon.

At 2:15, Presiding Elder W. G. Gehman shall preach.

The evening service shall be opened at seven o'clock with a short song service.

The Brethren R. L. Woodring, E. N. Cassel and C. H. Brunner shall speak for twenty minutes each.

The Sunday services shall be in charge of the Chairman of the Annual Conference, Presiding Elder H. B. Musselman.

F. M. Hottel,
Myron H. Gehret,
Committee.

Report of the Committee on Ordination:

We beg leave to report that there are no candidates for Ordination to be considered.

B. Bryan Musselman,
C. H. Brunner,
E. N. Cassel,

Committee

Report of the Committee on Applicants for Annual Conference License:

We beg leave to report that no applicants were referred to us for consideration.

C. H. Brunner,
B. Bryan Musselman,
F. M. Hottel,

Committee

Whereas, The Brethren C. F. Snyder and M. P. Zook, who have been laboring for many years as Foreign Missionaries under the Christian and Missionary Alliance, have been in the homeland on an extended furlough, and,

Whereas, They are at present serving appointments in the Iowa and Nebraska Conference, therefore,

Resolved, That we remember the fellowship that we enjoyed together in the past and further,

Resolved, That we pray the Lord to make them a great blessing in their new field of labor to the salvation of many souls and the building up of the Church of Jesus Christ, and further,

Resolved, That we deem it advisable and for the best advantage for their present work and for all concerned to transfer their names and the names of their families to the said Conference.

Resolved, That a copy of this resolution be sent to Rev. C. I. Scott, Presiding Elder of the Iowa and Nebraska Conference, signed by the Chairman and Secretary.

Whereas, It is one of our standing rules for each Pastor to hold a special service at each appointment, on which occasion the Annual Offering for the poor shall be lifted, and,

Whereas, The Home for our aged is in need of funds, and,

Whereas, The offering for the poor has been very low from year to year, therefore,

Resolved, That our Pastors shall lay especial stress upon this offering, designating it as an offering for The Home.

The Chair appointed the following Boards and Committees:

Board of Publication and Printing: E. N. Cassel, B. Bryan Musselman and C. H. Brunner.

Committee over Camp Meeting Equipage and Tabernacle Outfits: B. Bryan Musselman, F. M. Hottel, G. F. Yost, F. B. Hertzog and J. B. Layne.

Resolved, That we proceed with the election of Officers, Boards and Committees.

The following were elected: First Vice-Presiding Elder, B. Bryan Musselman; Second Vice-Presiding Elder, C. H. Brunner.

Resolved, That W. B. Musselman be recognized as Missionary Presiding Elder, *Ex-Officio*.

Resolved, That the other officers be nominated and elected by ballot. The following were elected:

Chairman of the Next Annual Conference: H. B. Musselman.

Resolved, That we elect a Conference Secretary-Treasurer. C. H. Brunner was elected Secretary-Treasurer.

Committee over the Presiding Elders: F. M. Hottel, G. F. Yost and H. K. Kratz.

Executive Board: H. B. Musselman, W. G. Gehman, C. H. Brunner, E. N. Cassel and B. Bryan Musselman.

Board of Examiners: E. N. Cassel, B. Bryan Musselman and H. K. Kratz.

Board of Foreign Missions: H. B. Musselman, C. H. Brunner, W. G. Gehman, B. Bryan Musselman and F. M. Hottel.

Board of Trustees of The Home (For two years): H. B. Musselman, W. G. Gehman, E. N. Cassel, C. H. Brunner, Allen M. Gehman and H. M. Hottel.

Board of Trustees of the Laymen's Benevolent Society: President, Allen M. Gehman; Secretary, G. O. Billig; Treasurer, H. G. Brunner.

The Allentown, Bethel, Class herewith invites the Annual Conference to Allentown for the 1930 Meeting.

G. O. Billig,
B. Bryan Musselman.

Resolved, That we accept the invitation of the Allentown, Bethel, Class and meet in Bethel M. B. in C. Church, 526-530 N. Eighth St., October 16, 1930, at 9 a.m.

Resolved, That we hold a Sunday School Convention in each Presiding Elder's District, and the Presiding Elders, Pastors and Delegates of their respective Districts constitute a committee to organize for these Conventions.

Resolved, That the Chair appoint a Chairman in each District to organize for these Sunday School Conventions.

He appointed the following:

Allentown District—C. H. Brunner.

Easton District—J. G. Shireman.

Resolved, That we hold two Camp Meetings on the Allentown District and one on the Easton District.

Resolved, That the Camp Meeting Divisions comprise the congregations as follows:

Bethlehem Division—Bethlehem, Reading, Fleetwood, Blandon, Terre Hill, Royersford, Spring City, Quakertown, Nazareth, Walnutport, Northampton, Lehigh and Weissport.

Allentown Division—Allentown (Bethel), Allentown (Salem), Philadelphia, Emaus, Macungie, Zionsville, Coopersburg, Graterford and Harleysville.

Easton District—Shamokin, Mount Carmel, Sunbury, Easton, Stroudsburg, Scranton, Wissinoming, West Philadelphia and York, Pa.

Resolved, That we suspend the rules and adjourn to the call of the Chair.

Adjourned with prayer by Edward T. Semmel and the benediction by E. E. Kublic.



Mizpah Grove, Allentown, Pa.
Portion of tent circle.

SEVENTH MEETING

Saturday Afternoon, October 19, 1929

The meeting was opened at 3:15 with singing "Blessed Assurance" and prayer by F. B. Hertzog.

The roll was called, after which the minutes of the forenoon meeting were read and approved.

The following reports were read and adopted:

Report of the Committee to Audit Schedules:

We have examined the Pastors' Schedules and the Summary Schedules and find them in a neat and clean condition, and correct to the best of our knowledge and belief.

W. G. Gehman,
F. B. Hertzog,
Committee.

Report of the Committee to Organize for the Allentown District Sunday School Convention. (See Reports.)

Report of the Committee to Organize for the Easton District Sunday School Convention. (See Reports.)

Report of the Committee to Organize for the Allentown Division of the Allentown District Camp Meeting. (See Reports.)

Report of the Committee to Organize for the Bethlehem Division of the Allentown District Camp Meeting. (See Reports.)

Report of the Committee to Organize for the Easton District Camp Meeting. (See Reports.)

Report of the Committee on Resolutions:

(A) *Whereas*, C. H. Brunner, Secretary of the Foreign Mission Board, who has been in constant touch with our representatives on the various Mission fields and has reported at length concerning the work being done and,

Whereas, The Lord has graciously overruled in the preservation of the lives of all the Missionaries, having enabled them to continue in the spread of the Gospel and the winning of souls, so that much effectual work for God has been done, therefore,

Resolved, That we praise the Lord, who has so faithfully led the Missionaries in this so noble a cause, supplying hitherto strength and grace for service, and further,

Resolved, That we pray God to continue to bless and prosper them in the future.

(B) *Whereas*, C. H. Brunner, the Editor of our Annual Year Book and Secretary of the Annual Conference, has with his many duties secured many valuable facts of interest and arranged matter for the press throughout the entire year, therefore,

Resolved, That we highly appreciate his whole-hearted interest and untiring labor, and further,

Resolved, That we donate \$50.00 out of the Annual Conference Fund as a slight token of appreciation for his services thus rendered.

(C) *Whereas*, The Union Gospel Press, of Cleveand, Ohio, has published the Christian Life Series of Sunday School literature, which has won its way into many Sunday Schools throughout the world, and,

Whereas, They consider no labor too great in making this literature the very best possible, both doctrinally and spiritually, and,

Whereas, They print much Gospel literature which is scattered abroad, therefore,

Resolved, That we give hearty thanks to God for His leadings and heartily pledge our prayers and support otherwise and continue to pray God's choicest blessings upon them that their courage, health and strength fail not and that our fellowship in the Word and work of the Lord may increase more and more until the Lord's return.

(D) *Whereas*, The Pastor, F. M. Hottel, and the members of the Bethlehem Class have so abundantly provided for the entertainment of the Annual Conference members and friends of the work, all meals being served in the basement of the Church, therefore,

Resolved, That we appreciate their devotedness to the Lord, His servants and His work, and further,

Resolved, That we tender them a rising vote of thanks and unitedly pray God's blessing upon them for usefulness in the Lord's work.

(E) *Whereas*, The daily papers, the "Bethlehem Globe-Times" and the "Allentown Morning Call," have given us such splendid service in publishing the proceedings of the Annual Conference, and,

Whereas, Their correspondents have so courteously co-operated with our Conference Reporter, therefore,

Resolved, That we express our appreciation of their services and pray God's blessing upon them, and further,

Resolved, That a copy of this resolution be signed by the Chairman and Secretary of the Conference and be forwarded by Pastor F. M. Hottel to the respective newspaper offices.

W. G. Gehman,
R. L. Woodring,
T. D. Gehret,
Committee.

Resolved, That the Annual Ministerial Convention be held at Sunbury, Pa., on April 17, 1930. All ordained Ministers and Probationers having charge of a work shall be members of this Convention.

The following officers were then elected for this Convention: Chairman, E. N. Cassel; Secretary, J. B. Layne.

Committee on Program: H. B. Musselman, W. G. Gehman and T. D. Gehret.

Resolved, That we as a Conference recognize W. G. Gehman, President of the Gospel Herald Society, as the agent appointed by the Union Gospel Press to handle their Sunday School Supplies and all their other publications.

Resolved, That the Pastors hold the Home Missionary meetings under the direction of the respective Presiding Elders and take the subscriptions some time between New Year and the Camp Meetings.

Resolved, That W. G. Gehman, President of the Gospel Herald Society, shall have charge of the general sale of the "Rose of Sharon" Hymnal.

Resolved, That the Lay Delegates who find it necessary be privileged to be absent from further attendance of Conference after the meeting Saturday.

Resolved, That a committee of three be appointed by the Chair to compile a report of the Conference and the Sunday Services for the Gospel Banner. He appointed E. N. Cassel, T. D. Gehret and G. F. Yost.

Resolved, That we send a night letter of greeting to W. B. Musselman, signed by the Chairman and the Secretary, praying God's blessing upon himself, the Gospel Worker Society, and the work and influence of the Union Gospel Press.

Resolved, That we suspend the rules and adjourn.

Adjourned at 4.05 o'clock with prayer by J. C. Roth and benediction by J. G. Shireman.

EIGHTH MEETING

Monday Morning, October 21, 1929

This meeting was opened with singing "I'll Live for Him" and prayer by T. D. Gehret.

The Chairman read part of the twelfth chapter of Romans.

The roll was called and the minutes of the previous meeting were read and approved.

The following reports were read and adopted:

Report of the Committee on Communications:

We have received no communications; therefore, we have nothing to report.

R. L. Woodring,
H. K. Kratz,
Committee.

Report of the Committee on Resolutions:

Whereas, The Mayor, the Honorable James M. Yeakle, through the Chief of Police, H. M. Halteman, of the Department of Public Safety of the City of Bethlehem, Pa., has so freely granted the request to provide traffic officers on Sunday, and,

Whereas, These officers gave us the best consideration and most courteous and efficient service, therefore,

Resolved, That we as a Conference express our appreciation for a response so ready and cheerful, and service so satisfactory, and pray God's blessing upon this Department in their noble service for the safety of mankind, and further,

Resolved, That a copy of this resolution be signed by the Chairman and the Secretary of the Conference and be forwarded by the Pastor, F. M. Hottel, to this Department.

W. G. Gehman,
R. L. Woodring,
T. D. Gehret,
Committee.

Report of the Committee to Compile a Report of the Conference and the Sunday Services for the "Gospel Banner." (See Reports.)

The various Boards and Committees reported the election of the following officers:

Executive Board—President, H. B. Musselman; Secretary, E. N. Cassel.

Board of Foreign Missions—President, H. B. Musselman; Secretary, C. H. Brunner.

Board of Trustees of The Home—President, H. B. Musselman; Secretary, E. N. Cassel; Assistant Secretary, J. G. Shireman.

Board of Publication and Printing—President, B. Bryan Musselman; Secretary, C. H. Brunner.

Board of Examiners—President, E. N. Cassel; Secretary, B. Bryan Musselman.

Committee over the Presiding Elders—Chairman, F. M. Hottel; Secretary, H. K. Kratz.

Committee over Camp Meeting Equipage and Tabernacle Outfits—Chairman, B. Bryan Musselman; Secretary, F. M. Hottel.

Whereas, We realize the value and importance of spreading good, wholesome, sound literature in these last days when false doctrines are being widely circulated through the pulpit, stage and printed page and thereby the untaught in the truth are being ensnared by error and Satan's deceptive seduction, therefore,

Resolved, That we urge all our Pastors to spread as much Gospel literature as possible and thereby help to spread the truth, and further,

Resolved, That whenever Pastors sell literature, for which they receive the retail price, the same shall be reported on the Schedule accordingly. When they sell through members on their charge, allowing a certain commission, the Pastor shall report only the net proceeds, and further,

Resolved, That whatever literature is sold, the amount of the price of which has already entered the accounts, such as the "Christian Life Missionary," etc., the same shall not be reported by the Pastor on the schedule, and further,

Resolved, That we recommend that no Pastor shall make it a practice to do any wholesale literature business by employing agents.

Resolved, That the Church property at Hereford be in charge of the Board of Trustees of Macungie, Pa.

Resolved, That all contributions received by the Laymen's Benevolent Society shall be paid by check or money order, made payable to H. G. Brunner, Treasurer, Zionsville, Pa., and forwarded to the Secretary, G. O. Billig, 941 Liberty St., Allentown, Pa.

Resolved, That the price of the Annual Year Book be fifty cents and in case of a deficit this shall be provided for out of the Conference Fund.

Resolved, That we print 1000 copies of our Year Book for 1929.

Resolved, That we ask the Board of Foreign Missions to print 2700 copies of the Annual Report of the Board of Foreign Missions.

Resolved, That the two Presiding Elders and each Pastor send a photo of themselves to the Secretary, C. H. Brunner, by Friday, October 25, 1929.

Resolved, That the Executive Board, under legal advice, formulate a form of deed for Church property that may be acceptable to trust officers, that the Board be privileged to permit congregations to use this form of deed, to submit to the next Annual Conference for consideration.

Resolved, That the management of the Cafeteria at the Mizpah Grove Camp Meetings continue under the direction of the Executive Board.

Resolved, That we suspend business.

Business was resumed at 11:55 o'clock.

Resolved, That we suspend the rules and adjourn to the call of the Chair.

Adjourned with prayer by R. R. Fox and benediction by W. G. Gehman.

NINTH MEETING

Monday Afternoon, October 21, 1929

The meeting was opened at 2:50 o'clock with prayer by W. G. Gehman.

The roll was called and the minutes of the previous meeting were read and approved.

Resolved, That we favor a change by way of an increase in benefits in the Laymen's Benevolent Society and that we refer this matter to the Executive Board, who, with the officers of the Laymen's Benevolent Society, shall work out a plan and submit same at a very early date to each Pastor to follow in collecting this year's dues.

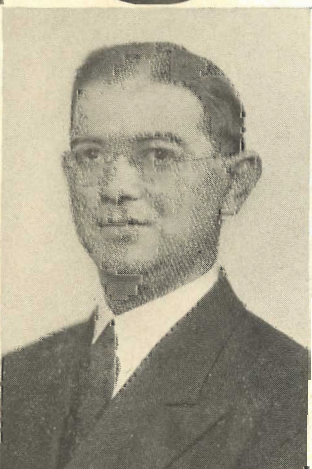
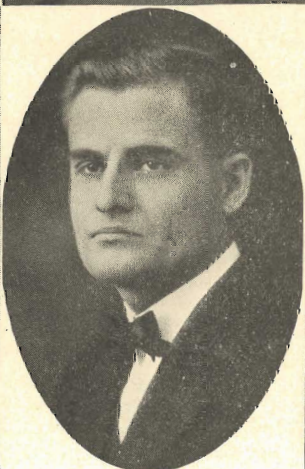
Resolved, That we extend the time indefinitely.

Resolved, That the two Presiding Elders and the Pastor of the Conference Church comprise a Committee to formulate a program for the evening meetings at the next Annual Conference up to and including Saturday evening.

Adjourned at 5:15 o'clock with prayer by the Chairman, H. B. Musselman, and benediction by W. G. Gehman.

Signed,

H. B. Musselman, Presiding Elder, Chairman,	
W. G. Gehman, Presiding Elder,	
C. H. Brunner, Secretary-Treasurer, Second Vice-Presiding Elder,	
B. Bryan Musselman, Assistant Secretary, First Vice-Presiding Elder,	
N. H. Wolf, Recording Secretary,	
H. L. Shelly, Recording Secretary,	
A. G. Woodring, Recording Secretary,	
F. M. Hottel,	W. D. Evert,
E. N. Cassel,	H. N. Rishel,
G. F. Yost,	Clarence S. Renn,
J. G. Shireman,	Paul I. Wentz,
F. B. Hertzog,	H. H. Bergey,
P. T. Stengele,	R. R. Fox,
J. C. Roth,	Edward J. Dietzman,
T. D. Gehret,	Herbert V. Smith,
R. L. Woodring,	Otto Schroeder,
H. K. Kratz,	Andrew F. Diebert,
W. F. Heffner,	Moses Snyder,
J. B. Layne,	G. K. Himmelreich,
V. H. Reinhart,	Edward T. Semmel,
E. E. Kublic,	O. S. Hillegass,
J. B. Henry,	J. F. Barrall,
E. H. Musselman,	C. B. Brosius,
Paul E. Baer,	P. T. Tarbert,
G. O. Billig,	George R. Fish,
Myron H. Gehret,	E. T. Shick,
C. D. Bean,	E. Godshall.



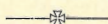
PASTORS PENNSYLVANIA CONFERENCE

Upper Row—H. K. KRATZ, J. C. ROTH, G. F. YOST

Middle Row—R. L. WOODRING, F. M. HOTTEL, N. H. WOLF

Lower Row—A. G. WOODRING, J. B. LAYNE, F. B. HERTZOG

REPORTS



For convenience we insert the following

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I.—Presiding Elders

REPORT OF THE PRESIDING ELDER OF THE ALLENTOWN DISTRICT

Another year of service for the blessed Master has now passed into history. We wish to raise our voice in thanksgiving unto Him who was our enabling help in permitting us to meet all of the appointments.

The Lord has graciously spared all of the pastors and their families. God has been blessing their labors, in strengthening and keeping the flocks united. We wish to thank the Lord for faithful pastors, who remain true to their calling.

The Sunday Schools continue to be large in attendance. The attendance at prayer meetings and church services is exceptionally encouraging. This shows a good interest for the work at large.

The Church properties are all kept in good condition. The churches at Coopersburg and Bethlehem have been renovated and much improved in appearance and usefulness. A wholesome missionary spirit is manifested on the District.



Zionsville, Pa.

Homestead of David Musselman, grandfather of Presiding Elder H. B. Musselman.

Two Camp Meetings were again held, with an excellent interest manifested in the same. The first Camp Meeting (Bethlehem Division) had 235 tents. The latter (Allentown Division) had 260 tents. The preaching was with unction from on high. The attendance was large. The prayer meetings and children's meetings added much to the success of these gatherings.

Brother W. F. Heffner held a tabernacle meeting on his charge with a good interest. The various pastors have also been preaching the Word at many surrounding places.

The radio services at the Camp Meetings brought forth a good response, and were listened to by thousands. The regular broadcasting over station WCBA continues to increase in fruitfulness, and is to our mind a great channel in reaching the many thousands with a message from God's Word.

The ministry is blessedly united as never before. The brethren have been upholding us by their prayers and support. We are most unworthy of the many considerations and kindnesses bestowed upon us on all lines. May our love continue to increase one toward another.

FINANCIAL**Receipts**

Balance on hand	\$ 116 00
Received from the Treasurer of the Home Mission Fund	2,080 00
	<u>\$2,196 00</u>

Expenditures**(a) Appropriations**

Quakertown and Hatfield	\$ 180 00
Northampton and Walnutport	240 00
Nazareth	180 00
Lehighton and Weissport	480 00
	<u>\$1,080 00</u>

(b) Miscellaneous

O. S. Hillegass, (assistance, etc.)	\$ 125 00
Camp Meetings	100 00
General Conference Expenditures	300 00
Public Address System	285 00
Matron—Home	24 50
W. F. Heffner, tabernacle meeting, etc.	50 00
J. C. Roth, donation	20 00
Fares, etc.	11 50
Trustees, Bethlehem, Pa.	200 00
	<u>1,116 00</u>

Total \$2,196 00

II.—Presiding Elders—Continued**REPORT OF THE PRESIDING ELDER OF THE EASTON DISTRICT**

The Lord has graciously led the work during the year for which we express our gratefulness. The pastors and members have been preserved in spirit, soul and body by our faithful God. Through the Holy Spirit applying the Word of Truth preached faithfully, a number were saved and baptized and healed and built up in the most holy faith. The spirit of unity prevails and the members are loyal and sacrificing.

The prayer meetings and regular church services are well attended by members and quite a number of non-members in a number of places. The open air meetings wherever held wield a good influence upon the Lord's work. The Sunday Schools are encouraging. The members and friends of the work took part in the Ordinances in a commendable way.

The Sunday School Convention for the District and for the Gospel Herald Society was held in Sunbury, Pa. The attendance all day long was very good. The program was well rendered and proved a

great blessing to all present. The class under their pastor entertained the members and friends acceptably.

In some places extensive repairs were made on church properties. In general, they are in good repairs.

The Camp Meeting held in Edgewood Grove, Shamokin, Pa., with one hundred and forty-six tents was indeed a blessed one. The preachers preached the Word fearlessly, but tenderly. The seekers at all the altar calls were numerous. Many were helped to higher ground which is continually telling in their lives. The attendance at all the meetings was very good. We were glad to see quite a number present part of the time from the other District. The saving, sanctifying, and healing power was manifested through the love and power of God. The offerings were good and the expenses were rather easily met.

Our people are expecting and desiring the return of our Lord which is an incentive to holy and sacrificial living.

Pastor E. H. Musselman held a most glorious tent meeting on the outskirts of York. The attendance was very good, people coming for twenty or thirty miles. A number were saved who are standing true to the Lord.

The pastors and members under God have unceasingly prayed for us and stood by us faithfully in every way, unworthy though we be. May real unity and true fellowship continue between the shepherds and their flocks so that when the Chief Shepherd shall appear, crowns of glory unfading shall be received and the saints meet Him with confidence.

FINANCIAL

Expenditures

(a) Appropriations

Sunbury, Pa.	\$240 00	
Mt. Carmel, Pa.	480 00	
Seranton, Pa.	120 00	
Stroudsburg, Pa.	300 00	
Wissinoming and West Philadelphia	300 00	
York, Pa.	300 00	
		<hr/> \$1,740 00

(b) Moving

Paul E. Baer	\$ 50 00	
T. D. Gehret	100 00	
		<hr/> 150 00

(c)

Tent Meeting, York, Pa.	74 49
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(d) Miscellaneous

Rent for storage, Allen M. Gehman.....	\$ 20 00	
Easton, Pa., toward Ministerial Convention.....	50 00	
		<hr/> 70 00

Total	\$2,034 49
Received from Treasurer of Home Mission Fund.....	\$2,034 49

W. G. Gehman, Presiding Elder.

III.—Gospel Herald Society

REPORT OF THE PRESIDENT OF THE GOSPEL HERALD SOCIETY

October 1, 1928, to September 30, 1929

During the year we opened a new mission in Elizabeth, N. J. The brethren are preaching faithfully to large crowds in the open air. The attendance indoors is slowly increasing. A number were saved already. Besides we have missions in Jersey City, N. J., on Central Avenue, Newark, N. J., and Camden, N. J., and in Pennsylvania at Lebanon, Harrisburg, and Chester.

In all of these missions open air meetings are held in which large crowds assemble and give ear to the messages of the Gospel. The Sunday Schools, prayer meetings, and other indoor meetings are well attended. A number were saved and baptized during the year.

The selling of Bibles and Testaments, the Gospel Herald and Saturday Evening Call, the Christian Service Calendar, religious books, and mottoes is interesting and helpful in a spiritual and a financial way.

The leaders of the Harrisburg, Pa., and Newark, N. J., missions render programs by radio regularly with quite direct results.

The tent meetings held in Harrisburg, Pa., and in Camden, N. J., and Jersey City, N. J., were well attended. There were several saved at each place. In Jersey City a very special and quite successful effort was made to swell the Chapel and Lot Fund.

The Gospel Herald brethren study and preach and labor faithfully. They are loyal and submissive to their superiors. They love each other and pray for one another and rejoice in each other's success. Under our faithful God the work is moving onward with an ever increasing following which will rejoice their heart and our Lord's at His appearing.

STATISTICAL

Ordained Ministers of the M. B. C. Conference.....	2
Probationers of the M. B. C. Conference.....	10
Full Gospel Heralds	14
Probationers	1
Transferred to M. B. C. Church	1
Net increase	1
Total Membership	27
Baptized	55
Children Dedicated	7
Sunday Schools.....	7
Officers and Teachers Enrolled.....	90
Scholars Enrolled.....	523
Average Attendance	413
Home Department Scholars Enrolled	215
Cradle Roll	74
Children's Meetings and Sunday Schools Held.....	391
Open Air Meetings	163
Prayer Meetings	397
Sermons and Addresses	2,407
Pastoral Visits	2,699
Copies of Gospel Herald sold @ \$.10.....	61,985
Copies of Gospel Herald sold @ \$.15.....	6,504
Copies of Gospel Herald sold @ \$.06.....	425
Copies of Christian Service Calendars sold.....	3,362

Valuation of Mission Properties:

Lebanon, Pa.	\$ 8,500 00
Chester, Pa.	10,000 00
Jersey City, N. J.	5,000 00
Harrisburg, Pa.	20,000 00
Total	<u>\$43,500 00</u>

FINANCIAL

(a) Receipts

1. Collections

Rents	\$5,712 22
Sundry Expenses	3,057 58
Light	335 53
Donations, Gifts, etc.	2,959 43
President	899 78
Gospel Workers	56 39
Sunday Schools.....	2,614 47
Sunday School Convention.....	83 97
Conference Fund	259 03
G. H. Society Headquarters' Fund.....	45 49
Foreign Missions	1,049 54
Missionary Work	115 81
At Gospel Herald Society Conferences and Conventions	90 56
Chapel and Lot Fund	1,815 46
Beneficiary Fund	103 00
House and Lot Rent, Lebanon, Pa.....	109 20
Garage Rent, Chester, Pa.....	111 00
Lot Rent, Jersey City, N. J.....	80 00
Rents, Harrisburg, Pa.....	270 00
	<u>\$19,768 46</u>

2. Literature

Literature, etc., sold at Missions.....	\$9,747 30
Literature, etc., sold to Laity at M. B. C. Camp Meeting	664 56
Literature, etc., sold wholesale to ministers, etc.	4,625 33
Sunday School Supplies to Sunday Schools.....	6,828 14
	<u>21,865 33</u>

3. From M. B. C. Home Mission Fund

Appropriations	\$2,380 00
Tabernacle Meetings	99 20
Fares, Utensils, Freight, Furniture, etc.....	1,158 40
Rent for President	300 00
Donations for Heralds	66 15
From a Friend	44 29
	<u>4,048 04</u>
Total	<u>\$45,681 83</u>

(b) Expenditures**1. Appropriations**

Harrisburg, Pa.	\$ 350 00	
Lebanon, Pa.	360 00	
Chester, Pa.	400 00	
Camden, N. J.	900 00	
Newark, N. J.	170 00	
Elizabeth, N. J.	200 00	
		\$ 2,380 00

2. Tabernacles

Camden, N. J.	\$ 24 37	
Jersey City, N. J.	56 30	
Harrisburg, Pa.	18 53	
		99 20

3. Miscellaneous

Mission Repairs and Supplies	\$ 494 01	
Furniture	362 28	
Freight and Express	37 75	
Fares, Postage, Telegrams, etc.....	140 22	
Cartage	62 94	
Printing, Stationery, Periodicals, Paints and Painting	105 49	
Rent	300 00	
Donations	66 15	
		1,568 84
Total		\$ 4,048 04

W. G. Gehman, President and Treasurer.

IV.—Stationing, Boundary, Appropriations**REPORT OF THE STATIONING, BOUNDARY AND
APPROPRIATING COMMITTEE****(A) APPOINTMENTS****1. Allentown District—H. B. Musselman, P. E.****(a) Stations**

Allentown (Bethel)—B. Bryan Musselman.
Bethlehem—F. M. Hottel.
Reading—E. N. Cassel.
Philadelphia—C. H. Brunner.

(b) Circuits

Royersford and Spring City—N. H. Wolf.
Graterford and Harleysville—W. F. Heffner.
Emaus, Macungie and Zionsville—G. F. Yost.
Fleetwood, Blandon and Terre Hill—A. G. Woodring.
Coopersburg and Allentown (Salem)—F. B. Hertzog.

(c) Missions

Quakertown and Hatfield—J. B. Layne.
 Northampton and Walnutport—H. K. Kratz.
 Nazareth—R. L. Woodring.
 Lehigh and Weissport—J. C. Roth.

(d) Local Preachers

E. T. Shick—Allentown (Bethel) Quarterly Conference.
 O. S. Hillegass—Allentown (Bethel) Quarterly Conference.
 R. Bergstresser—Nazareth Quarterly Conference.

(e) Quarterly Conference Licensed Workers

E. W. Martin, W. J. Fretz, Mrs. C. H. Brunner.

(f) Tabernacles to be supplied.**2. Easton District—W. G. Gehman, P. E.****(a) Stations**

Easton—P. T. Stengele.
 Shamokin—J. G. Shireman.

(b) Missions

Mount Carmel—E. E. Kublic.
 Stroudsburg—V. H. Reinhart.
 Sunbury—T. D. Gehret.
 Scranton—Paul E. Baer.
 Wissinoming and West Philadelphia—J. B. Henry.
 York—E. H. Musselman.

(c) Local Preachers

J. F. Barrall, Shamokin Quarterly Conference.

(d) Annual Conference Licensed Workers

J. T. Anderson, M. M. Myers, H. W. Hartman, E. B. Hartman,
 E. George, A. M. Sprock, C. L. Miller, R. H. Gehman, C. O.
 Reed and E. W. Bean.

(e) Tabernacles to be supplied.**(B) APPROPRIATIONS****1. Allentown District**

Quakertown and Hatfield, per month.....	\$15 00
Northampton and Walnutport, per month.....	20 00
Nazareth, per month	15 00
Lehigh and Weissport, per month.....	40 00
To be used at the discretion of the Presiding Elder.....	\$1,000 00

2. Easton District

Mount Carmel, per month.....	\$50 00
Stroudsburg, per month	25 00
Sunbury, per month	20 00
Scranton, per month	10 00
Wissinoming and West Philadelphia, per month....	25 00
York, per month	25 00
Toward purchasing a new Camp Meeting Grove.....	\$1,000 00

The president of the Gospel Herald Society shall be donated \$25.00 per month out of the Home Mission Treasury.

The balance of the Home Mission money shall be used at the discretion of the Presiding Elder of the District and the President of the Gospel Herald Society.

(C) GOSPEL HERALD SOCIETY

Harrisburg, Pa.—1430 Green St. To be supplied.
 Lebanon, Pa.—251 S. 5th St. To be supplied.
 Chester, Pa.—721 W. 7th St. To be supplied.
 Jersey City, N. J.—278 Central Ave. To be supplied.
 Camden, N. J.—2006 Federal St. To be supplied.
 Newark, N. J.—519 12th Ave. To be supplied.
 Elizabeth, N. J.—1159 Elizabeth Ave. To be supplied.

H. B. Musselman, Chairman,
 W. G. Gehman, Secretary,

C. D. Bean,	H. N. Rishel,
G. O. Billig,	R. R. Fox,
H. L. Shelly,	Clarence S. Renn,
Myron H. Gehret,	W. D. Evert,
Paul I. Wentz,	G. K. Himmelreich,
Herbert V. Smith,	Committee.

V.—Camp Meetings

ANNUAL REPORT OF THE CHAIRMAN OF THE GENERAL CAMP MEETING COMMITTEE

Two Camp Meetings were held in Mizpah Grove, Fourteenth Ward, in the City of Allentown, Pa., and one Camp Meeting was held in Edgewood Grove, Shamokin, Pa., as follows:

Allentown District

Bethlehem Division, June 29 to July 7, 235 tents.
 Allentown Division, August 17 to 25, 260 tents.

Easton District

Shamokin, July 20 to 28, 146 tents.

Receipts

Allentown District

Bethlehem Division	\$3,071 14
Allentown Division	3,953 21
	<hr/> \$7,024 35

Easton District

Shamokin	\$1,968 70	1,968 70
Total		\$8,993 05

H. B. Musselman, Chairman.

VI.—Camp Meeting Equipage Committee**ANNUAL REPORT OF THE COMMITTEE ON CAMP MEETING EQUIPAGE**

We as a committee have labored under the direction of Executive Board and the expenses were met by the Board.

B. Bryan Musselman,
F. M. Hottel,
G. F. Yost,
F. B. Hertzog,
Committee.

VII.—Publication and Printing**ANNUAL REPORT OF THE BOARD OF PUBLICATION AND PRINTING****Receipts**

Received at Annual Conference	\$290 95	
Received from Year Book	451 50	
Received from General Conference Journals	25 15	
Received from Sunday School Supplies	334 00	
		\$1,101 60

Expenditures

Conference Journals	\$550 04	
Sunday School Supplies	329 25	
Minute Book, etc.	13 08	
Carfares to Mid-Year Examinations	27 63	
		\$ 920 00

B. Bryan Musselman,
F. M. Hottel,
C. H. Brunner,
E. N. Cassel,
Board.

VIII.—Beneficiary Society

ANNUAL REPORT OF THE BENEFICIARY SOCIETY

We have received the sum of \$351.00 at last Annual Conference.

W. G. Gehman, President,
F. M. Hottel, Secretary,
B. Bryan Musselman, Treasurer.

IX.—Laymen's Benevolent Society

EIGHTEENTH ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE LAYMEN'S BENEVOLENT SOCIETY

October 11, 1928, Members Enrolled	443
Members Received During the Year	7
Members Died During the Year	0
Members Withdrawing During the Year	33
October 14, 1929, Members Enrolled	417

Financial

Receipts

Contributions	\$ 953 50
Interest	753 00
	<hr/>
	\$ 1,706 50

Expenditures

Donations	
Sundry Expenses	\$ 7 35
	<hr/>
	\$ 7 35

Report of the Treasurer

Receipts

October 11, 1928, Balance in Treasury	\$7,995 39
Received During Year	1,706 50
	<hr/>
	\$ 9,701 89

Expenditures

Expended During Year	\$7,507 35
October 14, 1929, Balance in Treasury	2,194 54
	<hr/>
	\$ 9,701 89

The Society also holds Securities to the amount of \$17,000 00

Allen M. Gehman, President,
G. O. Billig, Secretary,
H. G. Brunner, Treasurer,
Board.

X.—Reading Course**REPORT OF THE BOARD OF EXAMINERS ON THE READING COURSE****Examinations for 1929**

Probationers	Philosophy of the Plan of Salvation	All about the Bible.—Collett	Church History	Reformed Pastor	Lessons in Holiness	Bible, John 13-17	Knowing the Scriptures	Divine Art of Preaching	Bible, II Timothy	Bible, Hebrews	Bible, I Timothy	Average
First Year's Course												
C. L. Miller.....	98	97	98	.....	98	98	.....	.....	.....	.....	95	97
R. H. Gehman.....	94	98	99	.....	98	99	.....	.....	.....	.....	100	98
C. O. Reed.....	99	93	97	.....	88	95	.....	.....	.....	.....	91	94
E. W. Bean.....	97	98	93	.....	90	99	.....	.....	.....	.....	95	95
A. M. Sprock.....	87	91	95	.....	88	92	.....	.....	.....	.....	95	91
Second Year's Course												
H. W. Hartman.....	91	.....	91	94	.....	.....	86	90	91	81	.....	89
E. B. Hartman.....	97	.....	92	95	.....	.....	86	93	91	91	.....	92
E. George.....	81	.....	68	86	.....	.....	70	80	80	78	.....	79

E. N. Cassel,
B. Bryan Musselman,
H. K. Kratz,

Board.

XI.—Executive Board**THE TWENTY-EIGHTH ANNUAL REPORT OF THE EXECUTIVE BOARD**

The Board met a number of times during the year and considered different matters relative to Mizpah Grove and various church properties.

The Board met at Newark, N. J., and considered the advisability of purchasing the mission property, which was for sale, but for various reasons action in the matter was deferred.

The Board also met at Chester, Pa., and advised the remodeling of the mission property by raising the ceiling of the assembly room seven feet, putting in new windows and adding living quarters in the rear.

Mizpah Grove

The trees in the grove have been trimmed, admitting more light and air.

The rough stony part of the south side of the grove was covered with ground and much of the low part of the west side was filled in, giving additional parking space and also providing a driveway on the west and south sides of the grove.

The space for the tent circle was enlarged and new driveways provided so that the tents on the inside of the circle can be placed in straight lines.

Gutters were built with stone and Tarvia so that the heavy rains would not damage the grove as much as they have done heretofore.

An addition of 24 x 30 was built to the dining hall. This new part has a basement with many conveniences. On account of the condition of the soil in the region of the dining hall, two additional sink holes had to be dug to take care of the waste water.

Cafeteria equipment was purchased and the meals in the dining hall were served cafeteria style. The cafeteria and store were in charge of the Executive Board.

A Public Address System was purchased, complete with Samson M I K1 and Samson Pam 19 Push Pull Amplifiers, Wright DeCoster Super Dynamic Speakers (10-inch cone diameter) mounted in cleatex horn baffles, four in cluster,

Financial**Receipts**

Allentown District Sunday School Convention.....	\$ 230 00
Pledges paid during the year	755 00
Bethlehem Division Camp Meeting, Lumber	
Rent	\$ 197 64
Bethlehem Division Camp Meeting, Balance.....	212 32
Allentown Division Camp Meeting, Lumber	
Rent	218 40
Allentown Division Camp Meeting, Balance.....	1,008 66
Cafeteria Balance	314 96
Telephone Tolls	12 06
	<hr/>
	1,964 04
Interest	150 00
Sale of Hymn Books	855 16
Emma Hummel Estate	180 00
Contribution for General Conference Expenses.....	627 67
	<hr/>
Total	\$4,761 87

Expenditures

Addition to dining hall and other building improvements...	\$1,887 44
Plumbing	613 47
Sink Holes	240 56
Grading	614 46
Cafeteria Equipment	1,435 95
Balance in full of Public Address System.....	272 00
Electric Supplies	174 45
Labor	279 16
Carfares and Meals	196 79
Tarvia	87 50

Stone	98 61
Telephone	144 53
Board Meeting	71 98
Postage	3 42
Insurance and Fire Extinguishers	143 06
Electric Current	215 00
Roofing for Lumber Piles	21 70
Repairs	37 71
Binding of Hymn Books, Etc.	269 87
General Conference Expenses	601 69
Total	\$7,409 35

The loans of the Board amount to \$17,700.00. The Board holds \$4,000.00 invested trust funds. The actual debt on Mizpah Grove is \$15,848.99.

H. B. Musselman, President,
 E. N. Cassel, Secretary,
 W. G. Gehman,
 C. H. Brunner,
 B. Bryan Musselman,
 Board.

XII.—The Home

THE TWENTY-FOURTH ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE HOME

Another year has passed into history. Besides the meetings for organization and reading of last year's report, the Board held two regular business meetings at the Home.

The Lord kept and sustained all the workers in health and good courage. The inmates also have been kept well. Mrs. Kate Fearheller, the Matron, is working faithfully for the comfort of the inmates and all concerned.

Last Spring the Board engaged I. K. Wismer to take charge of the management of the Home and Farm, with Mrs. Wismer as Assistant Matron. Wilmer A. Alderfer lives in the farmhouse. Both are anxious to see the work prosper and are working faithfully to this end.

The crops, considering the drought, have been very good. The potatoes are not dug at the date of the compiling of this report (October 4, 1929) but the crop looks fairly promising.

Donations

Donations have been received during the year as follows:
 Hottel Brothers, Bethlehem, Pa.—Atwater Kent Radio Set.
 W. G. Gehman, Easton, Pa.—One Boston Terrier Pup.
 Mrs. E. N. Cassel, Reading, Pa.—One waterless cooker.
 Mrs. Diehl, Allentown, Pa.—A lot of used furniture.

Financial

RECEIPTS

(a) Home Account

From the Fund for the Poor.....	\$ 470 22	
Interest on various notes	84 22	
		\$ 554 44

(b) Farm Account

Cattle	\$ 90 00	
Eggs	21 49	
House rent	130 00	
Labor	14 50	
Milk	768 78	
Potatoes	1,815 52	
Refund	91 59	
Swine	198 00	
Truck	39 47	
Wheat	531 22	
Poultry	2 80	
Provisions	35 71	
		3,739 08
Total		\$4,293 52

EXPENDITURES

(a) Home Account

Interest, Geho Legacy	\$ 27 00	
Coal	93 52	
Electric Current	57 57	
Fuel Gas	17 64	
Furnishings	7 16	
Inmates	11 47	
Labor and Wages	243 00	
Periodicals	11 84	
Provisions	434 51	
Repairs	22 85	
Soap and oil	14 76	
Taxes	6 92	
		\$ 948 24

(b) Farm Account

Advertising, periodicals and postage.....	\$ 21 12	
Auto maintenance	98 05	
Building, repairs and improvements.....	11 74	
Carfare, toll and telephone	84 83	
Dairy supplies	5 34	
Electric current	70 16	
Express and freight.....	39 93	
Feed and veterinary services.....	1,282 15	
Fertilizers	313 15	
Fuel gas	32 39	
Hardware	40 61	
Horse shoeing.....	12 05	
Implements	37 07	
Lime, sand and cement.....	73 54	
Labor	2,786 72	

Gasoline, oils and paints	195 34	
Poultry	52 00	
Registrations and transfers	2 00	
Repairs	149 09	
Seeds and plants	79 26	
Spraying material	149 58	
Taxes	359 77	
		<u>5,895 89</u>
Total		\$6,844 13

STOCK ACCOUNT

A committee of five, appointed by the President of the Board of Trustees from among their number, took the following inventory of the real estate and personal property:

(A) FARM

Properties:

Farm, including land at the

Home \$18,000 00

Tenant's Home 4,000 00

\$22,000 00

Implements 2,500 00

Live Stock:

Holstein-Friesian Cattle..... \$ 3,605 00

Horses 675 00

Swine 298 00

4,578 00

Produce:

Potatoes \$ 3,000 00

Ensilage.. 720 00

Hay 660 00

Straw 335 00

Feed 97 00

Wheat 224 00

Oats 220 00

Corn 630 00

Timothy seed 2 00

Truck 20 00

Apples 22 50

5,930 50

Miscellaneous:

Firewood \$ 15 00

Crates, etc. 50 00

Oil and gasoline 30 00

Roofing paint 35 00

Furniture 150 00

Fertilizer 70 68

Lime 66 40

Spraying materials 37 00

454 08

Securities:

Bills receivable \$ 216 22

Loans 400 00

616 22

Total for the Farm..... \$36,078 80

(B) HOME

Property (The Home).....	\$12,000 00	
Miscellaneous:		
Furniture	\$ 400 00	
Canned goods	84 70	
Provisions	51 10	
Smoked meats	30 90	
Coal	28 50	
Soap	5 00	
Poultry	112 50	
Office equipment	200 00	
		912 70
Total for The Home.....		12,912 70
Grand Total		\$48,991 50
Treasury Deficit		1,599 11
Actual appraised value		\$47,392 39

STATEMENT

Resources

Properties	\$34,000 00	
Live Stock	4,578 00	
Implements	2,500 00	
Produce	5,930 50	
Miscellaneous	1,366 78	
Bills receivable	216 22	
Securities	400 00	
		\$48,991 50

Liabilities

Contributions to date.....	\$26,560 98	
Donations to date	2,318 71	
Treasury Deficit	1,599 11	
Surplus	18,512 70	
		\$48,991 50

FORMS OF BEQUEST AND DEVISE

BEQUEST

I give and bequeath unto H. B. Musselman, E. N. Cassel, W. G. Gehman, B. Bryan Musselman, J. G. Shireman, C. H. Brunner, F. M. Hottel, G. F. Yost, Allen M. Gehman, A. A. Wismer, H. G. Brunner and H. M. Hottel, Board of Trustees of "The Home" of the Mennonite Brethren in Christ, Pennsylvania Conference, located at Centre Valley, Pa., and their successors in office the sum of payable one year after my decease.

.....

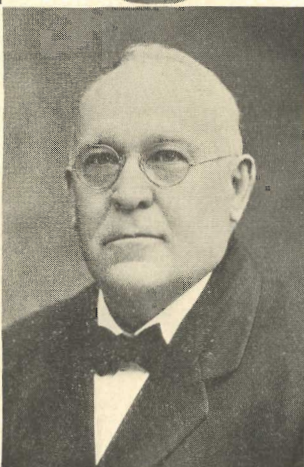
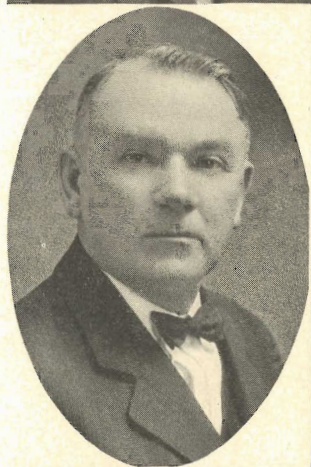
DEVISE

I give and devise unto H. B. Musselman, E. N. Cassel, W. G. Gehman, B. Bryan Musselman, J. G. Shireman, C. H. Brunner, F. M. Hottel, G. F. Yost, Allen M. Gehman, A. A. Wismer, H. G. Brunner and H. M. Hottel, Board of Trustees of "The Home" of the Mennonite Brethren in Christ, Pennsylvania Conference, located at Centre Valley, Pa., and their successors in office the following described real property together with the appurtenances, in fee simple, viz: (Describe nature, situation and contents of property), possession to be given one year after my decease.

.....

H. B. Musselman, President,
E. N. Cassel, Secretary,
J. G. Shireman, Assistant Secretary,
Allen M. Gehman, Treasurer,

W. G. Gehman,	G. F. Yost,
C. H. Brunner,	A. A. Wismer,
B. Bryan Musselman,	H. G. Brunner,
F. M. Hottel,	H. M. Hottel,
	Board.



PASTORS PENNSYLVANIA CONFERENCE

Upper Row—W. F. HEFFNER, J. B. HENRY, T. D. GEHRET

Middle Row—E. E. KUBLIC, J. G. SHIREMAN, E. H. MUSSELMAN

Lower Row—V. H. REINHART, PAUL E. BAER, P. T. STENGELE

XIII.—Foreign Missions

THE FORTY-FIFTH ANNUAL REPORT OF THE BOARD OF
FOREIGN MISSIONS OF THE MENNONITE BRETHREN
IN CHRIST OF PENNSYLVANIA

Stir me, oh. stir me, Lord, I care not how,
But stir my heart in passion for the world;
Stir me to give, to go—but most to pray,
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord, till all my heart
Is filled with strong compassion for these souls;
Till Thy compelling "Must" drives me to pray
Till Thy constraining Love reach to the poles
Far North and South, in burning deep desire,
Till East and West are caught in Love's great fire.

Stir me, oh! stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise;
Stir me till heart and will and mind—yea, *all*
Is wholly Thine to use through all the days.
Stir, till I learn to pray "Exceedingly,"
Stir, till I learn to wait expectantly.

Stir me, oh! stir me, Lord, Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful cross, that I might live.
Stir me to give *myself* so back to Thee,
That Thou canst give *Thyself* again thro' me.

Author unknown.

We know of no poem that is more appropriate for the opening of this our Forty-fifth Annual Report of the Board of Foreign Missions of the Pennsylvania Conference. The whole world seems astir at the present time, immense institutions of learning and scientific research, inventions and discoveries, fabulous accumulations of wealth, consolidation and merging of interests leading on toward bringing the whole world with all its energies and resources together under one head. Such a running to and fro on the earth and under the earth, on the sea and under the sea, invading the air, the principality of the powers of darkness and apparently conquering it, the like this world has never seen—all is astir but the Church! What about her? What about her calling? What about her work, her responsibility? Is her task done? Is her work finished? Is this a time to relax, to stop, to quit, to be at ease, to play or to fall asleep? Hence the poem.

YE SAY, *there are yet four months, and THEN cometh the harvest; behold,*
I SAY *unto you, Lift up your eyes, and look on the fields, for they are white ALREADY to harvest*
(John 4:35).

Again we desire to praise the Lord for His blessings upon the work in the homeland, in our conference. Reports of "showers of blessings," the salvation of souls, the healing of the sick, the preparation of the Church for the coming of her Lord are coming from all over the Conference.

The ranks of our home workers have been graciously spared during the year. God has wonderfully sustained our leaders in their work and given them grace and physical strength for all their strenuous duties, leading the Church forth in victory in the conflict with the world, the devil and the flesh. May God bless and keep them till Jesus comes.

We held three Camp Meetings again during the summer. These are always very helpful in the encouragement and establishment of the believers and in keeping the whole work well united. The attendance was very large, the Auditorium, seating about 2000, was often too small. At all those services many came forward, especially among the young people, some to be regenerated, some to consecrate their lives to the Lord and be filled with the Holy Spirit, while many were anointed and took Jesus as the Healer of all their diseases according to Ex. 15:26; Ps. 103:3; James 5:14-16.

The Allentown District held two Camp Meetings, both in Mizpah Grove, Allentown, Pa. The first one, held from June 30 to July 7, comprising the Bethlehem Division, consisted of 235 tents. Among the special speakers here were Rev. Ramseyer, of the Missionary Church Association and President of Fort Wayne, Ind., Bible School; Rev. Harry Stam, of the Africa Inland Mission; Rev. Walter H. Oldfield, of the Christian and Missionary Alliance; Mrs. Robertson, Evangelist, of Reading, Pa., and Rev. R. W. Dickert, assistant worker with Rev. R. E. Neighbor.

The Annual Sunday School Convention of the Allentown District was held in the middle of this Camp Meeting, July 4th, when Rev. H. W. Ferrin, Dean of the Dudley Bible Institute, of Dudley, Mass., and his Male Quartette were present.

The Allentown Division Camp Meeting was also held in Mizpah Grove, August 17-25, with 260 tents. Rev. Stam and Rev. Dickert were present at this camp also. Evangelist C. H. Ericson, of Indianapolis, was with us for one service. Presiding Elder H. B. Musselman had charge of both of these camps.

A number of the services of both camps were broadcast over Radio Station WCBA, located in the grove. Many requests by mail and telephone and also many notes of appreciation of these services were sent in.

The Easton District held its Camp Meeting again in Edgewood Grove, Shamokin, Pa., from July 20 to 28, with 146 tents. Brother Harry Stam, of Africa, was present at this camp also. Presiding Elder W. G. Gehman had charge.

The Work Abroad

We as a Board again wish to thank the members of our Church as well as the many friends of the work who have so faithfully and liberally continued their contributions toward both the Home and Foreign work, thus making it possible to continue our Home Missionary work and also to send full allowances for the support of our twenty-nine representatives scattered over a number of fields in other countries.

We also desire to thank all our Pastors who have been so faithfully keeping the interest of Missions before the hearts of the people. Likewise do we wish to express our appreciation to our children in the Sunday Schools, from the youngest to the oldest, together with their teachers, officers and superintendents, for their offerings, which in total

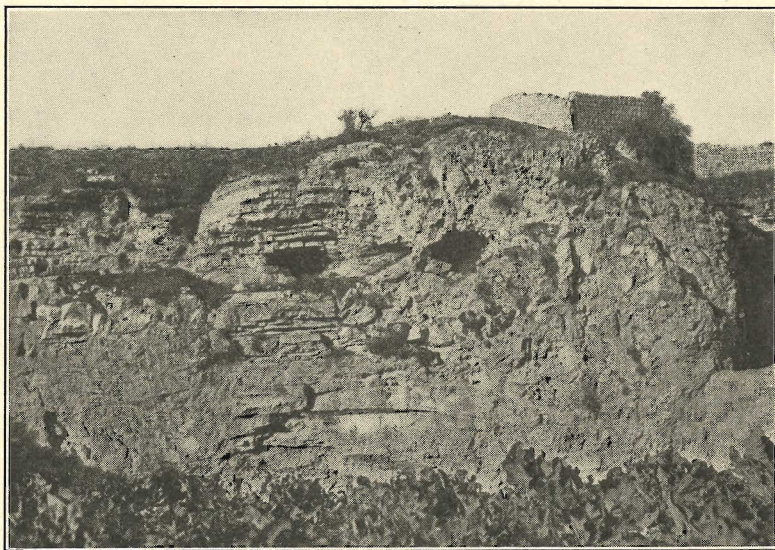
almost came up to the regular Church offerings. God bless you all. Continue the good work. Be not weary in well-doing, for we shall reap according as we sow.

Contributions may be sent to the Secretary or to any member of the Board or to any Pastor of the Conference, who will furnish proper acknowledgment.

We have again endeavored to do our best in making this report interesting and instructive. For lack of space, much valuable matter had to be omitted, but we clipped what we deemed to be the most interesting facts from the reports and communications directly from the field in the words of the missionaries themselves. From some we had much more material to compile than from others. We were glad for all the reports we received.

We also appreciated the photos which we received from the various fields. It is said that the camera tells the truth. At any rate the photos add very much to the interest of the report, leaving impressions which will remain even after the words are forgotten. We wish to acknowledge the kindness of Rev. A. C. Snead, of New York City, Foreign Secretary of the Christian and Missionary Alliance, for the loan of a number of very interesting photos.

Thus you will see that we have spared no expense or labor in making this report as interesting as possible. If we can stimulate interest in any one, young or old, enough either to go, pray or give, we will feel ourselves abundantly rewarded for all our labors. Although the half-tone cuts, paper and printing of these reports cost quite a good deal, they are published free. If you are interested in Foreign Missionary work, be free to ask for a copy of "Regions Beyond."



Palestine.
Gordon's Calvary. Photo of "The place of a skull" (John 19:17)
by Miss Butterfield.



Palestine.

On the steps of Augustus Cæsar's palace in Samaria, built by Herod.

The rapid strides of civilization and commerce, making much closer contact with every corner of the world, has caused living conditions in most of the foreign countries to become much more expensive, necessitating the increase of allowances of missionaries on most of the fields. As the support of the missionaries of other societies has been entirely voluntary and optional on the part of our Board as per mutual agreement, we decided to increase the allowance, even if we could not support as many missionaries as we used to. The Pennsylvania Conference supported twenty-four missionaries under the Christian and Missionary Alliance, two under the Africa Inland Mission, two under the United Missionary Society, and one under the Unevangelized Tribes Mission of Africa—twenty-nine in all.

Rev. and Mrs. C. F. Snyder have been in the homeland for a few years, having been sent out of Western China on account of the war. Conditions are still very serious. Brother Snyder has accepted a pastorate at Weeping Water, Nebraska, an appointment of the Nebraska Conference, at their late Conference, closing August 29th. Since they are in the United States they have been itinerating a great deal in the interest of Foreign Missions.

Rev. M. P. Zook, Mrs. Zook and their two sons, who had been laboring in Chile, Argentina and Colombia, are detained in the homeland on account of the ill health of Mrs. Zook. Brother Zook has been doing quite a lot of deputational work as occasion afforded. Let us pray for the definite healing of Sister Zook and God's special blessing upon Brother Zook and his two sons.

We have just received a letter from Brother Zook, in which he reports as follows:

The last few months have been quite busy ones for me, as I have been supplying the Mexican branch of the Missionary Church Association of Van Nuys as the pastor has resigned. I go there twice on Sundays and also on Thursdays for Bible study and prayer. Besides I have been going to El Monte and preached to the Mexicans in the open air every Saturday afternoon. There is quite a large Mexican population there



Palestine.
Selling bread in Jerusalem.

and no work for them of any description. Recently the Missionary Church of Van Nuys has asked me to take the Mexican work entirely and become its pastor, but just before they called me for pastor I received a call from Brother C. I. Scott, of Nebraska, to come and take charge of the Mennonite Brethren in Christ churches at Bloomington and Franklin in Nebraska. I have gladly responded to the call, for it presents a greater opportunity for service than the work here.

This call, which came so unexpectedly, I regard as an answer to prayer. I expect to leave here for Nebraska about the beginning of November, but the family will remain here until spring. Sister Zook is not a bit strong and must be very careful not to take colds.

PALESTINE

Missionary—Miss Mary A. Butterfield

"To the Jew first." (Rom. 1:16; 2:9, 10).

*"Pray for the peace of Jerusalem: they shall prosper
(Hebrew, be at rest) that love thee."* (Ps. 122:6.)

Jews in Palestine

According to the official statistics, on March 31, 1929, there were 149,554 Jews, 557,649 Moslems, and 78,463 Christians in Palestine. Official statistics state that at the time of the Armistice the Jewish population of Palestine was estimated at 55,000.

Seeking for Truth

Rev. S. B. Rohold, of Haifa, writes: "There are now leading Jews (in Palestine) who feel it their duty to distribute New Testaments among the Jewish people. Dr. Wilbuschevich, the philosopher and philanthropist, has bought from us many Bibles, New and Old Testaments bound together, to put in hotels. He, too, has got a great vision, but he has not yet received grace fully to accept Christ. There never has been a time in Israel's history when the Jews have been more honestly endeavoring to find the truth, and to come into close contact with the life, teachings, character and the demands of the Lord Jesus. We fully realize that there is a true softening of the heart. There are extraordinary opportunities before the Church of Christ in the Land of the Redeemer. The whole situation is so momentous that the Church cannot afford to halt for a moment."

The statement has been published that a new Jewish movement is on foot by which leading Jews are pressing for the appointment of a new Sanhedrin, and they openly demand that one of the first questions to be considered is the question of the crucifixion of Jesus of Nazareth. In other words, they demand that the trial of Jesus shall be re-opened before a duly appointed tribunal, which should review without bias all that can be ascertained from a Jewish as well as a Christian standpoint. Surely, this should stir our hearts. Is the time at hand when Israel shall mourn for Him whom they have pierced, as one mourneth for an only son?

Notes from the Field

Under date of January 31, 1929, Miss Butterfield writes:

Thanks be to God which giveth us the victory through our Lord Jesus Christ. Already in the first month of this new year have we proven the power of our God to deliver in the time of need.

But our hearts have been saddened by the home-going of two fellow-missionaries from different missions. One, a young man from the German Mission in Haifa went to be with the Lord after only three days' illness with pneumonia. The other, Secretary of the Arabia Mission in Iraq, was killed by the Wahabis. Both of these men were engaged in Moslem work, and to us all it seems a great loss, there is such a tremendous need for men in this work. Who will take up the work which they have laid down? Shall we not beseech the Lord of the Harvest to send forth others, perhaps young men, from these very lands to carry on in their stead? With warm greetings from all as we are gathered in Conference.

From a letter dated February 1, 1929, we take the following:

During this year Mr. Orville Brooks was appointed to represent us in the town of Nawa, which is a large Moslem center, having a population of 7,000, about three hours distance to the south of Damascus. In spite of the fanaticism of these Moslems, Mr. Brooks already reports a spirit of inquiry on the part of some. Another new venture in the Hauran District is the opportunity Mr. Fried has had, through the invitation of the people, to open Sunday Schools and hold religious services in five towns, within a radius of 75 miles from Dera'a.

As the different District reports were read at our Conference just closed, and each one mentioned the salvation of some precious souls, we were inspired anew to pray for a greater outpouring of God's Spirit in this year that many more may turn to a knowledge of the Christ.



Palestine.
Group of Missionaries in front of Mission House, Jerusalem.
Miss Butterfield to the right.

There were two baptismal services during the year, one at the Jordan, when some of the students of our Training Schools and several others heard the voice of God calling them to repentance and baptism; the other at the Yarmuk River when Mr. Brooks had the privilege of baptizing a convert from Dera'a who is now one of the spiritual leaders in a group of new converts at Jebaib, in the Hauran.

The young men of the Training School are conducting services every Sunday night in the Jerusalem Church.

Recently Mr. George Breaden in the company of several other men, made an extensive itinerary of the Sinai Peninsula, leaving Akaba by camel, and spending over a month witnessing to hundreds of Arab tribes. They touched at Mt. Sinai, Tor, Elim and other large towns, all of these are without the light of the Gospel.

The Work in Palestine

The March report contains the following:

Easter time has come once more and Palestine and Syria are a riot of flowers and beauty, as though even Nature were rejoicing with us mortals in the glad memories of that day when our Lord conquered over the powers of sin and death, and rose triumphant from the grave.

First Protestant Church in Madaba

During the early part of the month a week of special services was held in Madaba, and the second Sunday following, a little group of five banded together to form the first Protestant church in that town. It was a happy occasion for the missionaries to see this first permanent result of the years of labor there. One of the number has been an earnest Christian for some time, and his joy was perhaps greater than that of all the others because of being brought into visible fellowship with other likeminded Christians of the town.

This last week has been a time of great blessing in the Hauran. On Sunday morning the usual service was held in Dera'a and in the afternoon Mr. Fried and Mr. Allen went to Jebaibl, a town some twenty miles distant, for another meeting. The little room of one of the villagers was packed to its fullest capacity and the message well begun when a Greek Orthodox priest came pushing his way through the crowd and stopped in front of the preacher to tell him in no uncertain terms that he was not wanted there. He was so angry that he attempted to throw out one of the women who had recently been converted and even grasped Mr. Fried, evidently with the same intentions. By that time the host interfered and with the help of some others succeeded in putting the priest himself out. The service then proceeded to the close.

How the Church at Jebaibl Was Started

During the past winter five men and one woman of that town accepted Christ in all His fullness and withdrew from the Greek church. One was so sorely persecuted that he was forced to leave town to make a living, the others are still there but suffering greatly for the sake of Christ. Two days after that eventful meeting those five met with the missionaries on the banks of a stream near their village and after partaking of the communion followed their Lord in baptism. It was a solemn, impressive service, for each was conscious of all that it would mean to him, not only of new life in Christ Jesus but of further persecution for His sake. After the baptism, with the glory of God shining in their faces, those five joined together as the Evangelical church in Jebaibl. Pray for them that they may triumph in persecution and lead others to the One whom they have found precious to their souls.

Baptism at Dera'a

The week was one of blessing not only to Greek Orthodox Christians, but to Moslems as well. Just one day after the baptismal service in Jebaibl, a group was baptized in Dera'a, the main station for the Hauran field. One of this group was a Moslem, a well-educated young dentist who has been enjoying the Christian life for several months. One of the converts on the Dera'a station had been largely instrumental in leading this young Moslem to the feet of Christ. Near the close of the week a special service was held entirely for Moslems. About twenty-five of the educated Moslems of Dera'a accepted an invitation to listen to a message on the meaning of Good Friday to Christians, the meeting happening to fall on that day. They gathered in Mr. Fried's living room and listened attentively as the reasons for the death of Christ (a



Palestine.

Daily Vacation Bible School in Jerusalem singing religious motion songs.

fact not admitted by Moslem theology) were set forth. Pray with us for this group and for many other Moslems of that region who need to know the saving power of our Christ.

From a letter dated May 18, 1929:

It is a long time since I wrote to you, but I have not forgotten the dear praying friends to whom I owe so much. My heart is full of gratitude to God for better health now. It seemed for a time as if I must give up and leave the field, but God has graciously answered prayer and I am trusting Him to enable me to remain on until the end of my term.

The Lord is blessing in all parts of our field. Two souls were baptized recently in Jerusalem, five in Dera'a, and five in Jebaib a few miles from Dera'a. The two groups have formed themselves into little churches. We are looking to God to increase their number and make them channels for spreading the gospel among other sections in their district.

A little church was also organized in Madaba a few weeks ago. They have no regular pastor but they meet in the Mission House with Miss Best who is in charge of the station. Just at present an Egyptian pastor is holding special meetings there and notwithstanding the fact that it is harvest time when most of the people remain in the fields, the attendance is very good.

The Sunday services in the Jerusalem Church have good attendance in spite of some great difficulties which threatened to break up the Church. Pray continually for a spiritual revival in this Church. We have spent much time in prayer for it and we believe God is answering beyond what we are able to see. The Sunday School is steadily holding its own. I think you know that this Church is now wholly a native Church, having its own native pastor. It is not self-supporting but is

gradually taking steps in that direction. After having had mission government with mixed foreign and native membership for so many years, we feel that the advance made thus far is to be commended.

The Jewish work is making progress. The evangelist has opened up a reading room in Hebron and goes there once a week to speak with Jews about Christ. The Saturday afternoon meeting in Jerusalem is being better attended again and, usually, by a quiet group who listen to the message. Some stop to enquire afterwards. We have a Sunday evening service for Jews in the Lecture Room of the Church.

There was an interesting gathering of the United Jewish Mission Council, recently. This is a Council composed of various missions in the land working among Jews. Our own society is a member of this Council. One of the results of that Council is a plan to tour the Colonies during the summer, with the intention of spending a night or so in each, rather than hastening through a number of Colonies in a day as was done last year by a group from several societies. Pray that fruit may result. There seems to be greater openness to the gospel by certain types of Jews, but because of determined opposition on the part of others, even these are hindered in their reception of Christian teaching.

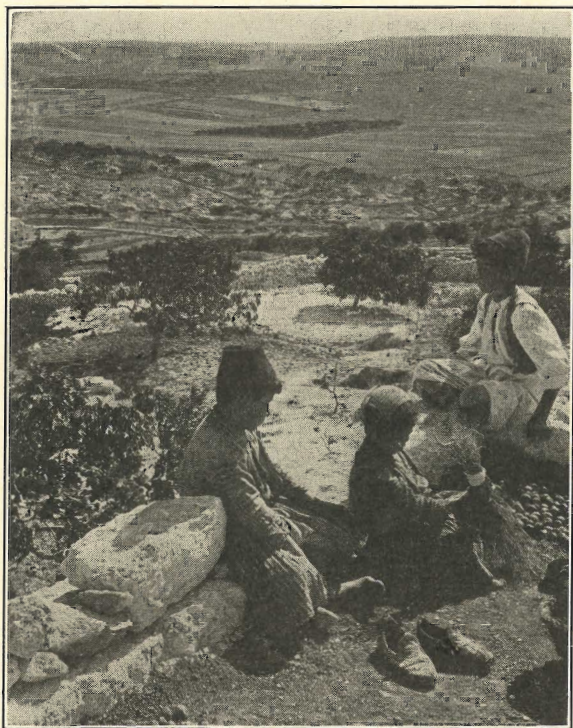
The same is true of some Moslems. The young Moslems have not the same devotion to their religion that is so strong among the older ones. Many say the backbone of Mohammedanism is broken, but, of course, it will take at least a generation to break up their habits of thought. Pray for wider open doors among them. We still pray for Arabia, though there appears to be no hope of immediate entrance into that land.

Mr. Breaden made a trip, in January, through the Sinaitic peninsula, passing over part of the route on which the children of Israel journeyed, preaching the gospel to about a hundred tribes of Arabs which he met along the way. At Mt. Sinai, itself, he found a Greek Catholic Convent. He reported the kindness and courtesy of these tribes and their willingness to listen to the message. It was a wonderful opportunity for spreading the gospel. Some of the tribes that heard the message wander back and forth over the border into Arabia, so in that way we trust that the way will be paved for getting God's word into that forbidden territory.

We have two Moslems in Jerusalem who are asking for baptism and the pastor of the Arabic Church is having Bible Classes for them. One of these men was ill and in dire need when he first came to the Mission. One of the missionaries helped him get a little supply of candy to sell on the street. He carried his candy stand about and set it up at different places where no other street venders were located. One day when he was selling candy near a carpenter shop, the carpenter needed some one to help him and he asked this man to help him. The result is that he now works for the carpenter regularly, with a living wage. At nights he comes to the Bible Classes. We are praying that he may have a true Christian experience and be ready for baptism soon. He and the other Moslem who wants to be baptized come to our household family prayers in the Mission House. Pray for them.

May God richly bless your ministry in the homeland. I have often felt comforted in the thought of the sturdy praying bands among the Brethren—especially when I felt too ill to pray for myself. Oh, we are so dependent on each other! How I appreciate your faithfulness in sharing in this task over here. We could not do without the faithful ones at home—the ones who *believe God and keep on believing Him* regardless of every hindrance the devil tries to place in the way. God bless you everyone!

The severe test of the past year has made Jesus more real to me. For a time He seemed so far away and it is so blessed to realize His nearness again. How glad we may be that we do not have to depend upon our senses to know Him. If we had to *see* Him in order to know He is near, we might be deceived by some hallucination; if we had to *hear* Him it could be easy for us to mistake some other sound for His presence; or if we had to *feel* Him near, we might feel something else and think it was He. But we *know* He is near because He says so. Thank God! He often permits us to *sense* His presence and it is indeed a great comfort.



Palestine.
The Shepherd's Field. Near Bethlehem.

Mr. Smalley has gone to Ma'an on a business trip. He is our Mission Chairman now and is kept busy with many responsibilities. His two children are having the chicken-pox just now and must remain at home until they have fully recovered, so Mrs. Smalley has her hands full, too. She has a girl come to stay with them while she does some visiting among the women with the Bible Woman. She also helps in the women's meetings.

A Young People's Meeting is being organized and a Daily Vacation Bible School is to be held during part of the summer.

A Camp Meeting is being planned for the little churches recently organized in the Hauran. It will be the first undertaking of this nature in that section, and much prayer is being offered for it.

The Native Staff and representatives of the indigenous churches are to have a united conference sometime this summer.

We hope to have a more aggressive ministry in some of the Jewish Colonies, also.

Special meetings are being held in Madaba, conducted by a consecrated Egyptian Evangelist.

The Bible Training Schools near Bethlehem are to have a ten-days' series of services led by another godly Egyptian evangelist. Will you have the Brethren hold these gatherings up in earnest prayer? We are meeting with opposition at every turn. Since the baptisms and organization of two new Churches in the Hauran, we have received word through our Consul that authorities in Syria are making official complaints against our missionaries there for being too aggressive in preaching the gospel! Similar complaints have come in other ways from Trans Jordan, also. In his efforts to break up the Lord's work, the devil always advertises it. Keep on praying for a spiritual revival which will stand the test. Many are convinced, mentally, but unless their spirits are quickened they are lost. Pray, pray, pray, until this awful indifference must give way to real concern for the state of their souls.



AFRICA—Congo Belge

(Christian and Missionary Alliance)

Missionaries—Rev. E. E. Crist, Mrs. E. E. Crist, Rev. E. R. Hess, Rev. M. E. Barter, Rev. H. L. Pierson, Rev. W. P. Darling

"Ethiopia shall soon stretch out her hands unto God"
(Ps. 68:31). *Noted for its precious stones and riches*
(Job 28:19; Isa. 45:14). *God has not forgotten it* (Ps. 87:4). *Some one has said, "Africa is still chained by prophecy to the throne of God."*

Painting or Saving

Bishop Tucker could paint. One night he was painting a poor woman in a storm-swept street at night, when it came to him that in the storm-swept streets that night there were poor, homeless women fighting for all that was left of womanhood. He turned his back upon the canvas to go out and save the flesh. He became the beloved Bishop Tucker of Uganda. There are lots of lovely things to do at home—paint lovely pictures, play beautiful music, achieve success, accumulate money; but all these things are a perishing heritage, compared with Christ's task of saving men and women; and He wants the help of lads and maidens, and gallant-hearted youths and young women. Will you help Him?

25 Years in the Heart of Africa

An article under the above heading is found in "Africa's Call," published by Rev. Isaac O. Lehman, of the Africa Evangelistic Mission, Johannesburg, South Africa. The article contains the following clipping

London, Tuesday, October 26th, 1927. Dr. Robert Laws, C.M.G., successor to David Livingstone in the African Mission field, returned to England yesterday after 52 years of unbroken service in the heart of Central Africa.

Interviewed by the "Daily Chronicle," Dr. Laws said he went to Africa with some companions in answer to the call of Livingstone, who had just then been buried in Westminster Abbey. Laws and a few friends made a small steamboat at Glasgow, took it with them in sections to the mouth of the Zambesi. Voyaged up the river, and at Lake Nyasa on October 12th, 1875, made history by launching the first steamer on any Central African lake.

A Reuter message adds: Dr. Robert Laws, who is settling in Edinburgh, told an interviewer *that the needs of Africa were even greater now than when he answered the call of Livingstone.*

Dr. Laws' description of the kind of a man that should be sent to command a certain mission and in substance is the true qualification of any missionary.

"A man who has been wrapped in the lap of luxury, has gone through school, college, and hall course, with little or no experience of human nature, but the most exact theories on the subject would find himself out of his element here, especially should he be tinged with self-conceit and ideas of his own importance. What is needed is a man of good common sense and sound judgment rather than book-learning, though the latter is by no means to be despised; one with the pliability which will enable him to lay aside preconceived notions of how things ought to be done and adapt himself to the circumstances of the case. A missionary requires to be a 'Jack of all trades,' and he who would come out expecting to act the gentleman had better stay at home and save himself great discomfort and his companions much bad feelings. Above all, a man is needed with a large heart full of love to his Master."

Clippings from letter and report from Rev. E. R. Hess, who, with Mrs. Hess and daughter, had been home for furlough. They sailed from New York on June 8th, returning to their field of labor on the Congo. Brother Hess wrote on April 15, 1929:



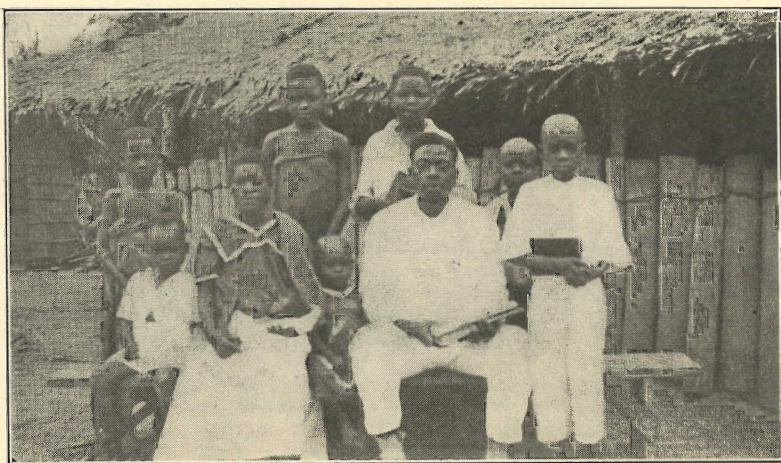
Africa—Belgian Congo.
Teachers' Institute at Ndingi.

We hope to spend a little time with my wife's immediate relatives in Ireland and then sail from Antwerp for Congo on July 2nd, where we are due to arrive on the 18th July.

Some of our things have already gone by freight and now we are packing some of our trunks. We have also made application for our passport. So we have already begun to go.

We have been fairly well and have had a good furlough. We praise God for His keeping and His blessings, and now for the privilege of returning to our work in Congo.

Perhaps you have heard that Mr. Barter is returning home and that we are to take up the work of the Bible School upon our return to the field.



Africa—Belgian Congo.
Native evangelist and family.

We feel that a great responsibility has been committed to us and we covet your prayers as we go forward to shoulder the work. We now have over 600 native workers in our Congo Mission, the training of whom is of the greatest importance.

Yes we feel that we have a very important work this term—training and moulding the lives of the future leaders of the Congo Church and we appreciate your interest and prayers. This means much to us at the battle front. I was impressed recently by what Paul wrote to the Romans (15 ch.), “So have I *strived* to preach” and “that ye *strive* together with *me* in prayer.” Is not that a beautiful statement of co-operation—“Workers together with Him”?

I am glad to know God's blessing is upon your work. May He continue to bless your ministry. I do believe His blessing is certain when we are faithful in “committing our way unto Him” and trusting Him.

Now I must close. If we shall not meet again here, then at His coming.

Why the Rich Harvest in Congo?

REV. E. R. HESS

At the Tenth Congo General Conference of Protestant Missions, held at Leopoldville, Congo Belge, September 15-23, 1928, Rev. E. R. Hess gave an address from which we cull a few extracts that indicate the Biblical principles which the Alliance workers are operating in this successful mission.

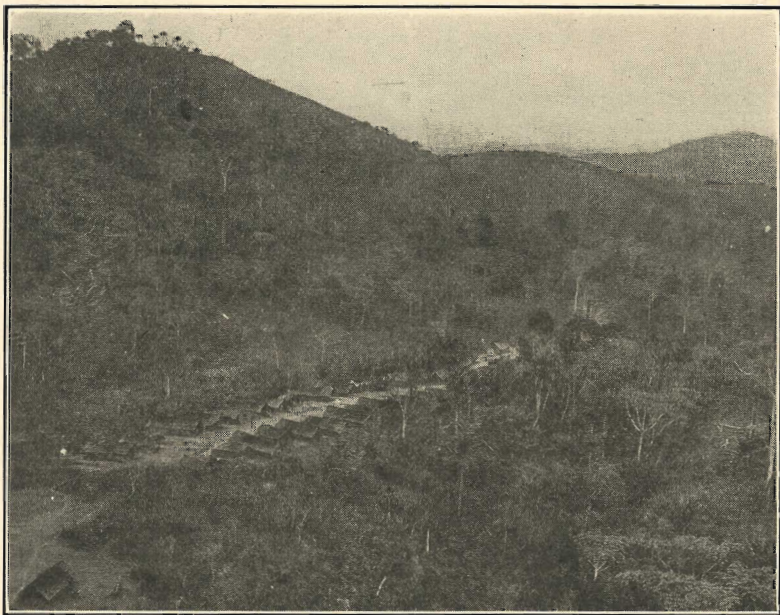
"The objective of our missionary activities should be identical with that of the Apostle Paul: the building of self-sustaining, indigenous churches.

"The village church must first of all, and above all other things, be a spiritual church. When life ceases to be present in a church, that church ceases to be Christ's.

"The Church must have a trained as well as a spiritual leadership, well versed in the doctrine they are to proclaim. I believe, therefore, that the Bible school is a necessary adjunct to the village church.

"This system of self-support has been in vogue for some time in the Congo Mission of the Christian and Missionary Alliance. No support at all is received from the home Board for any work of the church. About thirty students are continually kept in the Bible School by the village churches.

"The village church that has the Spirit of Christ is self-propagating. The live church is a missionary church. If she has not the missionary spirit, she is not true to her calling, and she has not the Spirit of her Master."



Africa—Belgian Congo.
African native village, Maduda District.



Africa—Belgian Congo.
Native prison, Maduda District.

Mrs. H. L. Pierson writes:

The Lord has blessed the work in Congo the past year. We have just returned from our Annual Conference, where we have been reminded of the goodness of the Lord to us. More baptisms are recorded for 1928 than any previous year, numbering 1589—and 200 backsliders reinstated, making a total membership of 7135. The Offerings, amounting to \$4,325.00, just double what they were last year. Three native workers were ordained during the year, making a total of 10 ordained pastors in the work.

Our Conference was a time of refreshing and we separated with a greater desire to be faithful in prayer and service, until He comes.

Mr. Pierson has spoken many times of writing to you, but many things have been added to his work—translation work, preparing the material on hand for a new Hymn Book, oversight of Vungu and Ngangila churches—and assistant to Mr. Welles in Lolo and Usumbi churches, which means three weeks of his time every quarter.

We praise the Lord for the dear ones at home, who are faithful in prayer and support, even though they do not hear from our end of the work.

The work in Vungu District moves forward, under the blessing of the Lord. The past year 170 were added to the church. Many victories have been won through prayer. Since the beginning of the work here, parts of the district have been closed to the Gospel by the Catholics. It is now we are beginning to find and see an interest in the Gospel on the part of some in those districts. Our Vungu people are faithful in itinerating and now in many towns they can get an audience to hear and they are well taken care of while there. This is nothing less than a miracle and we praise the Lord for it.

Last year we began what we called Preparatory School work. Young men, who felt called of the Lord to His work, were brought in from district schools and given six months' teaching along spiritual and educational lines and from these new recruits were drawn for the work. Six of these schools were held—in the work—with an enrollment of 185. At our Conference in July, it was decided that these schools should be of one year session instead of six months.

We, at Vungu, have already begun our school for the year. The present enrollment is 23, but more shall yet enter. Ten of these 23 are from the Lolo Church.

Pray for these young men. We need workers. Pray for us who teach.

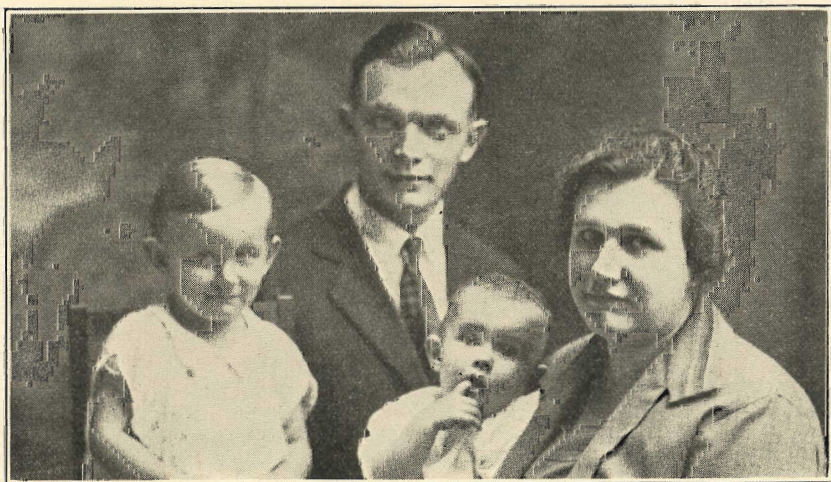
AFRICA—Belgian Congo

(Africa Inland Mission)

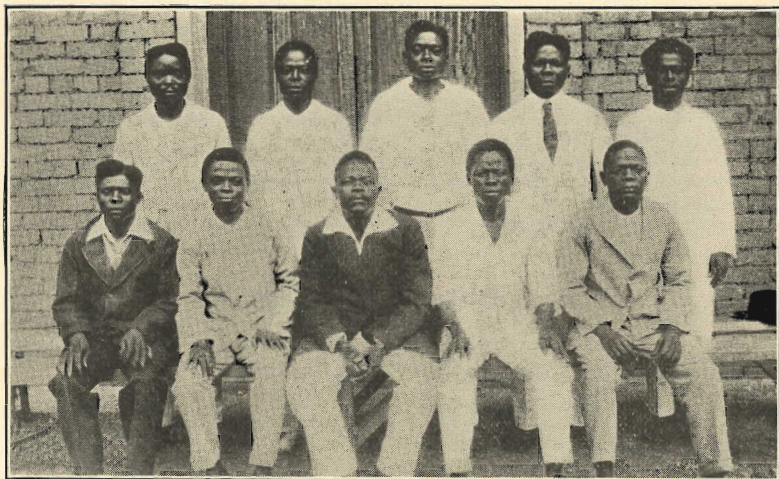
Missionaries—Rev. Harry Stam, Mrs. Harry Stam

Brother and Sister Stam had been home on furlough for a little while. During this time they filled a number of calls, visited our Camp Meetings and some of the churches and returned to their field, sailing from New York City with their two children on September 5th, 1929. Quite a little party of relatives and friends, including Rev. H. D. Campbell, secretary of the Africa Inland Mission under which they are laboring, three members of our Board of Foreign Missions and others, accompanied them on board the ship where a delightful farewell service was held in charge of Rev. Peter Stam, Harry's father, commending them into the care of our heavenly Father.

The Africa Inland Mission suffered a great loss in the death of its President, the late Rev. Reuben A. Torrey, D.D., who fell asleep in Jesus October 25, 1928. Dr. Torrey founded the Africa Inland Mission at Montrose, Pa., in 1908 and served as its president up to his death. A Memorial Service was held at Montrose on July 26, 1929, as reported



Africa—Belgian Congo.
Mr. and Mrs. Harry Stam and children.



Africa—Belgian Congo.
Bible School graduates, Kinkenzi.

in *Inland Africa* which says, "The Bible Conference this year was directed in a most able manner by the Rev. R. A. Torrey, son of Dr. Torrey. The service began at 2:30 p.m., and at five o'clock adjourned to the hilltop where the body of Dr. Torrey lies, and was concluded by a brief address by Rev. H. A. Ironside and benediction by Dr. H. W. Bieber. Dr. Torrey's successor as President of the Africa Inland Mission has not been elected yet.

Before returning to the field Brother Stam wrote the following sketch of their work during the first term:

After giving us the inestimable privilege for three and one-half years of testifying to the grace of the Lord Jesus Christ in the centre of Africa, our gracious God has called us home for a period. His mysterious ways of leading us, always, in the end, are seen to be full of love. And so, with hearts full of praise for His calling us, and sending us, and using us, strengthening, healing, restoring—proving Himself sufficient for every need, an ever-present Help in every trouble—with more to thank Him for than ever time can tell, we write this praise-letter.

How often we have thanked God upon every remembrance of you all! How glad our hearts have been as we thought of the group of God's faithful children back of us, thinking, and giving, and praying, so that we might be able to stay. On the day when our Lord shall give out the rewards, many a humble child of God at home shall, unexpectedly to himself perhaps, be found to have had a great share in the salvation of these precious souls in the heart of Africa.

The Evangelists' School at Aba

As we look back over these first years of work for Him in Africa, we naturally are made to think of the work for which, primarily, I was sent out. While we were praying where to go in Africa, the call came to go to the Training School for Native Evangelists at Aba, Congo Belge. Of all the many wonderful details of God's leading, and of the many wonders of God's care and guidance, there is not space to write here. While old "Bwana" Hurlburt, at that time the head of the Africa

Inland Mission, was speaking to me about the school, we little knew that Mrs. Johnston, who was then carrying on with the school, was having an attack of the dreaded Blackwater Fever, which made it necessary for her to come home, causing the need for a worker to be even more imperative.

Suffice it to say that now, as we look back, our hearts are so filled with thanks for the special privilege given us, and satisfied as to the fruitfulness of that particular work, that we cannot think of any work which we would rather do, than train those African Evangelists.

The hour of the Lord's coming draweth nigh. Africa will probably never be evangelized by strange white men. The full, extensive evangelization of Africa must be done by the African himself. And so the Africa Inland Mission has started this Bible School for the training of native evangelists. The work is new and the material very elementary, but the fruitage is wonderful. These boys have gone out, with hardly



Africa—Belgian Congo.
Children of teachers in Bible School, Kinkonzi, 1927.

the equivalent of a fifth grade education in America, so far as secular matters are concerned, but with a faith in God, and a love for His Word. Heart-warming messages have come back to us of how God has used them and is using them.

These boys came to us from many different tribes, each with its own language and customs. One or two boys were sent in from each Mission Station. Boys were chosen who knew how to read and write, add and subtract, who had done work for the Lord in teaching and preaching on the mission station or in their own villages, and who, as far as the missionaries could see, showed a real passion for soul-winning. How they did drink in that Bible Study, as we tried to teach them about God's dealings with His people, in the Old Testament, about His promises to them, and the fulfilment of the promises of redemption in the New. And we studied the great doctrines of the Bible, trying to teach them how to wield the "Sword of the Spirit." We tried to teach them a little bit about teaching others, how to prepare and present messages from the Word. We gave them more drill in reading and writing—more arithmetic. "Oh Bwana" (teacher) they would say, "These affairs of the Words of God are good. The affair of numbers is hard, like a riddle.

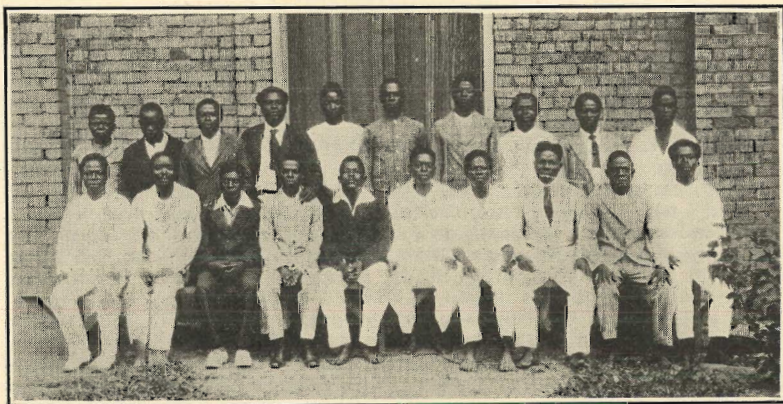
The affair of the Words of God is hard too, but it is good. It surpasses the affair of numbers, or the affair of the earth" (geography).

With it all, quite naturally, there was kept before their eyes day by day, the grand duties and privileges of the child of God. Getting a fuller knowledge of God's Word (often because in their own tribes so little, only a gospel or a few epistles, had been translated) they came also to a fuller knowledge of the complete provision God had made for every need. We tried to teach them God's truth about sanctification, showing them the practical every-day side of it, and keeping before their eyes their responsibility as leaders, to show their people what miracles our Lord Jesus Christ can work in our daily lives. Self-control, honesty, and purity, are as much or more, problems among the Africans as among the white races. We aimed to teach them to endure hardness as good soldiers of Jesus Christ, counting suffering as a joy, for the name of Jesus. With a scant supply of food and raiment, we worked at showing them how God could, day by day, provide for every need, and the real, practical way in which He answers His children's prayers.

At the end of a two years' course these Evangelists were sent back to their stations and people, sometimes to supervise and lead the other evangelists there, sometimes to stand alone in new and difficult places. Our hearts were humbled before the Lord, and filled with joy as news came back of their increased usefulness in teaching others the way of Life. Some of them at least, we felt, had learned the joy of really studying God's Word; digging deep in the well, and bringing forth the treasures of truth for their people.

The Outschools

There was also the work in the region right round about us, the work in villages among the tribes. In this, too, we could fill a book with the wondrous story of God's working. When Aba station was first opened, ten years ago, the opposition from the enemy was intense. People were afraid to come near the missionaries, because of the stories which had been circulated. But the missionaries lived on day by day, testifying by word and deed to the power and love of God, and they prayed. Gradually the opposition broke. Men coming to the station found kindness, and good conditions, and eventually children along the road, instead of running away, would run to give the white man greet-



Africa—Belgian Congo.
Men of Bible School of 1927 at Kinkonzi.

ings. When Sister Stam and myself came to the field, four years ago, many had been saved, and the land was thoroughly opening up to the gospel. Kitambala's village had been a hotbed of Romanism, but Kitambala professes conversion and asked for an evangelist for his village. While Kitambala shows little fruit, is still the slave of drink and sin, he continues to favor the gospel, and his turn had its effect, because of his importance, in causing many of the chiefs to ask for evangelists



Africa—Belgian Congo.
Just a Congo girl going to the field.
Kinkonzi.

instead of ordering them out. Pray for old Kitambala. He is a pitiable example of an African chief—wise when sober—but a spectacle when drunk. He periodically mourns over his sins, but “gets so sick” when he stops drinking, and goes back. He needs to know the fulness of deliverance which Jesus Christ can give.

After Kitambala, Maroka's land opened up, and Dramba's, Katara Moko's and even in among Mupoyi's subchiefs an opening was made. Truly our God works miracles in answer to prayer.

And now about fifty or sixty evangelists from Aba Station are out among the people of Logo, Kakwa, Mundu, and Avokaya tribes, preach-

ing the salvation of God. Pray for them. Some of them have just about learned to read and write and have gone out with that little, inadequate training, to teach and preach Jesus.

Half Castes

We had also our half-castes, Albert, Bobby, and Leo, the children of white fathers and black mothers, whom the fathers for the most part, simply left. We took them into our home, and another missionary had some more, girls, half-castes, in her home. Theirs is a sad lot, for they shall probably never be able to leave Africa. By ungodly white men they are usually treated with contempt, little better than natives, and by the native blacks they are either petted and spoiled, or treated with bitterness and hatred. With white tastes in a black body they have no easy time. We try to teach them to live a simple, clean life, putting their own native flour and food to its best uses. They seem somewhat brighter than the average native, so we are giving them more and better schooling, hoping that, saved and sanctified, they may be used by the Lord in His vineyard. Pray much for them. They are a lovable group. Albert, I believe, is really saved and making progress in his Christian life. He is getting to the age now where he begins to sense the fact that he is neither fully white nor black. What a wonderful place heaven will be for him, where race distinctions cannot enter.

Translation-Work

We had the joy and privilege too, of helping with the arduous, but oh, so valuable, work of translation. It meant long hours of work, often at night with not very good oil lamps—and once during the year this mortal body gave way and we were ordered to stop for a season—but finally we had the joy of seeing the New Testament in Bangala for the Upper Uele, go to press. I have not yet seen the book for we came home soon after, but if you could have heard the boys ask week by week and sometimes day by day, "Bwana, have you finished that work of turning the Words of God into Bangala?" you would know what joy it is to know that perhaps now that book has arrived.

Our part was but a subordinate part—that of revising the original translation. As we went over the work of Mr. Grubb and some of the other brethren, verse by verse, we had the joy of knowing that we had dwelling in us, and ready to guide us—the same Holy Spirit who was the author. It was a delightful, even when difficult, task as we looked to Him for aid in making the words say as far as possible what the original Scriptures say, and also to make them clear and understandable to the native.

There are many other tasks we could write about. There was the school for women, which Sister Stam taught. There was the personal work, and visiting among the people round about, there was the work with our own personal house-boys, and the work of teaching the half-castes. There was the large school of about 250 to 300 native boys, the "bandakara" or little fishes, as they were called. This was under the direct supervision of another white worker, but we were privileged at various times to help her out, and always had charge of the Bible Hour with them as well as the outdoor exercises during recess. My, what fruitage that school has borne in saved souls.

Yes, there was much work to do—and there was much joy in doing it. There still is much work to do, and many unreached places near at hand. There is still a need for workers and the Lord of Hosts is seeking those among His own whom He can count on for service here at home, and there on the front lines.

Brother and Sister Stam's Farewell Message

"And God is able." 2 Cor. 9:8.

Our hearts are singing with joy again, as we have additional cause to realize that the same grace which caused the Son of God to come down to the deep poverty of an accursed death, is the grace which God is able to make abound toward us for the supply of our every need. He who brought us home so wonderfully last year, working powerfully in our behalf, has shown his care over us in this year at home. Day by day he has supplied our needs, through his loving children, and stead-



Africa—Belgian Congo.
Christian mother and her children.

ily thrilling has been the experience of answered prayer. There were places and people, here in America, to whom, when still in Africa, we felt we would like to return and give a testimony concerning God's working in that dark place. When we thought of them, however, we wondered how it would ever be possible. As we look back now, we see that we have reached them all, and our hearts are warm as we remember the blessed fellowship. He supplied the means and the money, and strength, making it all possible. "The Lord shall preserve thy going out and thy coming in." Ps. 121:8.

The Lord has wonderfully preserved our coming back to this country, and now with bodies strong again we rejoice that He also preserves our going out. Many are the homesick hours we have spent in this country, homesick for our beloved Africa, and for the peoples whose chance to hear the Gospel has been so small. Many have never yet heard the good news. Some of those who clasped our thumbs in parting in typical Central African fashion, telling us they would pray for our soon return, are still working and waiting there, and we are anxious to see them again. We thank God for their prayers and so many of yours. Pray for us now as we go, that God may use us even on the way, and above all, "Pray ye the Lord of the harvest, that he may thrust forth laborers."

The work is still undone,
The battle still is on.
Some day the rest will come;
Some day the battle done.
Till then, ours not to sleep
Nor yet to weep.
But give, and go, and pray,
In superhuman strength,
Till, day by day,
We come to know the length
And breadth, and height and depth
Of His great love for this lost world.

AFRICA—Congo Belge

(Un evangelized Tribes Mission of Africa)

Missionary—Miss Mary A. Miller

We clip the following from the letters of Miss Mary A. Miller, of dates given. As stated in last year's report, Miss Miller sailed from New York, August 4, 1928, arriving at London, August 15, leaving for Antwerp two days later, leaving Antwerp on the 28th.

Miss Miller writes from Kafumba, January 13, 1929:

After spending almost two weeks in Antwerp, I left in company with almost sixty missionaries and board members enroute to the Jubilee conference of Africa, which was held at Leopoldville.

We had a very pleasant time on board ship, although we had some unpleasant weather. Here the Lord again kept me from sea-sickness, for which I praise Him.

We only spent a few days at the conference. If we had waited for the whole of the conference, it would have been necessary to stay after it was over for a boat, so we decided to come on.

The journey up the river was very pleasant, the scenery was beautiful. Our cabin was very nice, the best on the boat, only our food was not so good. But the Lord again took care of us and kept us in perfect health. We were on the river boat fourteen days and arrived at Kikwit tired, hungry and thirsty, as we had to change boats at Leverville and had nothing to eat on the day of our arrival.

It was decided by the missionaries that I should stay here and help with the work till Jenson's arrive. I love the work here. We have almost a hundred girls and over a hundred boys to care for; there are only three of us to do it all and Miss Forel is not well enough to do anything except the medical work. So you realize I am in the harness

and working rather hard in spite of lack of language, but the Lord is helping me learn the language from the children, as I have no teacher.

Our home here is rather nice, and the scenery is beautiful. There are forests all around us. The natives bring us meat from wild beasts which they kill in the forests. We also have fruit here.

The natives live a very simple life in their villages, and are content if you leave them alone and do not make them work, but this the State will not allow. So far I have seen no real hunger for the word of God, and find very few who really want to hear it, so that we feel our only hope is in the children. These we can take on our stations and train them to love and serve the Lord.



Africa—Belgian Congo.
First baptized Christians at Tschene Station, Rev. and Mrs. Anderson
in the background, Miss Bertha Miller in the center.

Thank you so much for the "Region Beyond." I enjoyed reading it. I thank God for the loyal hearts back of me, and pray the Lord to bless and keep you all till He comes.

I forgot to tell you about how I spent Christmas. At 6 a.m. we were awakened by a crowd singing. We jumped out of bed to see what was going on. Imagine our surprise to see all the boys and men from the Sesa, about 160 in all, standing in front of our house and singing "Glory, Glory Hallelujah," with their hands filled with gifts. My, it sounded beautiful! Some of them raw heathen bringing gifts! We received 34 eggs, three baskets of corn, some soka, one dish peanuts, six chickens, four baskets, 72 mats and \$17.05 in Francs. They have no gifts here like in the homeland, but they brought what they could, and it means much for them, as they are very selfish.

Starting Christmas Day, we had three days special service. Quite a number confessed of sin in their lives and asked the Lord to forgive them. Trust it will last. Pray for them.

Under date April 11, 1929, Miss Miller writes:

Since my last letter to you I have arrived at Tshene station. I had a very interesting trip up country and also had some excitement. From the mission station at Mangunugu I traveled alone with my porters, who numbered over thirty, as I had with me some boxes and trunks, which are all carried on the heads of porters.

We left Mangungu around two o'clock in the afternoon on Sunday, March 10, expecting to travel till five or five-thirty o'clock and then rest for the rest of the day. Well, when we were out of sight of the station the men who were carrying my hammock started on a run, and just ran with me for several hours, when we arrived at a village and my hammock was taken by four boys of about ten or twelve years of age right at the top of a very steep hill. They started down the hill at top speed. I called for them to stop, but they just ran on till they reached the bottom of the hill, and through a creek. I was afraid every moment they would leave me fall into the water, but the Lord took care of me. Later on I was taken by my porters and we went on. When I would ask them if we were near the village where I wanted to stop for the night, they would answer, "Yes, ma'am, it is over there." But night was coming on and no village in sight and only dense forests ahead. Well, I met a Government Official and asked him where the village was and he told me we passed it several hours ago and there was nothing to do but to go ahead. The dear Lord again undertook and brought me safely through, for which I praise Him. He has showed His hand mighty to save.

I arrived here on the twelfth of March. The first one I met was my sister, Bertha. We were very glad to see each other and are glad for the privilege of working together in this dark and dismal land. It is not near so lonesome as to be entirely among strangers, but even when we meet strangers who are serving the Lord, we can soon feel at home, for we are one in Christ Jesus.

Mr. and Mrs. Anderson were so glad to receive help here on their station. They are both very tired and Mrs. Anderson has been suffering from the fever and was certainly in need of a good rest, with no responsibility at all for a while. We all set right to work and are doing the best we can to lighten the burdens of these dear workers of the Lord who are giving their lives to give the gospel to these lost souls.

Native life and customs are so different here in this tribe than where I was before. The women here wear only a piece of cloth, made of grass, about the size of a ladies handkerchief, around their waists with a piece of string. Beads adorn their neck and waist, brass bands for bracelets on arms and legs, and earrings, consisting of sticks of wood, or either leaves rolled together and sometimes a roll of paper or cloth, an empty spool, and I have seen some with a tin can hanging in their ears. This they think is very pretty. Sometimes they come to us for medicine with their bodies all decorated with red clay. This is to take the place of paint and powder.

The natives of this tribe believe that the white man does not die in his own country. They think the white man's country is the ocean and they call our clothes water-clothes. They believe that the meat we eat from tin cans is tinned black man's flesh.

Mr. and Mrs. Anderson were telling the natives the story of Herod killing all the babies of Bethlehem, and one of the native boys asked, "And did he eat all of them?" They told him the white people do not eat human flesh. "O, but some do," said a boy. "The White Doctor at Leverville takes sick people in a room, gives them medicine to keep them still, cuts them open, and takes something out of them and eats it, then he sews them up again." It is so hard to change the belief of

the natives; we must first win their confidence and tell them of the love of Jesus for them and at last they come to realize there is truth in what they are being told, and that their beliefs are all wrong.

A young man in passing by here some time ago was heard to describe the way in which his tribe eats human flesh. He said, "While the person is still alive, they quickly cut open his stomach, take out the heart and eat it raw, while the blood is still warm." This young man is from a tribe that has never had the privilege of hearing the wonderful story



Africa—Congo Belge.
A carrier going to the traders,
passing Kinkonzi Station.

of love, such as we have had the privilege of hearing for so many years, because there is no one to pass on the story to them. O, pray that some one may be stirred up to give and to go so that all may have the privilege of hearing.

Recently there were 45 converts baptized: nine young married couples, four young married men, 22 boys and one girl. These have not only professed to be Christians but have manifested a true Christian spirit in their lives, and have come through severe tests and trials with victory, for which we praise the Lord. Here we do not send out any

teachers and evangelists unless the people of the village request them and show a real desire to hear the word of God. So up till the present time there are five villages that have asked for teachers and evangelists. The one village has not yet been supplied. They are sent out, one teacher and one evangelist to a village, and their work is to teach the children to memorize Bible verses, preach the Gospel, do personal work and to teach reading, writing and simple arithmetic.

All teachers must come to the mission station on Sundays for service. It is so nice to see them come walking down the paths, followed by their pupils and quite some of the people from the village. Some of these come from miles away and have no other way to travel except by foot. But while some are so eager for the gospel, we also find some who do not care to hear, especially where the white man has entered and brought sickness and suffering to the natives.

Each village requesting a teacher must build houses (small huts) for them, also a place for school. This shows their earnestness, for if they care, they are willing to do it.

The Catholics are causing much opposition here also. Instead of spreading the light, they are trying to hinder it from being spread. But God is overruling to His glory, and souls are being saved.

Our leper colony is situated on the top of a hill, surrounded by palm trees, and is a very lovely spot. At present there are seven lepers living there. We go by kapoy twice a week to dress their sores. Every day one of the Christian boys holds a gospel service with them. Sometimes when we go over we hear them singing the hymns they have been taught, and how happy and contented they seem, even though suffering from so dreadful a disease. Please pray that these poor lepers may learn to put their trust in Jesus.

So many come to us with their terrible ulcers and sores and also with their sickness and ask us to help them. Lately a young man came to us with a bad ulcer on his foot, the whole one side was eaten away into the bone. He could not walk, but just slide along on the ground. The Lord has again touched and the sore is healing very nicely and my how grateful he is. He comes sliding down the hill to the services and is so attentive while the Word of God is being spoken. This man is an orphan and had no one to look after him in his village. He could not get food himself and no one would bring him any. He was slowly starving to death when a white man employed by a palm nut concern found him and sent him to us for treatment. We have so many privileges to pass on the good news and tell them that Jesus loves them and died to save them as we minister to their bodily needs.

Pray that we may be real faithful to the trust the Lord has given to us, that of sowing the precious seed, and trust the Lord to give the harvest.

Miss Miller writes in a letter dated April 16, 1929:

The Lord has been very good to me and has thus far supplied my every need, for which I praise Him. He is so much better to me than I deserve. I love the work here and am so glad I have the privilege of being here to work for the Lord. It is so very dark here, because so few have ever heard of the love of Jesus. My desire is to be a faithful witness for Him, so He may be able to use me to win many souls for Him ere He returns to claim His own. In that day I expect to see some of these black diamonds ready for His return. I am so glad you have made it possible for me to be here by standing back of me both in support and prayer. I love to think of those who are praying and giving at home while I am helping to tell the story of Jesus here to those who have never heard.

The chiefs from far villages and other tribes came here and just begged Mr. Anderson to send them missionaries, and how sad it makes us to tell them there is no one to send. I am praying the Lord to send out some more young people from our Church.

Miss Miller wrote on May 10, 1929:

Since we have been at Tshene here, a big Chief of a distant part of this tribe has been to see us three different times, begging for a white missionary to come to live in his village, to teach his people the Word of God.

This Chief, Pitipiti (meaning pepper) is the Chief of the part of the tribe that rebelled against the government recently. When the government official tried to enter his territory the people all ran and hid in the jungles with their bows and arrows, and dared the official and his caravan to come on. The official turned back and the affair was quieted for some reason.

This Chief, Pitipiti, claims that he is the rightful Chief of this tribe, and that Kandolo, whom the Government has made big Chief, is only a slave, who was educated on the Catholic Mission Station, and was made Chief because of Catholic influence.

Just a few days ago a plot of Chief Pitipiti to kill Chief Kandolo failed. Pitipiti saw a chair with someone dressed in white sitting on it, and believing it to be Kandolo, he fired two shots with poisoned arrows. One arrow pierced the chair, and one just missed the native trader who was sitting on it, who immediately jumped up and ran into the nearest hut.

Later Pitipiti sent word to Kandolo, saying: "I have been in prison twice before for trying to kill you, and I will probably have to go to prison this time also, but it does not make any difference how many times I have to go, I will not give up until I kill you, then I, who am rightful Chief, will reign."

It is hard to put these different sides of his character together, his wanting a missionary to teach his people the Word of God, and having murder in his heart. Evidently he is not satisfied with his heathen beliefs, is disappointed in the Catholics, and is reaching out for the truth. This means an open door for the Gospel. Please pray that our testimony among them may be to the Lord's honor and glory.

The Chief, Kandolo, was just here on the Mission Station trying to make trouble. His soldiers were here with him, carrying guns, one of which was loaned Kandolo by the Catholic Priest for that purpose. But we know that God's Word says, "Fear not: for they that be with us are more than they that be with them" (II Kings 6:16). "If God be for us, who can be against us?" (Romans 8:31). Please pray for us.

I wish it were possible for me to describe the scene as it took place here the day the Chief came. He jumped around, yelling as loud as possible, put his fist under Mr. Anderson's nose and dared him to hit him. The priest told him if Mr. Anderson said anything to him, he should shoot him with the gun he had loaned him for that purpose. He said the white people were pamba (meaning nothing) and that they were no good and he would see that we were driven away. When they left, such a hooting and yelling, it sounded as though all the devils of hell were let loose that day here. They ran up the path, pulling the grass as they went and throwing it away. Thank God for His protecting care over us.

I feel His nearness more and more each day. He is so very real to me. I love Him so much and only want to be a living witness for Him to those lost souls.

In her latest report, dated July 20, 1929, Miss Miller writes:

This is the Lord's doings and it is marvelous in our eyes (Math. 2:42).

Since my last letter to you the Lord has manifested His power in a wonderful way, power to save, keep and heal. He certainly has proven His word true to us here at Tshene.

Recently we were privileged to witness the baptism of nineteen natives and Rev. Anderson's eldest son, Edward. It certainly fills our hearts with joy as we see these natives, who till a little over two years ago had never heard the name of Jesus, follow Him in baptism. Their lives really tell that they are children of God.

The teachers and evangelists from the outschools have all been called into the station for two months' further Bible training. While these come in, others go out and take their places, so that a set of teachers are in school and a set in the outschools continually.

Our leper colony is growing. We have twelve lepers here at present. They take part in the Gospel services each day. Recently Doctor and Mrs. Eicher arrived, and how happy the lepers were at the idea of getting some help. The doctor treats them twice a week. They seem to be improving a little, as some of their sores are now healing. Our idea is not only to give them temporal and physical help, but to give them the Word of God and lead them to Jesus.

We have a large workmen's village here. We have been told by both company men and natives that it is the largest village in the whole Badinga tribe.

Mr. Anderson is at present engaged in building a new sun-dried brick house. This is needed very much with the new missionaries coming, to make room for them until they enter new tribes. They expect to build a dispensary as soon as the house is completed.

The other week a Medal Chief came here for treatment. He said he had a large house, a large number of wives, much riches (as the natives count riches) but when he took sick, his big house, all his wives and all his money could not help him. He had to come to the white people of God for help. Thank God, he realizes that nothing else avails but God. Please pray that the light of the glorious Gospel may shine in his heart and that he may be saved.

Right after the arrival of the doctor, a woman was brought here suffering with sleeping sickness. She was past all help when they brought her, so they took her back to their village again. The other night, as we retired for the night, the drums from her village began to beat and beat all night long and most of the next day. The boys told us the woman had died and the people were crying and beating the drums for her. So while our hearts are made glad by some accepting Jesus, we are also made sad by many going down into Christless graves without knowing Jesus, and in fact without having heard.

In a recent letter I mentioned about Chief Kandolo coming on the mission station with soldiers and guns, which were loaned him for that purpose. Well, the government took the case in hand and he is afraid. He is trying to get out of going to Ilebo to testify. He has been deserted by his men; also his soldiers. He sent word for them to go with him and they ran away, stating they did not want anything to do with him, because he was so mean to the white man. Two of our boys must go also as witnesses and we are praying that the Lord will use them to give out the Gospel story and that these sin-hardened hearts may find Jesus.

One morning some boys from a neighboring tribe came here to tell us that a Catholic priest came to their village, and the men all ran in the forest to hide. The priest was so mad at not finding the men there

that he set fire to the houses, tied up all the women and children and took them with him. When the men came from the forest and found their houses burnt, their wives and children gone, they said they wished our mission was there instead of the Catholic, for we treated the people kind and did not harm them. The people are hungry for the Gospel. Pray that we may be faithful in giving it to them.

Recently when our boys were coming from Mangai with our mail, they were delayed on account of elephants being on the path. The people from a nearby village came to us with the information that forty of the smaller kind of elephants were eating their crops from their fields, and they asked Mr. Anderson to come and kill them. We thank God for His protecting care of us. He is far better to us than we deserve.

Lately we have questioned some of the young folks and children concerning their parents, and we found out that of a hundred and eighty-six questioned there was only one-fourth of the parents living. One-third of their parents' death was caused by pneumonia, about one-third from causes unknown, one-sixth from sleeping sickness and the other one-sixth from other causes, such as sickness, burns, etc.

The natives are bound in chains of superstition and dense darkness. They believe there is a great evil spirit that gives people power to kill others and do other wicked things. Surely only the power of God can snap asunder these heavy chains and show them there is a loving, heavenly Spirit, that can change their hearts and place therein a desire for those things that are holy, good and true. Witchcraft is one of the terrible evils of this dark land and it daily takes human lives as its victims. We have tried to find out how many lives it has taken from the families of our boys and girls on our station. Following is the account as the children and young folks told it to us:

The fathers of ten of our boys and girls were witch doctors. The natives believed they had power to cast a charm over their victims, or had medicine (or a demon, as the natives say) to kill them. So the natives gave the witch doctors the poison cup to drink. The poison cup is water from the bark of a poison tree that grows in the center of the thick jungles. This poison is given to find out whether or not the person is guilty. They think if they are not guilty the victim will vomit the poison, and this sometimes occurs when the native has a very strong constitution, but usually shortly after drinking the poison the victim bloats, turns very black and dies.

The father of another boy was accused of causing lightning to strike and kill the people, so he was given the poison cup to drink. When the mother of another child was handed the poison cup to drink, the husband became angry and tried to shoot the one who gave the poison, but failed in the attempt. So the man who gave the poison turned around and shot him in the heart and killed him.

Another father was accused of tying up buffalo and keeping them to kill the natives with. So his accusers went to the witch doctor to find out what he tied them up with. The witch doctor said he tied them with his medicine and thereby killed many people, so they decided to spear him and get him out of the way. Another father went to the forest and was shot through both lungs, he returned to his village and died. The natives believed the great evil spirit shot him. Two fathers and one mother were killed by poison arrows shot by unknown enemies. The natives also believe that the great evil spirit shot the poison arrows. Many deaths of the parents of boys and girls here on our station was caused by medicine given by the witch doctor.

The native custom of burying people in this tribe is as follows: They choose a large tree, cut it down, hew out the inside and place the dead body in, then bury it. When a chief or some important person dies,

their slaves are buried alive with them. They lay the slave underneath the coffin, tie their arms up around the coffin as far as they reach, then bury them alive. One mother and four fathers of our natives were sold as slaves, then met their death in this manner.

The natives told us of one who is lame in one leg, and so cannot run to the forest to hide with the rest of his people when a white man comes to his village, so they claim he lays down in the middle of the road and has power to change himself into a small piece of charred wood, or a stump, for the white man to stumble over and hurt his feet on. After the white man passes, he takes on his natural body again.

Three fathers of our boys were shot by white men because they told the white men to leave their wives alone. This made them angry, so they shot and killed them.

I certainly thank God for the wonderful privilege of being a witness to these lost souls, who are without hope and without God in this world. It brings real joy to my heart to be able to tell them the old, old story and see them turn to Jesus.

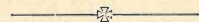
I thank you all so much for your prayers and also for making it possible for me to be here by standing back of me with support. It gives me real courage to think of the many that are standing back of me as I labor for Jesus in this dark and needy land.

I can truthfully say, I am satisfied with the place the Lord has chosen for me in His vineyard and my only desire is to be faithful to the trust He has given me, so that I may be a true and a real soul-winner for Him.

I am praying for you all daily that the Lord may bless you as you labor for Him in the homeland.

It seems almost impossible to realize it is almost a year since I left home to come to Congo. The time has passed so very swiftly. It has been the happiest year of my life.

Each week the workers here take turns holding services for the natives. So every Thursday morning I give them a gospel message in their native tongue. So you see how the Lord is helping me learn the language. He has been a Friend to me and daily His presence becomes more real to me as I learn to trust Him more.



AFRICA—Nigeria

(United Missionary Society)

Missionaries—Rev. Joseph Ummel and Rev. Paul Ummel

Rev. Joseph Ummel writes:

First of all I wish to state this finds both Mrs. Ummel and myself well and happy in the Lord's service. West Africa is not a health resort in any sense of the word; indeed often it is otherwise. However, the Lord has been blessing us with good health nearly all the time. So far Mrs. Ummel has not had any fever, which is quite extraordinary, we think, since fevers seem to be part of the price which most of us have to pay for being here.

In the first paragraph of this letter I mentioned something about the press of duties. I might add further that it does not seem to me that we have ever been so busy, or had so much to do, in our lives before as we have had during the time we have been here at Buru this term. One thing after another seems to be pressing upon us until sometimes we scarcely have time for the more essentials things which need to be done. I firmly believe the enemy will, if possible, crowd so many legitimate things into our lives just in order to keep us so busy that visiting,

prayer, and the like, will often go neglected to a greater or lesser degree. At least, we find that it takes effort to find time to even go calling as we ought.

Since writing to you we have returned to Zuru and been here all the time with the exception of five weeks the latter part of August and the first of September, during which time we trekked to Salka and back. It was a wet trek for the greater part of the way. During the wet season we are not able to use the motorcycle for so long a distance on account of the impassable condition of the roads. There was much mud and water along the way and at numerous places we had to wade mud and water. At all the larger rivers we had to be ferried in canoes. One time we had to wait a while for the ferry man to come, as he had gone to a wedding and did not hear the shouts of the first carriers who ar-



Africa—Nigeria.

A Conference at Share, April 1929

Seated, left to right—Mrs. Paul Ummel, Miss M. L. Hood, Mrs. Joseph Ummel and Josephine Marie, Miss I. Hollenbeck, Miss M. Finlay. Standing, left to right—Rev. Paul Ummel, Mrs. I. W. Sherk, Rev. I. W. Sherk, Rev. Joseph Ummel, Mrs. C. T. Embree, Rev. C. T. Embree.

rived at the waterside with our loads. After our arrival I soon had him coming on the run, but I had to fire gun shots to make him hear. On this trek I used a bicycle and Mrs. Ummel a hammock which I made for her. It consisted of a frame, which was carried by four men, from which was suspended a chair, or seat. It was not as swift as some means of conveyance, but she got there and back, which was the main thing to be considered.

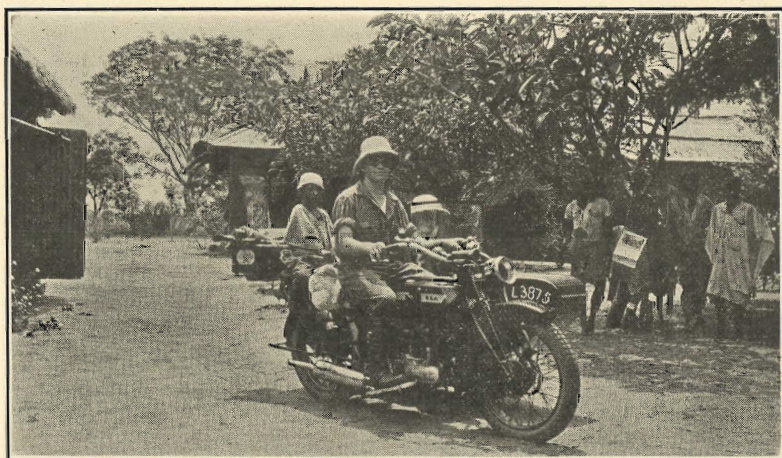
Trekking seemed slow and expensive after having used the motorcycle long enough to get used to its speed. It took nine days of trekking down and the same time coming back, a trip which took us seven hours with the motorcycle.

We have not been able to spend as much time at Salka as we would have liked. We are very sorry that it has not been possible for some

missionary to be stationed there this year. The natives seem much disappointed. No one is there, but we found that interest has kept up better than we thought it might. We do not know how much longer it will be necessary for us to see to the work there, but there seems to be no relief in sight as yet. I am planning on going down there again in a few weeks. As yet the roads are not in shape for motor travel, but they ought to be in a few more weeks.

During the past month, or a little longer, we have been busy building our church building near the town. For over a year we have been trying to get it built but have not been able to get at it sooner. It took some months before the site was granted to us by the government, and by the time it was granted and we might have built, the wet season was at hand, which prevented building operations.

We believe that the church near the town will be a great help to us in the work. As I may have stated in former letters, our compound is too



Africa—Nigeria.

Rev. and Mrs. Paul Ummel ready to start out on a tour.

far from town for many to come to services. This has been quite a handicap to us thus far. Our new site for the church is at the edge of the town, which will be so much nearer for them to go to services. Just before Sunday School hour I have been going to town and trying to call the children out. Often I have found that a nice number started coming out, but ere we got here a good many of them had dropped out by the way and gone back.

The Lord has been helping us marvellously in the building work; good progress has been made thus far. Tomorrow we expect to finish thatching the roof. When this is done the major part of the work will be out of the way.

As with the house building, all the labor has been voluntary. In so many parts of this country there is always a scarcity of help when building is to be done. Zuru seems to be rather unique in having plenty of labor. Hundreds have been looking for work during the past weeks and I believe we could have soon hired a thousand men had we wanted that many. Each year many of the pagans try to earn their tax money, which is the cause for their anxiety for work at this time of the year. I

am told that many of them have but little money, or none at all, at the present time. Crops have been so good that prices have been low, which is the cause of them being out of money. Since no grain is shipped out of here and no more than is actually consumed here can be sold, a large crop is often not nearly as profitable as meager crops.

Crops this year, as well as a year ago, have been very good. Harvesting of the guinea corn, their main crop, is just starting. Rains were good this past wet season, but they are now over and it is getting very dry once more. Usually the days are hot, but nights are cool at the present time. They will likely continue so for some time. I think the lowest I have seen the thermometer so far has been 57° at sunrise. In some parts of the country it is much cooler than here at Zuru though. The last two or three days have not been as hot as usual and for several days there was a heavy harmattan. The harmattan is dust which is



Africa—Nigeria.
Mrs. Paul Ummel sitting behind a 140-pound hyena caught
at their chicken house.

blown off the Saharra desert until the air becomes clouded with it. It is a rather disagreeable time of the year to many of us.

As to the spiritual side of the work here. We have reason to be encouraged and yet we have not seen as much accomplished as we would have liked. Services as a whole have been good, the Lord has been with us and has been blessing, but the attendance has not been what we would have liked to have seen. The interest of those present has been good at nearly every service. Our open air metings have been well attended. We consider the open air work one of the important phases of the work, for so many are spoken to who would never come to any other kind of a meeting. The enemy has been opposing this work and would, if possible, stop it. Thus far the Lord has given us the victory and we have been having meetings in the market here right along.

Our hearts yearn to win these people to Christ, but we feel so handicapped in having to speak to them in a language that is not as easy to us as English. In so many ways we are not able to express our thoughts as we would like. Many of these languages are very limited in words to express deeply spiritual truths. This we feel most keenly.

Then, too, they have been living in the depths of sin, vice and wickedness of all kinds for so long that sin is no longer sinful to them. Lying, gambling, drinking, profanity, obscene talk, stealing, fornication and adultery are very common and but little thought of unless an offense is committed against one of them. It seems only the person against whom the offense is committed seems to think much about it.

Demon possession is quite common among a certain class of these people. Demon dances are going on here in the town almost incessantly in spite of being strictly prohibited by law. During these dances many become demon possessed. Just the other Sunday evening our cook's wife became demon possessed here in their hut on the compound. She had been watching a demon dance for a time during the afternoon.

Repentance has become almost a meaningless term to many of them. If some sin is pointed out they will say with one accord, "I repent," but



Africa—Nigeria.
Rev. and Mrs. Paul Ummel. Loaded, ready to start on
237-mile trip from Mokwa to Zuru.

mean nothing by it. Mohomedanism allows them to live in all these sins and yet promises salvation if they will but prescribe to the required forms. Truly, truly, this land needs Christ, but, oh, how hard it seems to get people to accept His offer of mercy and salvation. So long have they been blinded by the devil until one may say this is the devil's own country. May the Lord help us to work and pray until many will come weeping and seeking forgiveness and heart cleansing. Pray for us.

We were pleased to hear that you had good Camp Meetings again. Truly people at home, many of them, are blessed wonderfully in being able to attend meetings of this nature. Often do I have to wonder what would happen if these people would be able to attend meetings like them. There is surely a contrast in our fields of labor. Many seem to think that it would be wonderful to labor on a foreign field, often picturing multitudes coming to the Lord. Very often, we are sorry to say, this is not the case by any means. Instead we have to sing, preach, pray and work alone. We keenly miss the christian fellowship such as we would enjoy at home. However, we are glad the Lord is able to meet every time of need, even in this respect. While we have to work here

alone, yet we are glad there are those in the home land who are supporting us with their prayers and means. Surely the Lord will hear and answer the many prayers offered and yet bring many unto Himself.

Rev. Paul Ummel writes:

"And He said unto them, let us go into the next towns, that I may preach there also: for therefore came I forth." Mark 1:38.

Our great Lord and Saviour went to the next towns to preach and should not we as His followers strive to also preach the Gospel to others than our little community?

Last Thursday afternoon we drove out east of this station to Takuma. Though it was on the last day of February, the thermometer was registering above 100° in the shade. Upon our arrival a boy was sent to the chief, who is a great friend of the missionaries, and who was at his farm a short distance from town. When he returned to town, we held a Sunday School chart service for him and about 100 of the town people who gathered around.

We then went five miles farther to Kpaki, where we have an out-station in charge of a native worker. Abel, the native worker who was in charge of this place, has not been there for several months because it is necessary for him to be here to act as interpreter for us while we are at Mokwa, for we do not know the Nupe language spoken by these people. A large crowd of people gathered and welcomed us.

Then after dark the people gathered for the service. Our native worker had a half hour of singing Nupe Gospel songs with the children whom he had taught. The singing was followed by a Gospel service lasting nearly an hour, during which time with the magic lantern we showed nineteen colored slides on the life of Christ. The 240 people present were very attentive, even though they did not have comfortable seats upon which to sit. They sat on the hard, bare ground.

We and the native worker who went with us were at home again by midnight after having traveled over forty miles on the round trip.

This is a great privilege we have of taking afternoon trips like this and preaching to the people in "the next towns." It is made possible to us by the practical, useful, and much-appreciated Christmas gift of a motorcycle and side car which was given by our parents, relatives and home Sunday School.

Rev. Paul Ummel writes from Zuru, Nigeria, August 26, 1929:

As you know we left New York on the Saturday before last Thanksgiving. On the thirteenth day later we arrived at Liverpool. We had a stormy trip across the Atlantic which made us one day late in arriving in England. On Thanksgiving Day we "hove to" for nine hours because of the severity of the storm. Owing to our late arrival we were only on land for thirty-nine hours before we boarded the boat for West Africa. We had a heavy following sea until we arrived at the Canary Islands which again made it uncomfortable for my wife and others. From there on to our seaport, Lagos, where we arrived the Wednesday before Christmas, we had smooth weather which we enjoyed.

That evening I sent my wife on to our Mokwa station and the following evening I followed with our motorcycle and sidecar which I unpacked and drove through. It cost us considerably more to bring it along out from England than we had expected so we thought we could not afford to pay the extremely high freight charges in addition to the other expense. By driving it, though, the railway fare which I saved nearly paid the traveling expense of the motorcycle. I stopped for a short time at two of our mission stations on the way and arrived at Mokwa a little after dark on the Saturday evening before Christmas.

My brother Joseph, with his wife and little daughter, had returned here several days before we arrived. About two weeks later they moved

to Salka where they will undoubtedly stay the remainder of their tour which will be finished the first part of next February.

We were very glad to get back again to this station, Zuru, which is our only station where the language which I studied during most of my other tour can be used. We feel that this is the place where the Lord wants us and are enjoying ourselves in His service. We are again working at this language of the Dakkarikari tribe which numbers about 49,000. No white person ever learned this language before we started at it. Their language was unwritten, though now we have composed dictionaries and are doing some translating at the Gospel of Mark. This language abounds in consonants and irregularities which makes it difficult and it is also quite highly intoned.

The work has been progressing fairly well at this place. Since we have the church building in the town the services are better attended than they were when the people had to come out to the compound which is about a half mile from town. We would like to see a better attendance, nevertheless we are very thankful for those who are taking an interest and are attending. The open-air services which we hold regularly in the market are well attended. In our own selves we are unable to do anything, but we are trusting God to talk to hearts through His Holy Spirit, so that some of these people will turn from their sinful ways to Jesus, the only One who can save from sin.

The day school which my wife teaches during the afternoons of five days a week is very encouraging. She is enjoying the work and there are a number who are taking a good interest in the studies. One encouraging aspect of the school is that many of the regular scholars are regular in attending the Sunday services. The School sessions are all opened with singing, Scripture reading, and prayer in the vernacular. There is a hospital here which is in charge of an English doctor.

We are now right in the height of the wet season so we cannot do much traveling for it is wet and muddy now and many of the bridges across the streams are swept away. During this coming dry season we are expecting to do some itinerating in this district. There is a lot of territory around here in which to work. Our nearest mission station, which is one of our own, is nearly a hundred miles south of here. To the east it is about two hundred miles to the nearest station but to the north and west many hundreds of miles. The many thousands of people in these stretches have never heard the Gospel and they will not hear it unless we take it to them. May the Lord help us so that we will do all in our power to bring others into a saving knowledge of the Gospel.

We are well and happy that we have the privilege of being out here in this dark land to witness for our Lord and Saviour, Jesus Christ.



FRENCH INDO-CHINA

Missionaries—Rev. Wm. C. Cadman, Mrs. Wm. C. Cadman, Rev. H. A. Jackson, Rev. R. M. Jackson, Rev. N. M. Cressman,
Mrs. N. M. Cressman

"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession". (Ps. 2:8).

A young boy wrote to the office of The Scripture Gift Mission in Toronto one day lately and asked for as many copies of the Gospels as he could get in 14 different languages. Were these to be sent to foreign countries for distribution? Not one of them. They were all to be given away in his own district in the western part of the city. Thanking the Mission for the consignment, he remarked that he was surprised to find so many nationalities represented here, and that when he handed out Gospels to his foreign neighbors, they accepted them with happy, eager smiles.

Extracts from reports by Brother and Sister Cadman during the year:

Let us resolve, as never before, to keep our eyes on Jesus: to draw our inspiration, our courage, our zeal from Him who is the source of all that is good, who is made unto us wisdom, and righteousness, and sanctification, and redemption.

Thus shall "the common round, the daily tasks" be transfigured with a glory not of earth. Souls shall be redeemed from sin's power; bodies shall be delivered from the aftermath of sin; humble homes shall be cleansed from idol worship and made fit abiding places for "Jesus only."

Mr. Jaffray's presence at the Annual Conference seemed like a renewal of old times. His morning messages and the vivid account of God's leading in the opening up of work in Borneo, brought us fresh inspiration to press on in the fight. May all the remaining dark places of the earth soon be illuminated by the "Light of the world."

Hanoi District

If our personal experiences could be summed up in one word, it would be "kept." Many and varied have they been as we have labored for the Lord: sometimes in modern and up-to-date communities, and at other times in the farthest wilds under most primitive conditions. Thousands of kilometers have been travelled in autos, trains, or horseback, and in canoes. Yet in all places and at all times we have been "kept" by God from all harm and danger.

Hanoi Church

Praise God this church has now its own native pastor, Mr. Le-Thai. He and his devoted wife, assisted by a band of zealous members, have pushed the Gospel Chariot farther into the heathen night. In all twenty-five souls have been baptized in connection with their work, and many others have prayed. The Hanoi Church holds regular weekly meetings in the adjacent villages of Gia-thuong and Kim-Lien. In the former efforts are being made to purchase land for a chapel, and it is hoped that soon the same will be done in the latter. We have faith to believe that many chapels will be built around Hanoi, and recommend Pastor Thai and his devoted helpers as worthy of your best prayer-support.

District Evangelism

Our local ministry has been concentrated on the small church in Tu-nhien village. The evangelist, Mr. Diem, has done faithful service, mostly in consolidating the work. The scale of self-support has now been applied, and thus all expenses and one-fifth the evangelist's salary are being met by this church. Thirteen souls were baptized during the year. The chapel building is gradually going up, little by little, as the Lord sends in the money.

Our main effort during the year has been to give a witness of the Gospel throughout the whole of Tonkin with its seven and a half millions of perishing souls hitherto practically neglected. Nearly all the provinces and big centers have been visited, a hundred thousand Scripture portions and tens of thousands of tracts sold, and where possible meetings held.

Hanoi Gospel Press

Owing to the long absences from Hanoi the literary work has somewhat languished. Several books of Bible exposition are almost ready for press.

We feel the time has come for definite advance steps in the publication work. As the financial statement indicates, the sale of literature through the missionaries have averaged monthly about 100 piastres,

and through the native pastors and evangelists seventy piastres. As ever the British and Foreign Bible Society is our best customer, three-fifths of our printing being Scriptures, thus helping us considerably in financing the press. In all over 10,000,000 pages have been printed during Conference year.

We are planning to increase the Press equipment by a new font of nine point Annamese Romanized type, with a view to printing smaller and cheaper Scripture portions, and also translations of some of the best devotional books, such as "Wholly Sanctified," "Christ Abiding," etc., by Dr. Simpson.

Negotiations are going forward for the purchase from our Swiss colleagues in Southern Laos of a large font of Laotian type for the printing of Scriptures, hymnbooks, catechisms, etc., in that language.

There is real need of an evangelical bookstore in Hanoi, where Scriptures and Gospel literature in the various languages can be displayed for sale.

Evangelising "La Route Mandarin"

Early one recent morning, if you had been standing by the mission gate in Hanoi, you would have heard the honking of an auto horn. Then you would have seen an old auto, with rust holes in the back and straw sticking through, backing out of the yard. Next you would have noticed how heavily it rode on its springs. The front and rear mudguards being too old and rusty, were without any baggage, but the side running boards were piled high with valises and packages of Scriptures and Gospel tracts, in all about twelve thousand five hundred. Within the auto you would have seen Mrs. Cadman at the wheel, pulling on a piece of string to regulate the gas, the writer beside her, and two Tonkinese evangelists squatting on the packages piled up on the back seat.



French Indo-China.

Rev. Olson and some of the students of the Annamese Bible Training School, Tourane, starting out in the Gospel car to preach, witness and sell Gospel literature.

A Definite Commitment—A Definite Answer

The objective of the journey was to evangelize the "Route Mandarin." This stretches for two thousand kilometers from Hanoi south to Saigon, then west to Battambang and the Siamese border. The garage man had pessimistically said, "Ca vous laissera en route," meaning that the auto would break down and leave us stranded. But, God! We travelled four thousand or more kilometers, true rarely more than fifteen miles per hour, through the ricefields of the deltas and valleys, crowded cities and rustic villages, over macadamized and mud roads and detours, but never once did we have a puncture, never once a break down of any description. We admit that on the trip we must have run beside the auto several miles when on steep up grades, in order to lighten and help push the auto,—but was it not for the Lord? Every time we started on the day's trip we first bowed our heads in prayer and asked God's protection and blessing. "He knows, He loves, He cares."

Soul-stirring Seed Sowing

The first day we travelled fifty miles to the populous city of Nam-dinh. A few months previously our native evangelist had been expelled by the authorities from this strong Catholic centre. But we had an overloaded auto, full of life-giving seed,—how could we resist? Therefore although already after dark and a long, hot day selling from hamlet to hamlet, yet we felt constrained to continue sowing the seed. Mrs Cadman remained in the auto and we three others went along the busy streets selling hundreds of Gospels and tracts, thus giving these people another chance to read of Jesus. Afterwards, we visited an enquirer, held a small meeting, had a midnight meal, and then retired to improvised board beds.

We were up again at daylight. Being our own "chauffeurs," we first of all attended to "Methuselah," examining the tires, filling the grease cups, tightening up a loose bolt or screw here and there, putting in oil, gas, water, and so on.

Another wonderful day was spent for Jesus. We had our first meal late in the afternoon at Mr. and Mrs. Jackson's in Thanh-hoa, a distance of fifty or sixty miles from Nam-dinh. This day we again sold hundreds of Gospels and tracts. We drove till near midnight, sleeping in an Annamese hut by the side of a deep, broad river which we ferried in the morning. Our Annamese host was cordial; but all we required of him were some bed boards, we having our own mosquito nets and sheets. Our thermos bottle and oil stood us in good stead, and so we were able to live cheaply, avoiding expensive restaurants and hotels, sleeping in all kinds of places, even sometimes in the open air by the side of the auto.

This nomadic life continued for almost two weeks, we all four enjoying the ministry and praising God for such wonderful opportunities to witness to thousands of people who had never heard the true Gospel. It seemed to us that the "Route Mandarin" had never been evangelized before. There are hundreds of markets, thousands of villages where our colporters have not yet been. It is a standing challenge to our faith, a compelling call to our devotion to Jesus.

Adventuring for the Gospel

Not a day of this trip passed but we had some Gospel adventure, and some experience of our Heavenly Father's loving care. At places where the Roman Church is strongly established we met with opposition and even insults. At one such place someone called out, "It is the heretic people, you must not buy their books." But an old lady replied, "I know these people, it is not true." She turned and called me by name. Not



French Indo-China.
Women's Section of the Annamese Bible Training School, Tourane.
Miss Edith Frost, Miss Celma Ailshouse in center.

recognizing her, I was surprised. It appeared she and her husband, years ago, had attended the Hanoi meetings, being taken there by "Faithful" Mr. Dai, who is remembered because of his willingness to "pay the price," and when his family hid his clothes, went through the streets of Hanoi in his underclothes to be baptized! The old lady bought a set of Gospels and many others did likewise. We parted with the promise that when we open a Gospel Hall in that vicinity she and her husband will again attend and be baptized. It was glorious, thrilling!

A few nights later, while travelling in a deluge of rain over a little frequented mountain road, we came upon a *de luxe* auto by the roadside. "They were stalled, the magneto water-logged, could we help them, otherwise they would have to stay all night there?" Our auto being too old, we could not tow them, but when we arrived in Vinh about midnight we sent a garage rescue auto out to them. How we praised God for bringing us safely through that terrible storm!

One day we saw an old man, almost naked, lying by the side of the road in the tropical sun. He presented a terrible appearance, most revolting, being fearfully emaciated, and covered with cuts and bruises caused by the sharp stones on the road. He was semi-conscious, crying and moaning. We were told callously that he was dying from hunger. "Why do you not give him to eat?" The people laughed. I was shocked! Upon further questioning we ascertained he was an opium smoker, and his "hunger" was for more opium. His family not being able to buy more, he was thrown out. How awful are the wages of self-indulgence, of sin! We persuaded the family to take him back, explaining the love of Jesus, left a little gift, and went on our way. Our actions had been watched and we sold hundreds of Gospels in that village.

At Quang-ngai the way down the river bank to the ferry seemed in the darkness to be flooded with water. We decided to find sleeping quarters in an Annamese house. Just after we had found a place we happened to enter a neighboring room, saw a sick man, and was told he had small pox. We hurriedly changed our minds, risked the ferry, and slept in the palatial "bungalow!"

While selling books in a small restaurant we met two men, one of whom told us he had prayed the penitent's prayer in Tourane Church. We spent some time further explaining the Gospel to him and his friend. This latter finally decided to give his heart to the Lord, so right there we knelt down and had prayer. Both of these men pleaded with us to get the mission to open a Gospel Hall in that *chef lieu*, Quang-ngai.

Stopped by the Police and Forbidden to Preach Gospel

After nearly two weeks "vagabonding" for the Gospel we reached Nha-trang, one of our stations in the south of Annam. Here our auto was stopped at midday by the police and we were conducted to the station. There our passports were taken from us, and late in the afternoon we had to visit the "resident." We were informed that all Protestant propaganda in Annam was forbidden, whether by preaching or selling Scriptures, and that if we continued we would be liable to expulsion from the country. We respectfully replied that as missionaries we had to witness the Gospel wherever we were, "we ought to obey God rather than men," therefore we felt obliged to continue our trip south making a Gospel witness. The resident seemed to respect our convictions and we parted in a most cordial way. Next day we sold Gospels and tracts in Nha-trang, and afterwards continued our trip south.

Time does not permit to more than mention that we had fellowship with dear Evangelist Lieu, who, for the Gospel's sake, has for five long months been shut up in prison in Nha-trang and vicinity. We prayed and sang together, praising God that we were privileged to be Christ's ambassadors.

Surely the Annamese Church is passing through its birth pangs. Dozens of Annamese Christians have been most bitterly persecuted, their homes raided, Scriptures confiscated, and many thrown into prison. But praise God! The Spirit that filled the Christians of the early Apostolic Church also animates these dear ones, and they are willing to endure all for Jesus' sake. And shall we missionaries, and you, dear reader, fall one whit short of them?

True some heart will say: "You must temper your zeal with wisdom, and be more cautious." May God grant divine wisdom and not human wisdom, so that we may know His perfect will in all things. "The Lord is at hand." We must "occupy" till Jesus Comes. Souls are perishing day by day. Dare we longer linger, be over cautious, and refuse perishing souls the Gospel of salvation? Oh, God! Put the agonizing *woe* upon us, one and all, put a consuming passion into our hearts for these priceless souls going into an endless eternity without hope, without Christ.

Trail Travels in Tonkin and Laos

Picture to yourself a boundless expanse of mountains, range upon range, as far as the eye can see, forest-clad and mysterious, the home of innumerable elephants, tigers, panthers and other of the wild denizens of the wilderness. Then think of the quarter million odd immortal souls, who live in these vast solitudes, without *one* missionary, Catholic or Protestant, to tell them of the only Saviour of mankind! Is not your heart "moved with compassion" like that of our Lord, who looked upon the multitudes and saw that they were "as sheep without a shepherd"?

Over High Mountains to Phongtho

Such was the scene that our eyes looked upon for most of the sixty-six days of our journey, by horse, by canoe, and on foot, with one day from Hanoi to Laokay by train, and an occasional short distance by auto on the rare auto roads. From Laokay to Laichau, via the military post of Phongtho, we had our first five days of real horseback travel, during which we climbed over a high mountain pass, the *Col des Nuages*. Eight kilometers up a path like a stairway of hugh stones and thirteen down, so steep that we walked much of the way. The *Col des Sangsues*, travelled the next day, was not so difficult, but far more dangerous, because of the narrow, wet and slippery path, bordering immense precipices.

Shooting the Rapids on the Way to Laichau

From Phongtho, tiny canoes, one for each of us, took us swiftly down the river, full of dangerous rapids, in two days to Laichau. This is a strong military post, with a company of Annamese soldiers in garrison on the top of a high hill, commanding the surrounding valleys, where Chinese, Annamese and the "White Thai" have separate settlements. On the same hill as the garrison, but on a lower altitude, are the homes of the Commandant, his officers, the officials in charge of radio and post office, etc. Here also is a large penitentiary where some hundreds of prisoners are kept, mostly Annamese who are considered dangerous criminals. Residents still have a vivid memory of the tragic events of two years ago, when a band of prisoners killed two Frenchmen, then escaped into the surrounding jungle. Both Phongtho and Laichau are very unhealthful, the "forest-fever" being very prevalent.

Crossing the "Zone Desertique" to Phongsaly

Our next objective was Phongsaly, and so we hired a new set of horses—one for each of us—and one to carry the irreducible minimum of baggage. Here we were obliged to buy saddles, and so invested in two decrepit affairs—the only ones obtainable—mended with bits of



French Indo-China.

Conference of 1929. Front row from left, third, Mrs. Cressman and baby, Rev. and Mrs. Cadman and Rev. R. A. Jaffray, Honorary Chairman. Second last row—Rev. N. M. Cressman; third, Rev. R. M. Jackson; sixth, Rev. H. A. Jackson.

wire and string! The route usually followed the crests of the lofty mountains, thus avoiding the innumerable ravines and valleys lower down, but oh, the giddy heights, from which we hardly dared look down into the awe-inspiring depths, often hidden by a sea of foamy cloud! Four days of this trip we travelled through uninhabited country, and had to carry food with us, while in this "zone desertique". Several nights spent in the lonely "salas" (rest huts), with the ravenous beasts of the forest so near, made us realize how we needed God's protecting care.

Christmas day spent at Phongsaly, a town with a few hundred native houses, a military post, schools, and the inevitable pagodas! How far away we seemed from our Hanoi home! Yet we would gladly come and live in this distant little town in order to bring to the ten thousand odd Pu-noi, who live in this district, a knowledge of Jesus and His love. This race has its own peculiar language, only one of the thirty-six languages said to be spoken in Laos! We trust some brave young couple will consecrate their lives to giving the gospel to the Pu-noi.

Downstream Through the Rapids to Luang-Prabang

Leaving Phongsaly high up among the mountains, we descended to the Hou river, *en route* for Luang-Prabang. Seven days of travel in a canoe some forty feet long and four feet wide, terrifying rapids, turbulent waves threatening to swamp the boat, evening meals cooked and eaten by a campfire on the sandy bank, and at last we reach the historic city of Luang-Prabang. Founded centuries ago, conquered and reconquered by successive invasions of various peoples, but little of its former glory is left besides a few interesting pagodas, giving evidence of an artistic development now lost. The present cleanliness and order, the well-made roads, the fine government buildings, and the schools, are the result of the beneficent French occupation. However, Laos still has its king, who lives in a modern palace in Luang-Prabang, and has a considerable share in the government of the country. We rejoice that our mission last month was able to send to North Laos the first resident missionary, Mr. Roffe, who has settled in Luang-Prabang.

Punting Upstream to Xieng-Khouang

From Luang-Prabang to Xieng-Khouang was a similar canoe journey, this time more difficult in being punted *up* the rapids of the River Khan for six days to Muong-You, from which four days by horse brought us to the pretty little town of Xieng-Khouang. Here as in Luang-Prabang the French civil administration holds sway. The valleys near here are more populous, and full of fertile ricefields. The town, situated near the vast Tran-ninh plateau, has only a few hundred native houses, the usual French official buildings and homes, and schools for the natives, but *no mission or church*. God grant that soon here also someone may go to be a "light unto the Gentiles."

Horseback Experiences on Way to Sam-Neua

The trail from Xieng-Khouang to Sam-Neua took us, for eight days, over some of the worst experiences and the worst paths yet! The horse carrying our baggage packs twice rolled down a ravine, once to a depth for some seventy feet! Pushing our way through the long, sharp grass over-shadowing horse and rider; crossing rushing rivers; making one's bed and sleeping on the floor in dirty, crowded houses of the Tho and Lao people; a badly scalded foot making walking and riding painful; the daily packing and unpacking of one's meagre belongings, and the cooking of meals on smoky fires, with an inquisitive crowd looking on—all became more and more trying. However, we reached Sam-Neua safely, and much appreciated the invariable kindness and hospitality shown us by the French, here as in all the "posts" and towns visited.

Sam-Neua has only sixty native houses, and a dozen or so brick houses. It also has its tragic stories of rebellion, piracy and assassination, but all is now at peace and under strong native guard.

Following Mountain Trails to Sonla

During the five days by horse from Sam-Neua to Sonla we saw more native villages than on any other part of our trip, and we trust that the Tho and Lao people (both of the Thai race) living in the valleys, the Kha (slave) people living on the mountain slopes, and the Meo on the mountain tops, here as in other parts of North Laos and Upper Tonkin, will soon each have their own special missionaries. There is only a mixed population of a thousand or so living in Sonla, as most of the people live in villages hidden away in the vast primeval forests, which still cover many of the mountains.

Three days by canoe down the Black River to Hoabinh, a few hours by auto, and we were home again in Hanoi, praising God for His protecting care.

This trip taken by Mr. and Mrs. Cadman through hitherto untrodden regions of the great northern part of our land was replete with dangers and with adventures, but through it all the Shepherd never failed to guard His own. This visit to Tonkin and Northern Laos revealed in a new way that amazing opportunities are awaiting the consecrated servants of God, who will offer themselves to bear the light to these tribes-people.



French Indo-China.
Executive Committee of Annamese Church, taken February 28, 1929
before visiting Governor General of French Indo-China to present
statistics (in French and Annamese) and also Annamese Bible.

Extracts from Reports by Rev. H. A. Jackson:

The Last Stop in Southern Cochinchina

What is Camau and where is it? It's the last stop in southernmost Cochinchina. From there one goes nowhere—unless they have a boat!

I have never seen anything like Camau district. Where the country has not been cleared off for ricefields, it is overgrown with jungle still inhabited by tigers and leopards. Every town, village and hamlet is connected by rivers, streams and canals. There are no roads in this almost unheard of part of Cochinchina, and the natives had rather paddle their little canoes against the current than follow the winding paths along the shore. I have bought water at a drinking fountain in a park or at a beach at home; but Camau is the first town I have visited where the people wait for it to rain before quenching their thirst, or else pay for every drop of water they use for drinking and cooking. It's a case of "water, water everywhere, but not a drop to drink." Being a flat country full of rivers and canals, with the ocean on two of the three sides, the salt water fills all the waterways and makes living difficult.

Yet even in that difficult place to live there are hundreds of thousands of souls. One who is looking for an easy living would never go there, so the people in and around Camau are the kind that cannot get a living elsewhere. They are thieves, thugs and murderers; criminals of every sort. The very roughest and toughest of Cochinchina sneak off to this forsaken part of the country to escape the law. Now, "as sin hath reigned unto death," it is the will of God that grace might "reign through righteousness unto eternal life by Jesus Christ." The fact that these people are outlaws increases the urge and compels us to give them the Gospel so much the quicker.

When on furlough I made an appeal for a motor boat with the object of reaching those towns and villages that would never have a witness if we only followed the auto roads and bicycle paths. I want to take this opportunity to thank all that I haven't written to personally for the money that has come in. I hope to have a suitable boat within a few months.

There is, however, another request that I would put before you, which is the running and upkeep of this motor boat. It will require a regular monthly allowance, that our mission budget is unable to include, to keep this boat in action. May the call of the "regions beyond" unite us in our Christian love and service.

Last May, Mrs. Jackson, Merrill and I, with the Cressman family of three, journeyed one thousand kilometers to Conference at Tourane in the Phnompenh Mission auto. We took every precaution, hoped for a comfortable trip, and prayed that nothing would hinder us on the way. All we thought and talked about was Conference, in spite of the fact that we passed thousands of hell-bound souls while rolling along in the auto.

The evening of the second day, we were within forty kilometers of our overnight stopping place, when "gr-r-r-rip, bang," and we pulled up suddenly beside the road. A pin had slipped in the gear case. There we were, stranded in a valley between two tiger-infested mountains, just at the hour the big cats start to prowl around for lunch. So the Lord wanted to feed the Annam tigers with missionary meat? Hardly! But He did want to give the famishing people of a little mountain hamlet some spiritual food, even to the disrupting of the plans of two missionary families. For ten years our missionaries have passed by this unimportant hamlet. But this time God called a halt!

The natives came out in a hurry to find out what was the matter. They were glad to see us, as Europeans never stay there. One brought out a chair for Mrs. Jackson, another held a small yellow flickering

light, while Mrs. Jackson bought up the opportunity to tell the "Good News" of salvation. How gladly they listened! They did not know that anyone loved them, and could hardly conceive of anyone dying for them. After making necessary repairs, we continued our journey.

On our return from Conference we again visited this hamlet, and left all kinds of Christian literature. Let us pray that there will be much fruit from our enforced visit to that small mountain hamlet. Thus through God's over-ruling providence the Gospel has again been given to those who had never yet heard.

Cantho District

The work has developed... because of the faithful labors of a loyal band of native men and their wives. They have sought new openings and made the first trips to new places; they have carried on the regular services on the main and outstations. I have made monthly trips of ten days, two weeks and three weeks, visiting the work and helping the workers.

Those of you who attended last Conference will remember two very definite prayer requests: one was that permission be granted to open Camau as a main station, although permission had been refused; and the other that we might be able to open up outstations in Soctrang province... Our prayers have been answered. Camau is now a centre of missionary activity. Thay Lam has been making trips in all directions, and in the towns and villages around Camau one can find groups of believers... Thay Loi is preaching in four different places in Soctrang Province each week. It is impossible for him to answer all the calls that come to him from far and near. An outstation has been opened at Ke-Sach, and authorization granted for the opening of Rach-Vop. Thay Luong, who speaks Cambodian, has been working in Soctrang, trying to get the Gospel to the Cambodians there.

Omon has been entirely self-supporting throughout the year, and Thay Cam is assisting the Christians there in the building of a church. A church has been built at Phong-Dien, and a foundation has been laid at Cantho upon which another church will be built.

The boat proposition for the evangelization of Southern Cochin China continues to be encouraging. Gifts have come in to complete the building of a forty-foot boat, with a cabin twenty-five feet long... As soon as funds come in to purchase a motor, the home and chapel combination will be launched and dedicated to the service of God.

Extracts from reports and communications from Rev. and Mrs. R. M. Jackson:

Adventures in Colportage

"Go hide thyself" (I Kings 17:3). "Go show thyself" (I Kings 18:1).

We have been living in Thanh-hoa for one year. During the first eight months we "hid ourselves" in the ministry of prayer. When you have read the following lines, you will see how literally we have obeyed the injunction of the second verse. During the past four months we have been going from market to market, selling Gospels and tracts in order to lead lost souls to the seeking Saviour. There have been many interesting and occasionally thrilling experiences, which we feel we should share with others.

This province, for which we are responsible, has a population of two millions. What is the best and quickest way to reach them with the Word of God? There must be thousands of villages. Before I came to the Mission Field, I often wondered how missionaries could visit a number of villages in one day. I had pictured the villages as being far

apart and each having thousands of people, like our towns at home. On the contrary, there are often a group of villages not more than a mile or so each from the other. Although some are large enough to boast several thousand inhabitants, the majority have only a few hundred. When you read of some missionary having "preached in several villages in one day" or "the whole village came out to meet him," don't think of it as an impossible feat.

Most villages have a market-place, where the people gather on stated days to buy and sell. Some of the markets are very large. Hundreds of people gather from many villages for miles around "to do business." It is to these markets that we resort on "market days" to sell our books and publish the glad news of salvation. In this way, our literature must have already entered many scores of villages. We frequently meet those who have bought elsewhere.

A Broken Fan-Belt

The ferry had just taken us across a river. Feeling that something was wrong, my husband investigated and soon discovered that the fan-belt had broken. While waiting for him to repair it, I took a bag of books over my shoulder and proceeded on foot to the first village. I had not gone far when I met a man who had just bought a book. He was squatting by the road-side reading it to several men who could not read themselves. He said: "Why not go to village X—? I will show you the way."

As he led me through the narrow lanes, the crowd that followed us kept getting larger and larger. Not only the children, but many men and women followed this new "pied-piper." We led them on and on until we came to a little open space. Standing on a mound and using a copy of "God Hath Spoken" (a tract composed of Bible verses), I proceeded to explain the way of Salvation to my open-air audience. God gave liberty in speaking. Many understood the message and explained to those who did not. Thus we thanked God for the broken fan-belt. It was finally repaired, enabling us to proceed on our way.

Many of the teachers have been very friendly. This may be due to the fact that we are personally acquainted with both the French Director of Schools for this province, as well as the native inspector under him. The latter has visited us several times. He is now reading the Bible in French. The prayer and hope of our hearts is that these bright young students may be led to God through reading the books they have purchased. Pray for the conversion of the directors of schools. What an influence for good they might have! Many parents buy Gospels to use as textbooks for their children.

During the native New Year holidays, there were big gatherings in heathen temples. On several occasions, seeing the crowds, we stopped at a respectable distance. Usually their curiosity got the best of them. They left their drum-beating and chanting to come buy our books. Then they would sit in or around the temple, reading and discussing the new and strange doctrine. Noting their interest in Albert, we made bold to ask permission to enter and observe their worship. They always claim that they are very poor, yet they spend considerable money for their heathen worship (frequently it is borrowed money). For instance, a pair of elaborate paper shoes, worn when bowing before the idols, cost ninety cents—quite a sum to them; and a special kind of paper hat costs sixty cents. On the altar, which extended the entire width of the temple, were placed five huge platters of cooked rice (each platter more than two feet in diameter), these being surmounted by large roasted chickens. After they worship and offer this food to their gods, the chief men of the village sit down and enjoy a real feast. They

seem to think a lot of feasting out here. Even a funeral is used as an occasion for a good feast, the relatives of the deceased having to provide lavishly for all who come to mourn. However, I fear that this weakness is not confined to the heathen alone.

Curious Crowds

Wherever we stop, a crowd soon gathers. At most markets we have found the people very rough and impolite. Especially is this so when in the vicinity of a Roman Catholic Church. Frequently books are snatched out of our hands, and sometimes those who take them run away without paying. In this and other ways we lose considerable on every trip. We were very grateful, the other day, to receive a gift of money, which we applied to this deficit. One day when selling in the market, a man grabbed a book from my hand and leaped over a meat table (several inches high). I followed suit and rescued the book, much to the approval of the onlookers. The offense was not repeated.

One other little difficulty is that, although our car runs pretty well on the level, it refuses to climb hills. Consequently the writer and the servant are obliged to descend and assist it over every little mound. This is not an unmitigated evil, however. After sitting in the car for several hours, one appreciates a little exercise. Perhaps when we get old, we, too, will be glad for a little lift over the hills.

"Though all the world with devils filled,
Should threaten to undo us;
We will not fear, for God has willed
His Truth to triumph through us."

It is true that the Government has forbidden us to do any evangelistic work. Still, they have done nothing to hinder us. We have encountered the French policeman several times. The other day he took several tracts from the natives, but passed on without talking to us. On the contrary, he is usually very friendly. Thus we can put "T.P." after the promise God gave us at last Conference, viz: "Thou shalt not be delivered into the hands of the men of whom thou art afraid."

In regards to the native officials, we don't bother them, and they don't bother us. About a month ago, we went to a large native center. We had not been there many minutes before we received word that the Head Official wanted to see us. Instead of being ordered out of town, as we had expected, the official was very agreeable and purchased a number of books. We later visited another town, farther on, and sold nearly a thousand books that day.

A week ago, we made a trip to another large center. As soon as we had stopped the car, a merchant informed us that the people were forbidden to buy literature, by order of the Resident. Believing that this prohibition was unofficial, we decided to remain and sell all we could. Since we refused to be scared away in that manner, the merchant could do nothing but look on in amazement, while hundreds of people bought books.

Pelted With Mud

There is one market where we had a much rougher time than at any other. When we tried to turn the car on a rather narrow path in the rice fields, a crowd of fellows attempted to push us over the embankment. As soon as we got on the right road, we drove right into the center of the market. The natives were so rude and wild that we felt it unwise to remain longer, even though we could have sold many more books. However, it was not so easy to get away as we had thought. A number of men held the car back, so that we were unable to budge an inch. What were we to do? There was only one thing. Since my

husband had to sit at the wheel, he reluctantly consented to let me get out. I did my best at beating off the crowd, until he succeeded in getting the car under way. Then I ran behind the auto, the mob at my heels. When we felt that the danger was past, the car was stopped for me to get on. The worst they did was to pelt me with mud, which did no harm. I was so happy, that day, that I had not forgotten how to run. We intend to visit that village again in order to give them another chance to hear the Gospel.

Among Muong Tribes People

We have had the privilege of visiting in two villages of the Muong tribe. On both occasions, we believe God definitely led us to them. When we left home, we had no idea of going among them, not knowing we should be so near their mountain dwellings.

They received us very kindly and invited us into their homes. On account of tigers in the surrounding forests, their houses are built on piles, with an enclosure underneath for the cattle. One enters their dwellings by means of a ladder. There is one large room, with many openings for light and air. The floor is nothing but split bamboo laid over the beams. One can look through to the ground below. It must be very gold in Winter; and as for Summer—with those cattle underneath?! In the center of the building is an open fireplace, where the cooking is done. Their only bed is a mat spread on the open-work floor.

When in their homes, they gave us the seat of honor. This is simply a slight elevation above the floor. On it, they spread their best mats for honored guests. From there we had a beautiful view of the mountains.

The Muong women wear skirts, and not trousers, as do their Annamese sisters. They make their own cloth, which is often woven in stripes of different colors. They appear to have better features and complexion than the Annamese.

These are a few of the observations we have made during these two brief visits among the Muong. We trust we shall have opportunity to write more about them, later.

Results

You will see by the foregoing how we have tried to obey the injunction: "Go show thyself." You would like to know: "What are the results of so many trips?" That is not easy to answer. We cannot yet report hundreds being saved or anything like that. How can an ignorant, raw heathen grasp the meaning of such a strange story the first time he hears the Gospel? It requires not one trip to each village, but a great many. It must be "Line upon line, precept upon precept, here a little and there a little." We have certainly sown much precious seed, which, being watered by your prayers and faith as well as ours, is sure to bring a harvest of souls, sooner or later. The husbandman waiteth for the precious fruit of the earth, and hath long patience for it.

The results we do see are these:

During the past four months, we have travelled nine hundred miles, and sold over fifteen thousand Gospel tracts and religious booklets. These would likely be read by three or four times that number of people. Our receipts for the same amounted to sixty-two dollars U. S. currency. Receipts for Scripture portions go to the Bible Society and the remainder to the Mission Press.

During the first few months we were surprised that no one invited us into their homes. More recently, we have received such invitations nearly every trip we made. We praise God for this, and are longing to

retrace our steps over all the territory we have covered, especially to visit again those homes where we found hungry hearts. The task is so immense! Even six couples would have their hands full. We hope that the Mission will soon be able to provide us with several good native workers; men with a Vision and a burden for souls. Any other kind would sit in the house all day and say there was nothing to do. If people don't come to us, we should "Go out into the highways and hedges and *compel* them to come in" as our Lord commanded.

One of the Hanoi Christians, whose home is here, had grown cold and indifferent, being far from all spiritual help. He has been revived and has led another fine young man to the Lord.

Nearly everywhere we go, we find the people eager to buy. Mr. Cadman has made our literature both attractive and cheap. Folks often ask us if we have any strange stories. We can truly tell them: "Yes, these are strange stories you have never read before." Many are disappointed when they find we have no novels, and say with a sneer: "Oh, they are only religious books."

Praise

1. Just a year ago, we received an order from the Resident Superior of Tonkin to stop all religious work in Nam-dinh. A few weeks ago, our Chairman received permission to place missionaries there.

2. At the same time he also received a promise from the Governor-General that, in future, no more of our workers would be imprisoned for preaching the Gospel. Thus you can see how God is answering your prayers and ours.

3. No government officer, whether foreign or native, has done anything to hinder us in all this colportage work we have just done.

In closing we would earnestly request your prayers:

1. For God's blessing on these sixteen thousand Gospels and tracts.
2. That the Edicts forbidding us to preach may soon be repealed and that religious toleration may be granted.
3. That we may soon be permitted to open a chapel and maintain public worship.
4. That a good auto, capable of a little hill climbing, may soon be provided.

"He was not willing that any should perish;
Am I His follower and can I live
Longer at ease with a soul going downward,
Lost for the lack of the help I might give?"

Shortly after the above article was written comes the following:

You will rejoice to know that God is answering your prayers for this land. Recent interviews with the Governor-General were very encouraging. He is at present in Hué, the Capital city of Annam, trying to have that last edict repealed. He, himself, said it was "idiot." He told the Native Committee that he would do his best to secure for them equal rights with the Catholic church. The Lord is also using Protestants in France to exert considerable influence in our behalf. Truly, our God is a prayer-answering God! The thousands who have been praying for religious liberty here will rejoice to know how God is working.

Since I wrote the previous article, we have been going out boldly on the main streets of this city, entering the stores, and selling literature as well as witnessing to all who will listen. Pray that we may soon be able to open a chapel for public services. We expect to have a native assistant from the Tourane Bible School, soon. Pray, also, that the Lord will somehow provide a suitable auto for us. Mr. and Mrs. Cad-

man are very kind to allow us the use of the Hanoi car, but we feel that they need it, too. Even though it is not very good, it is better than nothing.

The Lord has kept us in splendid health all these years, for which we daily praise Him. Our present location is perhaps a trifle drier than Tonkin, and therefore the winter is more agreeable. The thermometer is beginning to soar already. It is not likely that there will be many more cool days this year.

The Tribes People in North Eastern Tonkin

REV. R. M. JACKSON.

The Annamese have so dominated and abused the Cambodians and Laotians in the past that now both of these races distrust the Annamese. The hardy mountaineers, who live near the border of South China, seem to respect the Annamese who come to trade among them.

This is manifest in different ways. When working in their fields, the Tho and the Nung usually wear clothes made of blue cloth. The Tho wear their coats longer than those of the Nung. The latter have wider sleeves than the former. The chief amusement of these people is to go to market once in five days. There they meet their friends, with whom they drink, gamble, look at native theatricals, and have a "good time" in any way they can. In some places they have moving pictures. Besides market days, there are certain fixed holidays. On such days, the Tho men usually put on Annamese clothing, while the Nung men prefer Chinese or European garments when they go to market. Many of the Tho women wear Annamese garments on market days, but as a rule, the Nung women prefer to wear their native costumes. Nung women like jewelry. They often have a silver bracelet on the right wrist and a silver band on the right ankle. Far back in the country, I saw two ambling, Chinese silver-smiths. They make these silver bands to order for about one dollar each.

The tribes people seem to appreciate a visit from Annamese or foreigners. Mr. Chat and I visited the home of a Tho, and then a Nung. Each of them prepared an Annamese meal for us. Rice wine is their usual beverage, but they served us tea in Annamese fashion.

Mr. Quoc-hien begged me to stay over night. His house is built into the side of a steep hill. Rain had fallen just before we arrived, and more fell before we left, making it difficult to get to and from his house. The hill is so steep that a platform of tree trunks had been made to increase the space in front of the house. Usually one or more dogs are on guard. You can imagine how difficult it is for a stranger to enter such a home without a guide. Before going home, Quoc-hien took me to see a neighbor extracting essence of anise. Anise trees grow wild on the hills around Langson.

In an Annamese home, the oldest man in the house sits and entertains visitors. The sons wait on their father even when they get to be forty years old. Of course they may have servants to do the actual work. It was so different in a Nung home. Mr. Quoc-hien is about thirty years old. He sat and talked with me while his aged father went to boil water and make tea for all of us to drink.

Very often the son-in-law goes to live with the wife's father. The Annamese custom is just the opposite. The daughter leaves her family and belongs to her husband's family. The young man and his wife often live with his parents, or sometimes in a separate house, close to the paternal homestead. At the end of five years, if the young Nung

man has been industrious, his father-in-law very often gives the couple a separate house, cattle, and land of their own. This reminds one of the story of Jacob serving seven years for Leah. The Nung usually eat rice porridge in the morning and at noon. At night they have a full meal.

Near Langson the houses have wooden frames something like the old "square-rule" frame, which used to be so prevalent in New England. The spaces between the posts are filled in with thick mud walls. The roof is usually of tile. Rice, corn and other supplies are stored on the beams overhead. One house I visited had a room for poultry and pigs on one side of the main house, and a stable for cattle on the other side. There was room for storage above the stable, and I saw a bed in one loft. Probably someone sleeps there to guard against cattle thieves. Many homes have a loom for weaving.

In places more removed from a city, the Tho lives in houses built on piles. If the family is poor, the house is of bamboo. In Laos, I saw some fine houses built of hard wood. Cattle, horses and pigs are kept on the ground, under the house. Where tigers and panthers are numerous, the lower part has stout walls to prevent the live-stock from being taken. The family lives on the floor above the animals.

Near Caobang, I saw a mortar and pestle so arranged that it could be worked by water power. The pestle is attached to one end of a beam and a pocket at the other and receives water from a bamboo pipe. The beam is attached to a fulcrum at the middle. The weight of the water at one end causes the pestle at the other end to rise; the water runs out, and the pestle falls. This method is used to remove the bran from rice. On the plain, the Annamese step on the end of the beam to raise the pestle.

Mr. Trung is the son of a Tho official. Some years ago, I met him at Hanoi. At that time he was studying in the college. He was already a member of the Hanoi Church. Several times he invited me to visit his home. On my recent trip to Caobang, I passed his door. Going up, I met Mr. Trung's father and his younger brother. Coming back they were absent. The auto stopped only fifteen minutes at That-Khe. Mr. Trung's mother gave me tea to drink and said she would have milk prepared. I thanked her and told her I would not have time, but she insisted. Soon the chauffeur called me. Excusing myself, I took my seat in the auto, which was standing in front of the house. A girl ran and told her mother. Presently, Trung's mother came out and asked the chauffeur to wait while I drank a huge cup of chocolate. A servant stood beside the auto with a plate of bread in her hands. This gives you an idea of the hospitality of the country people, and also how little value they put on time. The chauffeur, who belongs to the working class, delayed starting his auto because the wife of an official asked him to wait. Trung's father having been an official, all members of the family speak Annamese well.

These people have many lovable traits. They also have sin and need our Saviour. Wine, opium and gambling are their chief temptations. Please pray that God will bless the testimony given and the Gospel literature left with some of them. There are thousands who have never heard one word about Jesus. Pray that native and foreign workers may be available to be appointed by next Conference, and that permission may be granted for such workers to live in the district. At present, we are forbidden to do missionary work outside of Hanoi and Haiphong in Tonkin. We could live in any part of the state provided we did not try to spread the Gospel.

Rev. N. M. Cressman has written some very interesting reports from Battambang from which we clip the following:

Just yesterday in our devotions we read the 13th chapter of the Acts. That to us is a very important story. It marks the first advance of the Church of Christ towards the great heathen world with the Gospel message. Barnabas gives way to the leading of the Spirit who puts Paul to the front. What a great day for Barnabas as well as Paul and the cause of Missions! There are countless messages for us, who are trying to carry out that program, in this wonderful book of the Acts of the Holy Spirit in and through the Apostles.

The work in Cambodia is very young. Nevertheless from the very start the work of training native evangelists was not overlooked. We have much to praise God for in these native men. Some have had two years of training and two years of work either as colporters or as



French Indo-China.
Men of the Bible School class of 1928 at Battambang. Nearly all of them were in colportage work this summer.

evangelists. Most, however, have had but one year of work and are now entering their second year of practical work on the field. Others are ready for their third year of school work.

God is showing His approval of these men and this plan by blessing the men with success in their sales of the Scriptures and the souls won for Him. These natives will be the key to success in this land. We can never expect to evangelize the whole land as it is too large, and with so few workers. Besides the means of transportation are very primitive in Cambodia when off the main roads. The people live in small groups or villages out in the rice fields. Sometimes only a few houses bunched together.

These groups can be found throughout the land, hidden usually within an enclosure of palm and cocoanut trees. Thus you will see that to reach most of these homes will mean much weary tramping through water and mud. If this whole land must be evangelized by the foreigners in this way it will take several generations. Thank God these native brethren are able for this work. They are so much better fitted. Their clothing is so much more practical. They wear no shoes, thus

have little worry about water and mud. Their "sampot" is easily arranged for the various depths of water. They drink the water along the road usually. We must carry ours along. In fact, to see us start out on the by-paths would make one think of a pack horse. Water bottles, bedding, nets and sometimes food besides Scriptures, song books and usually the mandolin.

In this land one can not find porters and carriers as in some lands. I have never heard of a missionary ever being carried in a chair going to an outstation. The nearest I ever came to it was in a two-wheeled cart one time, drawn by two water buffaloes, because I had a swollen foot from a previous long tramp. We usually thank God for good healthy feet and take courage.

Thus you see the greater part of this work must be done by the natives. Our great task is to train them and depend on them and the testimony of those already saved for the spreading of the message.



French Indo-China.
A study in black and white. Baby Cressman. School for native children on other side of the river. Battambang.

The Lord has given us a vision of a native church, self-supporting and self-operating, as soon as they will accept their responsibilities under God.

This year the crops were very poor. As the men finished their school term the question arose as to what would they do until they could take up their appointments, or as in some cases, return to school again. The question of opposition made it difficult to decide. But God gave faith and vision to Mr. Ellison who was in charge of the school last year, to send them out at least, and try them out. We praise God that good reports have come in. Thousands of portions of the Word have been sold. Many have heard the message for the first time. Our hearts have been made to rejoice at this advance into new territories. Soon they will be followed up by evangelists and workers that will seek to lead the folks to full surrender to God and complete breaking off with the things of their former life. Buddhism has a very strong hold on these dear ones.

Most of these workers have gone forth this summer trusting the Lord to meet every need. They were given money for fare and food to their

appointed place of work. Once in their place of work they were to trust God for their support from the sale of Scriptures. They have eaten and slept wherever they have been received. Occasionally they have had to return for more books. They have about exhausted our supply on both main stations. Those faithful in the work this summer who are coming back to school in fall are having a small sum set aside for them each month. They were thus able to do this great work for God, support themselves and also have the sufficient amount to enter school again. These extra expenses have been wonderfully met by our faithful God through the New York Board. God's faithful stewards who have responded to their appeal for these special funds shall share in the joy and reward when He comes.

Again Brother Cressman writes:

We praise God for placing us in this great field. It has its difficulties but they are nothing compared to the opportunities. Our courage has been good as we have seen the opposition and the persecution. Our past experiences in the work of the Lord have taught us not to lightly despise these signs of the devil's recognition of the blessing of the Lord. There is no other place we desire to be than here.

The problems that arose this past year had to be understood and faced in a Christian manner before we could be at peace in our own souls. We, therefore, waited on the Lord and upon hearing of the interest shown by those concerned at home, we thanked God and took courage.

Since the first of the year (1929) we have been at Battambang. Mr. Ellison was preparing for furlough when we arrived, I, therefore, spent much time with him visiting the many places so as to carry on the work when he would leave. These duties hindered the progress of my studies in one way but also helped in another. There being two missionaries on this station last year the work was divided so as to give the one his chance to study and the other to teach in the Bible School. The school being closed for the summer left us with the chapel work in this city and the many outstations in the district. For awhile there were 15 places regularly visited, some once a week, others once in two weeks, making a total of 52 meetings per month.

This, of course, was done with the aid of several native evangelists.

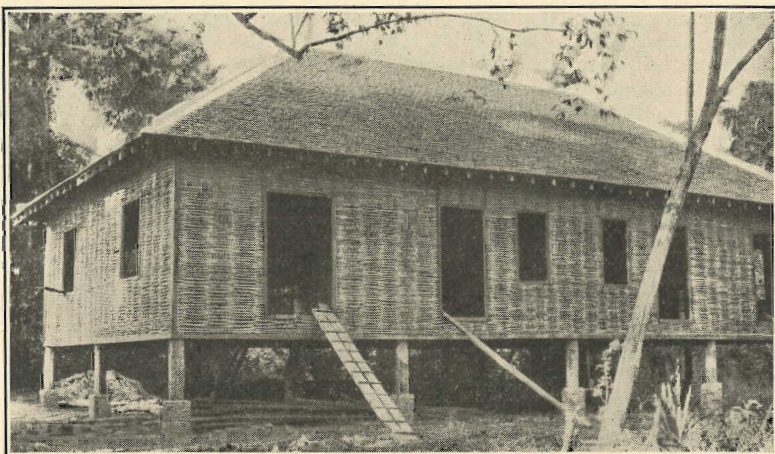
Praise God there is a secret place of hiding in His presence where we may all cast our care upon Him as we wait in believing prayer. There are deep lessons to be learned in the work of the Lord at home, but it seems the lessons to be learned out here are different or at least they come in different forms.

First of all there is the lack of fellowship with Christians that one so painfully misses. Sometimes we are privileged to live with or near other missionaries. Usually they are few and far between. One learns to walk with God alone as though you were the only other person God was interested in. How often at home we go with the crowd. We pass for what folks think we are. If in reality we are below par, who knows, for we attend regular services, conventions, etc.? Without all these helps one goes back to his true self and finds he needs God in a very real way. After we begin to understand the natives and they understand us we begin a new contact that is all the better for having been thrown back on God for so long a time.

Then there is the trial of the ways and manners of the natives. Their ideas of cleanliness, morals, dress, eating and wanting to make us eat in their way, besides their speed.

As to cleanliness. I do not think that the Cambodians are worse than others for I do not think it is a matter of race or nationality, but a matter of relation with the influences of the Gospel. The worst about these people is their continual chewing of "Beetle-nut." It consists of a green leaf the size of your hand. This is spread with lime, usually of red brick color. Then they put a few pieces of green or dried beetle-nut in the center. Some add a pinch of tobacco and then roll it all up in a lump and begin the most delightful morsel (according to their idea). I have seen some take a pinch of fine cut tobacco after loading up the mouth, and rub this on the gums top and bottom to add to the flavor. It all together has a strange effect upon the mouth, gums, teeth and stomach, and, in short, serves as a stimulant and so becomes a habit hard to break.

As to their dress it is one of the most unsightly costumes, at first sight, but one learns to like it as it is distinctly Cambodian. Gradually they see it is according to our taste that they wear the complete gar-



French Indo-China
New Bible School building at Battambang nearing completion.

ment when they attend the meetings. Most of the men and some of the mothers find it is very troublesome to wear more than the "sampot" which is a skirt affair. It is big enough for three people. This is worn continually, only changed at the river bank after the daily bath. After which it is washed and hung up to dry for the next day. This is wrapped around the waist, doubled over, rolled at the top and the end inserted inside the roll or next to the body. It serves as a belt and the pressure of the body holds it together.

Then eating. Cambodians have only adopted the chop sticks from the Chinese and Annamese. Their method is with the God-given implements. They eat the rice with their fingers and pick out the meat they desire, fingering it all if they feel a bit choicy. The rice is usually half cooked, according to our way of thinking. But then hard sticky rice is easier to handle. They make a ball of it and then dip it into the various sauces and then with a piece of fish in the other hand they proceed. The soup is taken from a common bowl, poured into their little dish and then sipped from the same to accompany the rice. Of course they are polite and no sooner had the first converts visited the

missionary's home years ago, but the news spread that to entertain the foreigners they would have to provide spoons and forks. No knives, for everything is chopped fine by them before cooking. Even chicken, from head to feet. Fortunately the news has also spread that we do not care for the head and feet.

Cambodian food is not as good as either Annamese or Chinese but it can be endured once or twice in succession. Oftener usually leaves one rather unsettled. Some of the things recognized in their food prepared for us have been beef, pork, chicken, alligator, venison, baby bees in the cone (stewed they are as sweet as honey), sometimes silk worms for a special treat. Cocoanut water is a real God-send and the numerous fruits make up for the balance. We thank God we are not obliged to eat many meals away from home.

We thank God we have a real Saving Gospel that does the work, even the "uplift work" as some call it. As to medical work there is a great need but those that have believed and are really saved turn naturally to their new found Lord and Creator and ask for healing. How many times have they had immediate answers and have learned to trust God fully. In one case the sickness returned two hours after each special season of prayer for the afflicted one. They then appointed various ones to take turns staying with the sick one night and day singing and praying alternately to keep the victory and ease the pain. This was their own idea apart from even the evangelist who was far away. We praise God for their faith in Him. Continue to pray for all that God has given us for they have their tests in abundance.

Mrs. N. M. Cressman reports in the *Indo-China Call*:

It was at Saigon, Cochinchina, where Mr. Carlson had gathered around him some of his native Christians for song practice that I heard the familiar song, "We have heard the joyful sound, Jesus saves," sung for the first time in Indochina. Although the Annamese are not noted for their singing ability, it seems to me that no American congregation could have sung with more zeal than they. I couldn't understand their language, but my heart could understand the joyfulness with which they sang. His love united us with the one purpose of telling others that "Jesus saves."

Cambodia, which easily can be called "the land of yellow-robed priests," is our home and field of labor for the Master. These yellow-robed priests are Buddhists, and since the aim of every Cambodian family is to have one son at least become a priest, you may well appreciate the fact that they are numerous. From early morn to night one can see them walking to and fro in the country.

We have fewer Christians here, especially at Pnom-Penh where the work is difficult, but the same song and message cheers the dark places. Praise God, Jesus saves here as well as in America—when we are faithful and patient in sowing the seed. Often it takes patient waiting before the Lord for the grace to repeatedly go to an empty chapel. An empty chapel you gasp! Yes, for the picture many hold of the missionary being flocked by heathen anxious to hear the story is not true in all cases. The devil has these dear ones bound: their minds darkened by the superstitions of Buddhism, their bodies bound by opium and cigarettes. You may well understand that he does not want them to hear the "joyful news." The very forces of hell oppose us. We play our instruments and sing. A crowd gathers, but when we stop singing to tell them the story of Jesus the crowd disperses, seemingly in fear. They will stand on the outside but it is difficult to get them to come in. In such cases we preach from the inside to the outside, for open-air work is prohibited. Does it pay, you may ask?

In our midst we have a staunch Christian boatman. He is up to the present about the only one who is faithful in our midst, but the years of work at Pnom-Penh are not in vain. His life is a bright shining light for Jesus every day. On his boat he daily gives his testimony, and prays often with those who desire to pray. Heaven alone will reveal what his sowing is reaping for the Master in this land. Once he was a drunkard, a brute to his wife and a terror to all who knew him. Now by the grace and love of Christ his life is so completely changed that all who know him cannot help but marvel. His home is a Christian one. His wife, as well as a blind father who lives with him, have accepted Christ. His clothes are clean and neat, and his home, while only a hut, is clean. His wages on his boat are very meagre, but when spoken to about tithing he replied, "I will be glad to do that for Jesus." The next week he came with two piastres (\$1) which he gave to the native preacher. His blind father is now dividing up his rice field among his four sons, and this Christian refuses to take his lot because as a boy he was not faithful in helping to cultivate the field. He fears if he takes his portion his brothers will hate him and, he says, "I don't want them to hate me for you see I want to win them for Jesus." Material gain means nothing to him in comparison with the salvation of souls. Pray for us as we go our way singing, "Jesus Saves."



French Indo-China.
Rev. and Mrs. N. M. Cressman and daughter.

INDIA

Missionaries—Rev. E. R. Carner, Mrs. E. R. Carner,
Rev. Samuel Kerr, Mrs. Samuel Kerr.

What men say about missionaries:

"Jesus has exercised more influence on human history than any other personality—The missionaries have the right idea. They go to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built."—Henry Morgenthau, United States Ambassador to Turkey from 1913 to 1926.

"If Christian Missions fail the rest of us had better close up shop. The missionary program represents the most successful enterprise for the reclamation of mankind that the modern world has ever seen. We cannot dispense with that program. . . ."—David Lloyd-George, Prime Minister of England.

"I hold no brief for the missionary. I am not even religious in the orthodox meaning of the word. But I have known missionaries from Persia to Polynesia, from the Congo to the China Seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice, prejudice, or ignorance. I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak first hand about so many missionaries. It has often seemed to me that no class of public servant—I use the term in its broader sense—has been so persistently maligned, and so generally misunderstood as the missionary. Yet though maligned, misrepresented, miserably underpaid, often desperately lonely, frequently facing death, he has pursued the tasks assigned him with a courage and devotion which merit the admiration of every right-thinking man and woman."—E. Alexander Powell.

Three Moonlit Nights

REV. E. R. CARNER

The great lamp of night is hung almost at the center of the celestial dome that overspreads the sleeping world. Under that lamp, and hardly conscious of the light it creates, across naked fields and along narrow, dusty cart-roads, a young outcast woman plods. On her thin face, plainly visible in the light of the moon, are written hunger, fear and desperation. And if stoicism can exist where there are these things, then stoicism, too, is written there. A great many factors have combined to write these things upon her countenance but the chief one is that gaunt famine, like a great, lean wolf, is loping over the land. Already his victims by thousands have experienced the bite of his rapacious jaws and have lain down in their huts or by the roadside, never to rise again. Vultures, jackals, crows and other scavengers of nature have glutted themselves on the victims of the wolf—dead, bony buffaloes and cows and bullocks, and, all too often, dead, bony humans. All this has helped to write the things seen upon the countenance of the young outcast woman. But she is not alone. With her trudge, on hunger weakened legs, three boys, her brothers. All of them are younger than herself and one of them, if our memory is not at fault, is so small that his sister has often to lift him and set him astride her hip, letting him walk when her failing strength compels her to set him down.

They have no parents, these travellers by moonlight. The wolf, assisted by pestilence, got both father and mother some time ago. And the quartet know that the wolf is on their track, too. That is the reason they are moving across the naked fields and along the roads of dust. Hope—for hope dies hard in the breast of the young—hope has lingered that at the chief town of their county help may be found. A few days previously the strange news had reached their little mud-hut village that at the county town food was being *given away* to all who, like themselves, were starving to death. And with the food that is being supplied to all who are too weak or too young to work is offered a new religion concerning an unknown God. They will not want the religion or the strange God but they will be glad to get the food! And



India.

Rev. L. E. Hartman and Indian converts in Kaotia, a village in the Anjagaon District. Pottery in center formerly worshipped as idols cast out of the house upon conversion of the owners.

so they are goaded forward and with the dawning of a new day dawns a new life for them. For they have now reached the mission station and God's servants look upon this strange little group with sympathy and pity. The hungry ones are given grain and a place at a millstone where they may grind it, then a fireplace and fuel where they may bake it. Oh how they enjoy the clean, sweet taste of those first *bhakers*! For the scraps of food they have been eating for weeks past have been made of half-rotten, ill-smelling grain, long buried in the earth and unfit when brought forth to be fed even to cattle. Now, they are eating bread made from fresh, sweet flour. And if some of the grain is of a kind they have never seen before and has come to them in great ships from beyond "the seven seas," what matters that, so long as they are daily getting farther away from the great lean wolf and daily growing stronger? They can even do some work along with the many others who, like themselves, have been chased to this place of deliverance.

And gradually they learn that the unknown God, about whom they hear daily from the kind strangers who minister to them, is the Source of their deliverance. Those who minister to them so unselfishly are His servants and tell them that God is love and that His Son came into the world of sin and suffering where we live and died for us that He might loose us from our sins and eventually make for us a new world wherein righteousness will dwell. And the grain from over the seas was sent because God's love in the hearts of His children there so far away, has made them sacrifice things they might have had for themselves in order that those dying of hunger might be fed. Surely this unknown God is the kind they need, and as the days go by and little by little the meaning of the good news they hear illuminates their darkened hearts, they learn to trust Him and to love Him.



India.

Snake worshippers. See cobras with spread hood carved on stone.
Courtesy W. K. Norton.

The glorious moon is looking down again upon the plains of Berar. Many moons have waxed and waned since the three boys and their older sister plodded wearily through the night, over the bare fields, towards the mission station. Now the eldest of the three brothers is a grey-haired man and most of his earthly pilgrimage is over. In fact the end is nearer than he thinks, but his heart is at rest for he is at peace with God and with all his fellows. He has just come out of a crude tin hut where a little prayer-meeting has been in progress and as he walks with a Christian brother across the field in which the hut stands, together with other huts of tin or cotton stocks, or mud and sticks of bamboo, he looks up at the quiet glory of the night and memory carries him swiftly back over the years to the night so long ago when his sister led him and his two brothers to their first meeting with the servants of the living God. With deep gratitude for what the Lord has done for him he tells his Christian brother of that night and how he first came into touch with the wondrous love of Christ.

And may we tell you, in a very few words, how mightily God's grace wrought in the heart of this dear brother who, since he told us of that first moonlit night, has gone to be forever with the Lord? Hearing the gospel when he came in famine days and received food for his starving body, he discerned in that gospel the bread of life for his starving soul. Humbly and believingly he ate of the bread which cometh from heaven—and lived. In a mission industrial school he learned to be a carpenter and then while he earned an honourable living for himself and his family his faithful Christian life made him ever a blessing in his community. He could always be counted upon at the mid-week prayer-



India.
Native Indian preacher and his wife.

meeting, and if the missionary had to be away he could ask this brother to take charge of the meeting with assurance that something good from the Word of God would be fed to the little flock which attended the meeting. This humble brother did not live to be old, yet God gave him a goodly number of years and when the end came he faced "the great adventure" with peace and assurance. His passing was much like that of the patriarch Jacob. When he knew that he was going he called the members of his family about him in the little hut which he had built for his home and near to the hut where the prayer-meetings were held. By him as he sat upon his cot and gave a parting word of admonition and of blessing to each of his children, wept the sister who had brought him through the moonlit night in famine days.

Quieting her loud weeping with his words of assurance and comfort, he reminded her that because the Lord Jesus had saved him, death could mean only transition from a world of sin and suffering to his Father's home of peace and joy. And his assurance and peace reassured and quieted her. Then, after he had given a message to all who were present and for those dear to him who were absent, he quietly laid his wearied body down on his cot and in a very little while his blood-washed soul departed to be with Christ, where hunger and thirst and pain and weariness can never intrude.

* * *

Again it is night time in Berar. Once again the moon looks down upon one of those three brothers who in childhood were led by their sister from the sadness and misery and hunger of their famine-stricken home to the gladness and light of a world so good that they would not have dreamed there could be such a world. This time it is the youngest brother upon whom the moon is smiling. He, too, has learned to love the Lord. He has studied faithfully through the years and knows God's Word well, knows how to divide it rightly and how to impart its teachings to others. Better still, he applies its teachings to his own heart's needs and exemplifies its beauty and power in his daily walk. He now lives in a village similar to the one in which he spent his early childhood and not a great many miles from that village. And in the village where he lives, and in villages for miles around, he is loved and honored as a man who is righteous, who always speaks the truth and who prays to the God who hears and sends an answer to each believing prayer. And the Christians—for now there are little groups of Christians in some of the villages—the Christians turn to him when in trouble, when sickness invades their homes, when problems need solution. They know that he loves them, for he helps them, sympathizes with them, prays for them and shows them the way of deliverance. Even the idolators recognize in this man something different from their own begging, ash-besmeared *gurus*, and many an idolator rejects his idols and turns to this servant of God for advice in times of perplexity and for prayer in times of pestilence.

And often as the moon looks down upon him he remembers the night long ago when he was so hungry and so weak that he could hardly walk, when the love of God, then unrecognized by himself and his sister and brothers, was leading him to deliverance. There are, still, hunger and sadness and broken hearts and disease and misery and wretchedness and cruelty and dark deeds, in the crude homes around him; but in his heart there is peace and hope. And there is a burden of love and sympathy that makes him glad to live in such surroundings in order that he may bring these needy hearts into touch with the wonderful Christ who loves them and seeks to deliver them. And, as he looks out over the peaceful, moonlit plains, his mind at times leaps forward to the coming age, when righteousness shall cover the earth as the waters cover the sea, in that coming reign of his mighty Lord, whose kingdom will outlast the sun, when the "righteous shall flourish; and abundance of peace so long as the moon endureth."

CHINA

Missionary—Rev. W. N. Ruhl.

"And I will make all My mountains a way, and My highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains." (Isa. 49:11-13.) The word Sinim is found only here. Dr. Young explains it: "A people in the far east; the Chinese?"

Rev. and Mrs. W. N. Ruhl who had been laboring for many years on the Kansu-Tibetan Border are enroute back to the field again. They sailed August 8th, 1929. However, political conditions are such that it may not be possible to go straight through to the western border. In that case they will engage in Chinese work in Central China for a time until able to proceed to their own field.



CHILE

Missionaries—Miss Anna LeFevre, Mrs. Nettie Meier.

Road-Makers of the Universe

Robert Louis Stevenson said, "There is nothing more romantic than the roadmakers of the world." Rev John MacBeath said, "The missionaries of Christ have been the roadmakers of the universe." It is the missionaries who have made Madagascar, the South Sea Islands, Africa, China, French Indo-China and other dark corners of the earth safe for even their critics to pass through. It is the missionaries who have given the savage, illiterate tribes their grammar, written speech, their Bibles, their civilization. It is the missionaries who have done more to bring light, happiness, joy and comfort to the habitations of cruelty in the dark, isolated countries of the world in one year than all their critics together have done in two thousand years.

How would you like to study the language of the Mapuche Indians of Chile, among whom Miss Anna LeFevre labors? Here is a sample of it (Psalm 51:17). Compare with the English.

Ngünechen tañi chonkollmangen fei ta tfeichi yangodkanchi püllü; tfeichi nangodkanchi piuke ka ta wüñoduantulu fei ta üllamtulayafimi ta eimi Ngünechen ema (Salmo 51:17).

In her last report Miss LeFevre writes:

"I will pour water on him that is thirsty and floods upon the dry ground," is one of the precious promises we are pleading these days in prayer. In these days when we see prophecies being fulfilled and the return of our Lord seems so near I feel I need a new baptism of power from on high that I might prevail in intercessory prayer for lost souls and to make a last desperate effort to win them for the Lord. My Heavenly Father has been so gracious and precious to me these past years and I long to make Him more real to those with whom I come in contact.

It has been some time I fear since I have written you. Time passes so rapidly when one is busy that I hardly realize where it has gone. I want to thank you and your dear, faithful people for their interest, their prayers and support and want to be faithful to the confidence put in me and yet I realize more and more every day how insufficient I am and how much I need to depend on my Lord and just let Him live in me and work out His own plans in me. I also thank you for the publications sent me by the Gospel Publishing Co..

I feel I owe you some report of the work at least once a year but I fear it has been more than that since I wrote, and now since there are not so many from the Mennonite Church in the field, doubtless you do not get much news from the field. I have often wanted to write but it is so hard to find time to do anything for myself.

Since I last wrote I have moved again, leaving Purranque, where for two years I had the privilege of witnessing for the Lord. It was a needy place; besides the work in the town I also had meetings in five out-stations. I was kept almost constantly travelling from place to place, and often under much inconvenience, but it was a joy to tell the precious Gospel story to many who had seldom heard it before and the Lord blessed the Word given out and quite a number confessed conversion.

Then the past year our Mission Board practically gave over the native churches to the Chilean pastors and they were encouraged to work towards self support and self government. By this move the missionaries have been freed from pastoral work and are able to give their time more to pioneer work in new places and especially to work among the aborigines, the Araucana Indians. Although Spanish power and customs have been for hundreds of years in Chile, yet these Indians, or Mapuches, as they are called here, still live quite separate from the Chileans and maintain their own customs and language. The Government has allowed them certain reservations in different places in the country where they do some farming in a very primitive way. Many have their own land and own some animals but as a rule they live very poorly in miserable little huts and have practically no furniture.

Their great enemy is drink. Many spend practically all they earn in drink, and saloons in the nearby villages are usually full of drunken Indians. Their condition is truly pitiable and, strange to say, they have been sadly neglected by most missionary societies. Several of our missionaries have started work among them at different times but as our force was small and the work among the Chilean seemed more urgent, the work among the Mapuches had to be abandoned, but now, praise God! God has blessed the efforts that have been made to reach these people.

About three years ago, Mrs. Miller, one of our missionaries, built a mission station here and started a school among the Indians. God blessed her efforts and about twenty of the Mapuches were saved and baptized, and it is a joy to hear them sing hymns and pray and testify for the Lord. In May of last year Mrs. Miller returned to the States on furlough, and as I had been here with her before I went to Purranque, and knew something of the work and loved these Mapuche people, I was glad to come and take charge of the station while Mrs. Miller was absent on furlough. It was very hard to leave my dear people in Purranque but the Chilean pastors took charge of the work, and I felt that there was a needy work that must be carried on.

On Sundays we have Sunday School in the afternoons and Evangelistic services in the evenings, also we have had some meetings in some of the homes round about. Then we also have day school where we teach the regular school branches and also have a period every morning for Bible study, sing hymns and have prayer with them. Our work

here is not especially educational, but the school work is simply as a means to get acquainted with and to win the Mapuches. As we are located out in the country there is no Government school very near and so they are glad to avail themselves of the school. Our teaching is only elemental; we have only as far as the Third Reader. Our pupils are mostly young men. We have had several over twenty years of age laboriously struggling along in their Primers and learning to count and add, etc.

I don't know if I have told you that I have an adopted daughter that I took before I went home on furlough. Her parents were English. Her mother died. Her father drank and did not have a good home for her and he gave her to me. She is a dear Christian girl now and a great help to me in the work. She is only sixteen but she teaches the primary class and gets along fine. She is very bright and capable and loves these Mapuche children and they think a lot of her. She has had Mapuche men as old as 27 in her class. She also teaches the primary class in the Sunday School. She is a dear little missionary and I thank God for giving her to me. She has been my only help and companion ever since returning from furlough. When in the south and travelling so much it was so good to have her to accompany me.

We have a Mapuche for Superintendent of the Sunday School and another has a class in Sunday School and teaches in their own language. They are both such good earnest Christians and a great help in the work. We have two class rooms and our Sunday services are held in the same rooms. All is quite crude in comparison with such buildings in the states but our Mapuche people are very happy and contented here and appreciate the efforts that have been made to help them. We are located on a large plantation belonging to some Christian Swiss people who gave the land for this purpose and have helped a great deal in the work here. In front of us and to the north and south are Indian reservations. They live very scattered.

Many of our children come several miles to attend school. They stay all day. Some bring pieces of bread in their pockets and some go without eating all day. For the Sunday services they also come great distances. Sometimes mothers carrying heavy babies will walk great distances in sun or rain, just to attend a little service. Most of the men and the younger folks understand Spanish but as they speak their own Mapuche language in their homes, the women understand very little Spanish. Of course all our teaching and school work is in Spanish but the Mapuches who have been saved, they preach and teach in their own language to those who do not understand Spanish. Two young men Mapuches who were saved a couple of years ago went to the Bible Institute in Temuco.

Mrs. Miller, who is on furlough, expects to return in October and then I am hoping to open another mission station in another place far back in the mountains where there are many Indians but no mission work. Help us in prayer that the Lord will give strength and wisdom and supply every need. These people live so scattered and travel on foot or horseback goes slowly. Often we have thought, if only we could get an auto, what a great help it would be in reaching these people. We feel the Lord's coming is so near and the time so short so we must hurry and push the work so that these poor neglected people may yet have a chance of salvation.

Well, I am afraid my letter has grown too long but when I get started on the subject of the mission work among the Mapuches it is hard to stop.

How good our Heavenly Father is in giving us kind friends and many blessings along the way. I also thank Him for the health and strength He gives. The early part of the year I had a very serious ac-

cident, being thrown against a heavy fence by a run-away horse. My body was terribly bruised but was so thankful no bones were broken. Again thanking you for your kindness and help.

I am living out in the country about a mile from Pua but get my mail in Victoria.

Among the Mapuche Indians in Chile

ANNA H. LEFEVRE

Eighteen years ago when I came to Chile, one of our pioneer missionaries was studying the Mapuche language, doing missionary work among them. A day-school was established, and the Lord blessed his work. Later the demands of the Chileans in the churches established in the towns were so imperative that he had to devote his time to it.

Later Brother Weiss, another of our pioneer missionaries, with much sacrifice and hard work built a school and residence for workers out in the country near Comuy, and here a day-school among the Mapuche Indians was opened. It was there that I had my first experiences of work among these people. They would come from far and near to the Sunday afternoon services. But again the lack of workers for the Chilean work, and also because of ill health, the work had to be abandoned, although with much sorrow and regret.

Then Brother Diener, who has always had a special love for the Indian work, obtained permission to devote himself to their interests. He located near Cunco, a far-away district where there were many Indians who never had had an opportunity to hear the Gospel. Here, with much sacrifice and at his own expense, he put up the building and started a school. Both he and Mrs. Diener were devoted to the work, and God especially blessed their labors. They labored alone, for every one was busy at his post, but they were happy in the work. Again the need in the Chilean work was so urgent and workers so scarce that Mr. and Mrs. Diener, with breaking hearts, were forced to give up the work they loved so dearly and take up work among the Chileans. They left two little graves back there among the Indians they loved.

Later one of the native pastors started work among the Indians in another place, and was planning to open a school, but lack of funds and shortage of workers again hindered, but some heard the Gospel and were baptized.

About four years ago, a fine class of prepared workers were graduated from the Bible Institute in Temuco, and filled a great need of workers. Some churches without resident workers were supplied, and at the same time the missionaries were left freer to take up other work in different places. Again the Lord called another to start work among the Mapuche Indians, this time putting the burden on the heart of Mrs. Madge Miller. God especially blessed her efforts and supplied every need. A good Swiss brother gladly gave the land and helped much towards erecting the building. Much prayer went up from all the missionaries for this work.

On the mission field every worker is so busy at his post that it is very rare that we can even think of visiting each other, but we stand together in prayer; and when there is some new or special work, the Lord sends many little personal gifts that way. From the very first Mrs. Miller was successful in winning the confidence of the Mapuches. A young Christian Mapuche woman, educated in the Anglican Mission, was a great help for the first year of the school work. The school room was always overcrowded, and the meetings on Sundays were well attended. In their simple open-hearted way many gladly accepted the Gospel and were saved; about twenty followed the Lord in baptism. Some of these are now active in the meetings and interested in taking the message to others, and two are students in the Bible Institute.

This year Mrs. Miller is at home on furlough, but the work she loves and gave herself to is still going on. We have enrolled just one hundred thus far. The classrooms are more than crowded. The students are a happy contented lot of young folks, all but a very few being Mapuches. It is very hard for some of them to get their minds down to study, but they are so interested and really lovable.

But we are not satisfied that the school should be only a success educationally. Our desire is the salvation of the souls of these Mapuche people. Our expectation is from the Lord, and we have been asking Him for a revival among these students. As yet there has not been any special breaking up as we desired to see, but we praise the Lord for the way He is leading some of our big boys to seek salvation.

One evening one of the boys stayed to talk about some studies and helped bring in firewood. We had an opportunity for personal conversation, and he soon confessed his need and desire for salvation. Some Scripture verses were explained to him, and he was soon on his knees confessing his sins and asking the Lord to forgive him. He arose confessing Christ as his Saviour. A short time afterwards a Salvation Army Captain visited the school and gave a talk, finishing with an invitation. We noticed some conversation among a group of men at the back of the room, and soon one of our young Christians came forward bringing three young men with him, who also sought and accepted the Lord as their Saviour.

The following Sunday just before Sunday School a group of young men came in saying that one of their number had something to tell me. He seemed so confused I could not understand what he wanted to say, when another told me that he wanted to be saved. We had a little prayer service especially for him, and he prayed and confessed the Lord as his Saviour. Then last Sunday another young man sought salvation and surrendered to God.

How our hearts rejoice as we see the Holy Spirit drawing these dear young people to Himself, but what a responsibility it is to lead them on in their Christian lives. Already some have been suffering persecution and have had temptations and times of testing. One of the young men recently saved had before been so very disorderly in school, we were seriously thinking of expelling him; our only reason for allowing him to remain was the hope of winning him for the Lord. Now it has been a great joy to see the change in his life. He has temptations, but we praise the Lord for the victory that he is having over self and sin.

While in North America you have been enjoying summer, here in the southland we have been having a cold, rainy winter, and there has been much sickness. We have been praying for the sick ones, and God has been answering prayer. There are still some who need help in prayer.

We ask our praying friends in the homeland to continue to pray for the Indians in Chile, especially remembering these new converts, that they may be completely yielded to the Lord and baptized with the Holy Spirit and power from on high, and become soul winners among their own people. One thing especially precious is the way they come bringing each other to the Lord. May they be strong in the Lord is our prayer.

Preparing Native Workers in Chile

MRS. NETTIE MEIER.

The other day I suddenly became aware of the fact that I had not written you since I was changed to the Bible Institute here in Temuco. It is just a year ago that I left Victoria where I had charge of the Alliance work for about 11 years. It was a real sorrow for me to leave those who had become so dear to my heart and seemed a part of my very being.

It was with a feeling of fear that I took up the work as administrator of the Institute because of my incapacity for such a big job. But looking back over the past year I can say, too, Ebenezer; for surely the Lord has helped beyond all I had even expected. He has made me ashamed over and over for having so little faith. He is so wonderful and so faithful to His little ones.

Last year we had 12 students, 7 young men and 5 young ladies. We were especially glad for two Indian boys as the work to evangelize the Indians is very much upon our hearts. Unfortunately one of them could not come back to us this year as he was called to do his military service. He felt very badly about it and we especially so. But of course there is no remedy but for him to go. He will be able to go on next year, D. V. However, it is a well known fact that the corruption among the conscripts or the whole group of soldiers is something terrible, so we need to pray very definitely that he be kept by the power of our blessed Lord and Saviour Jesus Christ.

All the students seemed so very pleased to get back and I see a real desire manifest in most of them of really wanting to serve the Lord and become efficient. We are especially pleased for the way God has answered our prayer of last year for open doors for our boys to go out and preach over Sunday. Each one has an assignment now and usually they go on Saturday afternoon and come back Monday. This gives them fine opportunity to get experience and to put into practice what they learn in the classes.

My heart's desire is that this place may be made a real source of blessing and that the whole blessed will of God be worked out in each and every one of us.

At present there is not another place in Chile where young people are being prepared for the ministry. There were others but for some reason or other they have given up so there is all the more reason that we be all that God wants us to be.

Our building is still far from complete but we do praise God for what we were able to do along the line of finishing up more rooms last year. Little by little our Father has made it possible to do a lot of things that ought to be done and I know He will do the same this year until we can finally see the building complete.

We are especially anxious to finish up a room that has been designated as a chapel to hold meetings. We hold a German service each Sunday morning and although the attendance is not very large yet it is increasing. Our Institute is in the section where many rich Germans live and it has been our desire to interest them in hearing the Word of God. It will be uphill work because you know when men are blessed with material things, have a good business, etc., they do not feel that they need God and yet we know that they do. Pray for all these things as they come to your mind. We earnestly covet the prayers of God's children for the progress of His work here and all that concerns our labor for Him.

I was glad to get the Council report and thank you for it and also the different periodicals that are sent through the Mennonite Brethren. I lament the fact that there is not much time to read so that one has

to pick out the choice bits. I lead a very busy life here but enjoy doing all that falls to my lot to do. Especially do I praise God for good health and strength for the daily tasks.

May God continue to bless the work which the Brethren are doing for Him and may many more souls be reached and brought to the knowledge of Jesus Christ as their own personal Saviour and all the members of God's church be brought into closer fellowship with Him and a holier walk.

I thank the Brethren also for their continued financial support for me and I hope they may never have any cause to be disappointed in me.



COLOMBIA

Missionary—Rev. H. W. Feldges.

"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." (Matt. 9:38.) "Rivers of vitality rise in the souls that are on their knees before God."—Rev. J. H. Jowett.

David Brainerd, one of the best known missionaries, feeling the burden of the age, and longing for God to be glorified, wrote the following words in his diary: "Here am I, Lord, send me. Send me to the ends of the earth. Send me to the rough and savage pagans of the wilderness. Send me from all that is called comfort in the earth. Send me even to death itself, if it be but in Thy service, and to promote Thy kingdom."

Rev. and Mrs. H. W. Feldges and their daughter, Grace, after laboring for many years in Chile, South America, have been spending several years in California on account of ill health. Brother Feldges has offered himself to the Alliance Board in New York for a few years' service down in South America. The Board appointed him to Papayan, Colombia, sailing from Vancouver on August 29, 1929.

Just before his sailing, Brother Feldges wrote:

Sister Feldges is not as well as we would like to see her. However, we are looking to the Lord for the restoration of her health. We ask an interest in your prayers that God will give her complete victory. She does so want to be always and only at her best for God and souls. Now and then she also gets openings to speak for, or in the interest of, missions, but she admits that her throat is not what it used to be.

Again, as last year, I have been privileged to travel to the towns around this great Cosmopolitan Center. You can find Mexicans almost everywhere. They do the hard labor work on the railroads, dams and also the hard work on the extensive farms in the great Southland. As a rule the tracts are always gladly received. In fact, the general run of Americans hardly treat them civilly. Very little is done for them, except by the Government and the Missions. So you can readily see how it comes that they are always glad when we notice them and speak to them in their native tongue. Many have given me rides along the highways as well as colored folks, and men of other nationalities. I have had the privilege of riding with "Jackie Coogan" in a Rolls Royce, and other movie people, in literally hundreds of cars of all kinds. Al-

most always I hand them a tract, sometimes in their won language. A number of Jews also had to hear of Jesus' coming again, etc. Very seldom did anyone insult me, but they especially honored me for my work's sake.

A few Roman Catholics (Americans) were very zealous to have me really understand their church. So many of them even went out of their way to take me to my church or to the particular spot I was heading for. This was a precious ministry, Brother Brunner. Incidentally, although I have no car of my own, and cannot drive one, I was always somewhere in other people's cars. Of course I had been doing something like this all the time I was in South America, and let me tell you that human nature is the same the world over. If you show yourself friendly, you can almost always count on friends.

How it is going to be in the rock-ribbed Romanized Republic of Colombia, I have yet to learn. God gave me these words for this special term of service: "I will go before you," Mark 14:28. You gave me a precious verse 26 years ago, October 30, and I may still have the marker: "When the enemy comes in like a flood, He will raise up a standard, etc." Sister Brunner's was: "In time of trouble," by Andrew Murray. This one I have before me on a yellow ribbon. Brother Brunner's was on a red one, but I don't know what became of it, but I do remember the verse. "Praise the Lord!"

Not quite six months ago I was requested to take charge of the spiritual part of an industrial mission down town. That is one phase of their work, to help Mexican men every night. I've had a fine time, and trust that God will give some fruit that "will remain," although it did look sometimes as if not much good was being accomplished. It was often a rough place. Once I was between two men, who each had his knife ready, as a peacemaker. Another night, a man who has charge of the baths got a slash, trying to put a man out who had been fighting. Most of them appreciated what was done for them, and we feel amply repaid, even though we may never "get a pension up in glory," as we used to sing.

They were allowed to play checkers and dominoes, but it seems, before they knew it, they were fighting about money, etc. (Gambling, no doubt). Most of them know very little English, and so many of them are "free thinkers," and sort of Communistic, etc.

They often made sport of our efforts to convert them, and yet many heard the Good Gospel preached in the tongue that they knew. Some profess to believe in Christ as their Saviour, and hundreds will not be able to say: "Nobody ever showed me the way."

As always, we again thank you Brethren of the Mennonite Brethren in Christ of Pennsylvania for the way you have supported us another year. May God help us to "never get weary in well doing," be it here in the U. S. A. or in the lands that are lying in the darkness to the south of us.

Soon after I arrive at my destination, D. V., I shall write again. Surely you will all pray for us; Sister Feldges and Grace, here at home, and for me down there.

Sister Feldges' address is 331 W. Ave. 37, Los Angeles, Calif. Grace is teaching Spanish and assists in the Gospel Tabernacle.

FINANCIAL

The contributions from the various congregations of the Pennsylvania Conference for Home and Foreign Missions for the year ending October 4, 1929, were as follows:

Home Missions

Regular Church Home Missionary offerings.....	\$ 9,118 24
For Miscellaneous Home Missionary purposes.....	6,570 47
Total	\$ 15,688 71

Foreign Missions**Receipts**

October 4, 1928, Balance in Treasury.....	\$ 854 61
Receipts during the year.....	15,910 80
Legacy Mrs. Emma Hummel Estate.....	450 00
Total	\$ 17,215 41

NOTE.—In addition to the \$15,910.80 there was reported at the Annual Conference the sum of \$2,075.00 which had been incorporated in the Treasurer's report of the year before.

Expenditures

Allowances, July 1, 1928, to October 1, 1929
(Christian and Missionary Alliance)

Palestine—1 Missionary	\$ 885 00
Africa—6 Missionaries	2,580 00
India—4 Missionaries	2,185 00
French Indo-China—6 Missionaries.....	4,860 00
Chile—2 Missionaries	930 00
At Home on furlough or on retiral allowance—8 missionaries	3,800 00
	\$ 15,240 00
Due on above account.....	1,350 00
Amount paid	\$ 13,890 00

Allowances, October 1, 1928, to January 1, 1930
(Africa Inland Mission)

Africa—2 Missionaries	\$ 1,125 00
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Allowances, January 1, 1929, to January 1, 1930
(United Missionary Society)

Africa—2 Missionaries	800 00
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Allowances, August 1, 1929, to February 1, 1930
(Unevangelized Tribes Mission of Africa)

Africa—1 Missionary	\$ 250 00
Extras to Missionaries, Regions Beyond, etc.....	718 28
October 4, 1929, Balance in Treasury.....	432 13

Total	\$ 17,215 41
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Thus the total offerings for Home and Foreign Missions were \$34,124.51, or an average of \$11.51 per member. The total offerings for all religious purposes, including missions, amounted to \$172,013.00, or an average of \$58.01 per member.

DIRECTORY

The Annual Conference held at Bethlehem, Pa., October 10-14, 1929, elected the following Board of Foreign Missions for the Conference year, which organized as follows:

President—H. B. Musselman, 1129 N. 18th Street, Allentown, Pa.

Secretary—C. H. Brunner, 3848 N. Park Ave., Philadelphia, Pa.

W. G. Gehman, 1136 Northampton St., Easton, Pa.

B. Bryan Musselman, 529 N. 8th St., Allentown, Pa.

F. M. Hottel, 125 W. Laurel St., Bethlehem, Pa.

NAMES AND ADDRESSES OF MISSIONARIES

(a) Palestine

Butterfield, Miss Mary A. C. & M. A. Mission, Box 50, Jerusalem, Palestine.

(b) Africa

Barter, Rev. M. E. Furlough: Address, 903 Commercial St., E. Weymouth, Mass.

Crist, Rev. E. E. } Boma, Congo Belge, West Africa.

Crist, Mrs. E. E. } Boma, Congo Belge, West Africa.

Hess, Rev. E. R. } Aba, Congo, via Khartoum and Rejaf, Sudan.

Stam, Harry } Zuru, Zungeru, via Lagos, Nigeria, West

Stam, Mrs. Harry } Africa.

Ummel, Joseph } Zuru, Zungeru, via Lagos, Nigeria, West

Ummel, Paul } Africa.

Miller, Miss Mary A. Tschene-Mangai-Etat, Sur-Kasai, Congo

Belge, West Central Africa.

(c) India

Carner, Rev. E. R. } Amraoti, Berar, India.

Carner, Mrs. E. R. } Sanand, Gujarat, B. P., India.

Kerr, Rev. Samuel } Sanand, Gujarat, B. P., India.

Kerr, Mrs. Samuel } Sanand, Gujarat, B. P., India.

(d) Western China

Ruhl, Rev. W. N. Taochow, Old City, Kansu Province, China.

(e) French Indo-China

Cadman, Wm. C. } No. 1, Rue Nguyen Trai, Hanoi, French Indo-

Cadman, Mrs. Wm. C. } China.

Jackson, R. M. } 9 Route de Samson, Thanh-hoa, Annam,

Jackson, H. A. } French Indo-China.

Cressman, N. M. } Dalat Annam, French Indo-China.

Cressman, Mrs. N. M. } Battambang, Cambodia, French Indo-China.

(f) Chile, South America

LeFevre, Miss Anna Casilla 38, Victoria, Chile, South America.

Meier, Mrs. Nettie Temuco, Chile, South America.

Feldges, H. W. Apartado 79, Popayan, Colombia, S. A.

Feldges, Mrs. H. W. On furlough; address, 331 West Avenue 37, Los Angeles, Calif.

Snyder, C. F. } On furlough, serving as pastors in the Ne-

Snyder, Mrs. C. F. } braska Conference temporarily.

Zook, M. P. }

Zook, Mrs. M. P. }

FORMS OF BEQUEST AND DEVISE

BEQUEST

I give and bequeath unto H. B. Musselman, E. N. Cassel, W. G. Gehman, B. Bryan Musselman, J. G. Shireman, C. H. Brunner, F. M. Hottel, G. F. Yost, Allen M. Gehman, A. A. Wismer, H. G. Brunner and H. M. Hottel, Board of Trustees of "The Home" of the Mennonite Brethren in Christ, Pennsylvania Conference, located at Centre Valley, Pa., and their successors in office the sum of payable one year after my decease.

.....

DEVISE

I give and devise unto H. B. Musselman, E. N. Cassel, W. G. Gehman, B. Bryan Musselman, J. G. Shireman, C. H. Brunner, F. M. Hottel, G. F. Yost, Allen M. Gehman, A. A. Wismer, H. G. Brunner and H. M. Hottel, Board of Trustees of "The Home" of the Mennonite Brethren in Christ, Pennsylvania Conference, located at Centre Valley, Pa., and their successors in office the following described real property together with the appurtenances, in fee simple, viz: (Describe nature, situation and contents of property), possession to be given one year after my decease.

.....

H. B. Musselman, President,
C. H. Brunner, Secretary,
W. G. Gehman,
B. Bryan Musselman,
F. M. Hottel,

Board.

XIV.—Ministerial Convention

The Thirty-ninth Annual Ministerial Convention of the Pennsylvania Conference, of the Mennonite Brethren in Christ, convened in Beulah M. B. in C. Church, Twelfth and Spruce Streets, Easton, Pa., at 10 o'clock a.m., Thursday, April 18, 1929. The Chairman, Presiding Elder W. G. Gehman, of Easton, Pa., opened the convention by singing "What a Friend We Have in Jesus." This was followed with prayer by Pastor J. B. Layne, of Quakertown, Pa. Pastor F. B. Hertzog, of Allentown, Pa., recorded the minutes.

The Presiding Elders of both districts, all the Pastors, together with a goodly number of their families were present. Also quite a number of Gospel Heralds were present throughout the day.

The Chair appointed the following Committees:

COMMITTEE ON PUBLICATION: H. B. Musselman, A. G. Woodring and G. F. Yost.

COMMITTEE ON RESOLUTIONS: E. N. Cassel, J. C. Roth and F. M. Hottel.

REPORTER: H. K. Kratz.

TIMEKEEPER: V. H. Reinhart.

An essay read by Pastor N. H. Wolf, of Spring City, Pa., on "The Pastor's Devotion in Life and Practice," was well read and fraught with very timely and inspiring thoughts. The discussions that followed were very instructive and edifying.

A liberal offering was lifted for the expenses of the Convention.

Adjourned with benediction by Presiding Elder H. B. Musselman.

Afternoon Meeting

The afternoon meeting was opened by singing "Redeemed." This was led by Pastor R. L. Woodring, of Nazareth, Pa. Prayer was offered by Pastor V. H. Reinhart, of Stroudsburg, Pa., after which the following essays were read and discussed:

1st. "As Free and Not Using Your Liberty for a Cloak of Maliciousness, but as the Servants of God," 1 Pet. 2:16, by Pastor T. D. Gehret, of Sunbury, Pa.

2nd. "What Constitutes Powerful Preaching?" by Pastor E. H. Musselman, of York, Pa.

Evening Service

The evening service was opened at 7:30 p.m. with a song service, and after prayer had been offered we listened to two very good addresses, as follows:

1st. "The Way to God and How to Stand Approved in the Sight of God," by Pastor C. H. Brunner, of Philadelphia, Pa.

2nd. "Danger Lines for Young People and Their Safety," by Pastor B. Bryan Musselman, of Allentown, Pa.

Both of the speakers were at their best and their addresses contained very vital and important truths for present day needs.

The Pastor, P. T. Stengele, and the people of the Easton Class spared neither means nor labor to provide for the comfort and entertainment of the Convention members and friends.

The day was fair and the attendance was very good, many coming from various classes throughout the Conference.

We were favored with several selections in song by a number of Gospel Heralds. These were inspiring and much appreciated.

The Committee to arrange for the program consisted of H. B. Musselman, W. G. Gehman and P. T. Stengele.

Copies of the three essays were ordered to be given to Pastor C. H. Brunner to be published in the Gospel Banner in parts as arranged by him.

W. G. Gehman, Chairman,
F. B. Hertzog, Secretary.

XV.—Sunday School Convention (Allentown District)

The Forty-first Annual Sunday School Convention of the Allentown District of the Pennsylvania Conference convened in the Auditorium in Mizpah Grove, Allentown, Pa., on July 4th, 1929, during the Bethlehem Division Camp meeting.

Pastor B. Bryan Musselman was Chairman, W. F. Heffner, Secretary, and F. M. Hottel, Treasurer.

The Committee on Program consisted of H. B. Musselman, B. Bryan Musselman, C. H. Brunner, E. N. Cassel and F. M. Hottel.

All the pastors, superintendents and delegates registered at 9 A.M. Daylight Saving Time. The Presiding Elder and many of the pastors of the Easton District were present. Also a number of the Gospel Heralds.

The following Committees were appointed by the Chairman:

COMMITTEE TO READ AND EXAMINE THE MINUTES: J. B. Layne and W. D. Evert.

COMMITTEE ON RESOLUTIONS: E. N. Cassel, R. L. Woodring and H. K. Kratz.

COMMITTEE ON PUBLICATION: H. B. Musselman, C. H. Brunner and G. F. Yost.

COMMITTEE ON STATISTICS: F. B. Hertzog, H. L. Shelly and P. Ward Musselman.

COMMITTEE ON FINANCE: F. M. Hottel, Paul S. Cressman and S. W. Heiser.

After the regular business was transacted the Chairman gave the meeting over to Presiding Elder H. B. Musselman, who had charge of the Camp Meeting.

There were three meetings held, opening at 9:30 A.M., 2 P.M. and 7 P.M. At each of these meetings Rev. Walter H. Oldfield, for many years a missionary of the Christian and Missionary Alliance in China, was the first speaker. He gave us a very clear conception of what it means to be a real missionary of the Cross, relating his experiences among robbers who had captured him, robbed him, led him bound into the mountain fastnesses by a rope tied around his neck; also how miraculously the Lord spared his life from death and delivered him.

In each meeting Rev. H. W. Ferrin, Dean of Dudley Bible Institute, Dudley, Mass., followed Rev. Oldfield. The subjects of his three addresses were, "Take Aim," "The Man Who Met His Master" and "Just a Chance." These addresses were clear, forcible and convincing appeals,

to young people especially, for the making of consecrated character for Christian life and service. At the close of his afternoon address a large number of young people came forward as Rev. Ferrin spoke to them and prayed for them.

The singing was excellent, furnished by the Gospel Radio Carollers, a male quartet, of Dudley Institute, the Reading Mixed Quartette, the Bethlehem Mixed Chorus and the congregation.

The weather was delightful and the large auditorium was more than filled.

Statistics

The following statistics were compiled by the Committee on Statistics:

Sunday Schools represented.....	22
Officers enrolled	174
Teachers enrolled	324
Scholars enrolled	3783
Total enrollment	4281
Increase of enrollment over last year.....	200
Home Department enrollment.....	1231
Cradle Roll enrollment.....	324

Report of the Treasurer

Receipts

May 30, 1928, Balance in Treasury.....	\$ 3 71	
Received at the Convention.....	327 52	\$331 23

Expenditures

Expenses of the Convention.....	\$ 96 42	
Donated to Executive Board.....	230 00	
July 4, 1929, Balance in Treasury.....	4 81	\$331 23

F. M. Hottel, Treasurer.

B. Bryan Musselman, Chairman.

W. F. Heffner, Secretary.

XVI.—Sunday School Convention (Easton District)

The Forty-first Annual Sunday School Convention of the Easton District of the Pennsylvania Conference convened in the M. B. in C. Church located on Race Street near Sixth, Sunbury, Pa., May 15th, 1929, at 9:45 A.M.

The Presiding Elder, W. G. Gehman, all the pastors of the District, Leaders of the Gospel Herald Society missions where there are Sunday Schools, Superintendents, Delegates and Essayists were present. Pastors W. F. Heffner, F. M. Hottel, A. G. Woodring and J. C. Roth, of the Allentown District, were present and W. W. Hartman, E. B. Hartman, C. O. Reed, J. T. Anderson and J. L. Fagan, Gospel Heralds.

J. G. Shireman occupied the Chair, Paul E. Baer was Secretary, and E. E. Kublic, Treasurer. W. G. Gehman, J. G. Shireman, and T. D. Gehret were the Committee on Program.

After the Chairman appointed the Committees, the Superintendents of the sixteen Sunday Schools represented submitted their statistical,

financial and oral reports, limited to five minutes each. These reports were very interesting, encouraging, and inspiring, showing large advancements in practically every line.

The committees as appointed by the Chairman were as follows:

COMMITTEE ON PUBLICATION: W. G. Gehman, E. H. Musselman and V. H. Reinhart.

COMMITTEE ON RESOLUTIONS: J. B. Henry, H. W. Hartman and W. W. Hartman.

COMMITTEE ON STATISTICS: P. T. Stengele, M. M. Myers and C. L. Miller.

COMMITTEE ON FINANCE: E. E. Kublic, J. F. Barrall and E. J. Rutman.

COMMITTEE ON AUDITING: E. H. Musselman and H. N. Foulk.

COMMITTEE TO READ THE MINUTES: E. George and A. M. Sprock.

TIMEKEEPER: E. B. Hartman.

REPORTER: C. L. Miller.

The morning session adjourned with benediction by Pastor J. C. Roth.

Afternoon Meeting

The afternoon meeting was opened with singing and prayer by Pastor P. T. Stengele.

The minutes of the forenoon session were read and approved. The various Committees submitted their reports, after which two essays were read and discussed, and two ten minute addresses were delivered as follows:

First, "The Need of Sunday School Work and Its Influences," by H. W. Hartman, Jersey City, N. J.

Second, "Co-operation in the Sunday School Work," by C. L. Miller, Newark, N. J.

Address on "The Cradle Roll" by R. L. Barrall, Shamokin, Pa.

Address on "The Home Department," by J. B. Henry, Philadelphia, Pa. These essays and addresses were well thought out and delivered, stirring the convention to renewed effort in Sunday School endeavor.

The Christian and Missionary Alliance Gospel Quintette arriving during the morning session, rendered a number of excellent selections both morning and afternoon.

Evening Service

The evening service was in charge of Presiding Elder W. G. Gehman. After an inspiring song service, there were two twenty-minute addresses, on the following subjects:

First, "The Relation Between the Sunday School and the Home," Pastor Paul E. Baer, Scranton, Pa.

Second, "Pure and Impure Literature, Its Effect Upon the Young People," Pastor P. T. Stengele, Easton, Pa.

The messages throughout the day were filled with inspiring and good practical truths needed for these days of indifference and apostasy.

The Class and friends of the Sunbury M. B. in C. entertained the convention most cordially, under the able leadership of their Pastor, T. D. Gehret. Ample refreshments were served everybody present in the basement of the church.

The weather was ideal. The church was filled all day long. Large delegations came by bus and trains of automobiles from Scranton,

York and other places to this spiritual feast. Various groups of Gospel Heralds rendered many wholesome selections in song.

The Convention throughout was a source of great blessing and good to all who attended.

Statistics

Number of Sunday Schools.....	16
Officers enrolled	107
Teachers enrolled	170
Scholars enrolled	1564
Total enrollment	1841
Home Department Members enrolled.....	634
Cradle Roll Members enrolled.....	280

Report of the Treasurer

Offerings	\$259 29
Expenses	250 58
Balance in Treasury.....	\$ 8 71

E. E. Kublic, Treasurer.

J. G. Shireman, Chairman.

Paul E. Baer, Secretary.

XVII.—Conference Report

REPORT OF THE COMMITTEE APPOINTED TO COMPILE A REPORT OF THE CONFERENCE AND SUNDAY SERVICES FOR THE "GOSPEL BANNER"

The forty-sixth session of the Annual Conference of the Mennonite Brethren in Christ Church convened in Ebenezer Mennonite Brethren in Christ Church, 1125-1127 N. Main Street, Bethlehem, Pa., October 17 to 21, 1929.

All of the ministers in the active work and their respective delegates were present.

The reports of the Presiding Elders and Pastors for the entire Conference were interesting. They reported progress spiritually and numerically, quite a number having been saved, baptized and added to the church during the year.

The Conference expressed gratitude for the large company of believers that the Lord has given. They are spiritual and live separated from the world, and have been loyally and faithfully standing by their respective Pastors.

The prayer meetings on the various charges have been reported to be large and the interest very keen. At a number of places very successful open air meetings were held. A few tabernacle meetings were also held which were fruitful.

Two Camp Meetings were held in Mizpah Grove, with 235 and 260 tents, respectively. Another Camp Meeting was held at Shamokin, with 146 tents. The attendance at these annual gatherings was large, the auditorium being crowded to capacity frequently.

Home Mission Work

The reports of the Gospel Herald Society were interesting and encouraging. The various missions have been prospering and souls have been saved. The open air meetings have drawn hundreds of people who listened intently to the Word brought forth in Word and song.

A new mission was opened in Elizabeth, N. J., and already a good interest has been manifested in both open air and indoor meetings.

Much gospel literature has been spread abroad by the Home Missionaries in their colporteur work. The Conference has contributed \$8,700.39 for Home Missions, to be used in the Church and the Gospel Herald Society.

Over radio station WCBA, owned and operated by B. Bryan Musselman, regular programs and gospel services are being broadcast with good results. The station is operating over a wave length of 208.1 meters and 1440 kilocycles. Throughout the surrounding section and even to far distant points word has been received reporting favorably of these broadcasts. Some have given clear testimony as to salvation. This is considered a great medium for sending forth the Word to those who could not otherwise be reached, and eternity only will reveal the results.

Foreign Mission Work

The Conference is at present supporting 25 missionaries on the various mission fields. This shows the interest that our people are taking in this important phase of the Lord's work.

These missionaries are sending reports concerning their respective fields which are interesting and encouraging. From these reports and letters is gleaned the material largely for the make up of our Regions Beyond, which shows the work being accomplished. During the year the amount of \$9,736.89 has been collected in the churches for this work. \$8,672.83 has been received from the Sunday Schools through the medium of the missionary barrels.

The total offerings throughout the Conference for the past year and for all purposes amounted to the sum of \$173,960.46.

Officers for 1930

H. B. Musselman and W. G. Gehman were again elected to serve as Presiding Elders and B. Bryan Musselman and C. H. Brunner, Vice-Presiding Elders. W. G. Gehman was also elected President of the Gospel Herald Society. H. B. Musselman was elected Chairman of the next Annual Conference and C. H. Brunner was elected Secretary-Treasurer.

Appointments and Announcements

All the Pastors were returned to their former fields, no changes having been made by the Stationing Committee.

The Sunday School Convention of the Allentown District is announced for Mizpah Grove, Allentown, Pa., July 4, 1930. The Easton District Convention is announced for Stroudsburg, Pa., on May 30, 1930.

The Annual Ministerial Convention shall meet in the M. B. C. Church, Race Street, near Sixth, Sunbury, Pa., on April 17, 1930.

The next Annual Conference will convene (D. V.) in the Bethel M. B. C. Church, 526-530 North Eighth Street, Allentown, Pa., on October 16, 1930.

Sunday Services

The services all day were largely attended. People came from many miles around to enjoy the spiritual feast. The church was crowded to capacity.

The morning service was opened at 9:30 with singing and prayer. The Bethlehem Male Quartet brought a message in song, after which Presiding Elder H. B. Musselman preached the Conference sermon. His text was the words of Christ found in Matt. 24-45-47. The audience listened with rapt attention as the Word was faithfully brought forth. The presence of the Lord was very real and precious. The burden of the message was "The Responsibility of the Ministry." The message very clearly showed the importance of loyalty, faithfulness and obedience among the ministry.

The afternoon meeting was opened at 2:15. Presiding Elder W. G. Gehman, of the Easton District, preached a strong doctrinal sermon on the True and the False, basing his remarks on the epistles of First John and Second Peter. The message was instructive and edifying.

The evening service was opened at 7 o'clock with an inspirational song service, after which there were three twenty-minute addresses, as follows:

Pastor R. L. Woodring, of Nazareth, Pa., spoke from John 10:10, emphasizing "The Abundant Life." Pastor E. N. Cassel, of Reading, Pa., spoke on whole hearted service for God, basing his remarks on Eccles. 9:10. The last speaker of the evening was C. H. Brunner, of Philadelphia, Pa., who spoke on the Life of Abraham and referred his audience to Genesis 22, where the story is recorded of the Testing of Abraham's faith in the offering up of his son, Isaac.

The services all day were helpful and encouraging. The grand truths brought forth through the Lord's messengers will bear fruit in the lives of the people of God. The Reading Mixed Quartette and the Bethlehem Male and Mixed Choruses rendered several very appropriate selections at the afternoon and evening meetings.

The Pastor, F. M. Hottel, and the members of the Bethlehem congregation spared no time and labor to provide for the entertainment and

comfort of the hundreds who came from points far and near to enjoy the blessings and spiritual uplift brought by this great annual gathering.

E. N. Cassel,
T. D. Gehret,
G. F. Yost,

Committee.

XVIII.—Announcements for 1930

(A) MINISTERIAL CONVENTION

Annual Ministerial Convention

This Convention is announced to convene in the M. B. in C. Church, Race Street, near Sixth, Sunbury, Pa., April 17, 1930.

Chairman, E. N. Cassel; Secretary, J. B. Layne.

Committee on Program: H. B. Musselman, W. G. Gehman and T. D. Gehret.

(B) SUNDAY SCHOOL CONVENTIONS

(a) Allentown District

Report of the Committee to Organize for the Allentown District Sunday School Convention for 1930

This Convention shall convene in Mizpah Grove, Allentown, Pa., on July 4, 1930.

The following officers were elected: Chairman, B. Bryan Musselman; Secretary, N. H. Wolf; Treasurer, F. M. Hottel.

Committee on Program: H. B. Musselman, B. Bryan Musselman, C. H. Brunner, E. N. Cassel and F. M. Hottel.

Two meetings shall be held, one in the morning and one in the afternoon. The offerings above the regular expenses shall be used for the improvement of the grove.

A hearty invitation shall be extended to Presiding Elder W. G. Gehman and the pastors of the Easton District.

C. H. Brunner, Chairman,
N. H. Wolf, Secretary.

(b) Easton District

Report of the Committee to Organize for the Easton District Sunday School Convention for 1930

This Convention shall convene at Stroudsburg, Pa., Friday, Memorial Day, May 30, 1930.

The following officers were elected: Chairman, P. T. Stengele; Secretary, E. H. Musselman; Treasurer, E. E. Kublic.

Committee on Program: W. G. Gehman, P. T. Stengele and V. H. Reinhart.

We invite and heartily desire the Gospel Herald Society and their Sunday Schools to be represented at this convention.

Two meetings shall be held, one in the forenoon and one in the afternoon.

The advisability of having an evening service shall be left to the discretion of the Committee on Program.

The balance of the offerings above the expenses shall be donated to the Executive Board.

We extend a hearty invitation, through the Secretary, to Presiding Elder H. B. Musselman and the other ministers of the Allentown District to be present at this convention.

J. G. Shireman, Chairman,

J. B. Henry, Secretary.

(C) CAMP MEETINGS

(a) Allentown District

Report of the Committee to Organize for the Allentown District Camp Meetings for 1930

BETHLEHEM DIVISION

This Division comprises Bethlehem, Reading, Fleetwood, Blandon, Terre Hill, Royersford, Spring City, Nazareth, Walnutport, Northampton, Quakertown, Hatfield, Lehighton and Weissport.

Place—Mizpah Grove. Date—June 28 to July 6, 1930.

Chairman, F. M. Hottel; Secretary, A. G. Woodring; Treasurer, E. N. Cassel.

ALLENTOWN DIVISION

This Division comprises Allentown (Bethel), Philadelphia, Emaus, Macungie, Zionsville, Coopersburg, Allentown (Salem), Graterford and Harleysville.

Place—Mizpah Grove. Date—August 16 to 24, 1930.

Chairman, B. Bryan Musselman; Secretary, C. H. Brunner; Treasurer, G. F. Yost.

The Committee resolved that the Presiding Elder, together with the officers of the Committee, make all the arrangements. The Presiding Elder shall secure extra help if he and the Committee deem it advisable.

H. B. Musselman, Chairman,

C. H. Brunner, Secretary.

(b) Easton District

Report of the Committee to Organize for the Easton District Camp Meetings for 1930

EASTON DISTRICT

This District comprises Easton, Stroudsburg, Scranton, Shamokin, Sunbury, Mt. Carmel, Wissinoming, West Philadelphia and York, Pa.

Place—Edgewood Grove, Shamokin, Pa. Date—July 19 to 27, 1930.

Chairman, J. G. Shireman; Secretary, P. T. Stengele; Treasurer, T. D. Gehret.

W. G. Gehman, Chairman,

J. B. Henry, Secretary.

(D) ANNUAL CONFERENCE

The Forty-seventh Annual Conference shall convene, should the Lord tarry, in Bethel M. B. in C. Church, 526-530 N. Eighth Street, Allentown, Pa., at 9 a.m., October 16, 1930.

Chairman, H. B. Musselman; Secretary and Treasurer, C. H. Brunner.

(E) READING COURSE**Studies for 1929-1930****(a) First Semi-Annual Studies****First Year's Course**

Philosophy of the Plan of Salvation, Walker. Chap. 1-5.

All About the Bible, Collett.

Church History.

Second Year's Course

Reformed Pastor.

Bible, Hebrews.

Philosophy of the Plan of Salvation, Walker. Chap. 6-12.

Church History.

Third Year's Course

Philosophy of the Plan of Salvation, Walker. Chap. 13-end.

Knowing the Scriptures, Pierson. Chap. 28-end.

Nelson on Infidelity.

Church History.

(b) Second Semi-Annual Studies**First Year's Course**

Lessons in Holiness.

Church History.

Bible, John, Chapters 13-17; I Timothy.

Second Year's Course

Knowing the Scriptures, Pierson. Chap. 1-27.

Divine Art of Preaching, Pierson.

Bible, Second Timothy.

Church History.

Third Year's Course

Romans.

Fletcher's Appeal.

Jesus is Coming, by Blackstone.

Church History.

The first examination—place and date to be announced later.

The second examination shall be held at Allentown, Pa., Tuesday, October 14, 1930, at 7 p.m.

E. N. Cassel, President,
B. Bryan Musselman, Secretary,
H. K. Kratz,

Board.

XIX.—Report of the Conference Treasurer**(A) Executive Board**

Receipts

October 4, 1928, Balance in Treasury.....	\$	5,498	49	
Received during the Year.....		5,761	87	\$ 11,260 36

Expenditures

Expended during Year.....	\$	9,409	35	
October 4, 1929, Balance in Treasury.....		1,851	01	\$ 11,260 36

(B) Board of Foreign Missions

Receipts

October 4, 1928, Balance in Treasury.....	\$	854	61	
Received during the Year.....		16,360	80	\$ 17,215 41

Expenditures

Expended during Year	\$	16,783	28	
October 4, 1929, Balance in Treasury.....		432	13	\$ 17,215 41

(C) The Home

Receipts

September 25, 1928, Balance in Treasury.....	\$	18	13	
Received during Year.....		5,826	89	
September 18, 1929, Deficit.....		1,599	11	\$ 7,444 13

Expenditures

Expended during Year.....	\$	7,444	13	\$ 7,444 13
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(D) Board of Publication and Printing

Receipts

October 4, 1928, Balance in Treasury.....	\$	127	54	
Received during Year.....		1,101	60	\$ 1,229 14

Expenditures

Expended during Year.....	\$	920	00	
October 4, 1929, Balance in Treasury.....		309	14	\$ 1,229 14

(E) Home Missions

Receipts

October 11, 1928, Received at Annual Conference.....	\$	9,118	24	
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Expenditures

October 4, 1929, Expended during the Year.....	\$	9,118	24	
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C. H. Brunner, Treasurer.

XX.—Financial Report

REPORT OF THE COMMITTEE ON FINANCE

Offerings from October 11, 1928 to October 17, 1929

Appointments	Home Mission	Foreign Mission	Foreign Mission in S. S.	For the Poor	Annual Conference Fund	Total
ALLENTOWN DISTRICT—H. B. MUSSELMAN, P. E.						
Allentown (Bethel)	\$1,155.00	\$1,020.00	\$ 680.00	\$ 41.00	\$ 37.50	\$ 2,933.50
Bethlehem	462.50	1,181.00	1,136.57	25.00	30.00	2,835.07
Philadelphia	803.00	865.50	469.09	29.00	17.00	2,183.59
Reading	448.66	533.65	549.16	48.00	17.25	1,596.72
Emaus	565.00	638.00	299.26	20.80	11.35	1,534.41
Macungie	128.50	144.50	103.40	13.70	4.20	394.30
Zionsville	310.25	308.75	251.08	16.25	4.05	890.38
Fleetwood	186.00	210.25	141.86	7.81	7.64	553.56
Blandon	83.10	82.25	99.46	7.17	6.78	278.76
Terre Hill	241.25	249.00	111.15	11.85	9.13	622.38
Spring City	196.50	199.00	202.30	12.00	7.68	617.48
Royersford	368.50	410.00	375.62	16.00	10.52	1,180.64
Graterford	186.50	222.00	265.65	18.00	8.00	700.15
Harleysville	169.25	94.25	117.31	12.00	4.50	397.31
Northampton	175.33	161.33	116.40	8.25	5.00	466.31
Walnutport	126.25	176.75	63.80	8.00	4.50	379.30
Coopersburg	457.90	479.71	358.84	15.50	16.00	1,327.95
Allentown (Salem)	254.50	366.50	227.90	8.00	12.00	868.90
Quakertown	510.50	553.00	250.27	19.30	10.65	1,343.72
Nazareth	267.00	277.00	75.30	11.50	8.00	638.80
Lehighton	139.50	106.25	107.49	7.00	10.00	370.24
Weissport .....	.....	.....	43.72	.....	.....	43.72
Total	\$7,234.99	\$8,278.69	\$6,045.63	\$356.13	\$241.75	\$22,157.19
EASTON DISTRICT—W. G. GEHMAN, P. E.						
Shamokin	\$ 153.60	\$ 170.75	\$ 163.03	\$ 6.25	\$ 4.25	\$ 497.88
Easton	460.75	457.00	344.34	15.20	25.20	1,302.49
Sunbury	202.00	200.00	245.65	10.50	8.35	666.50
Stroudsburg	110.25	79.60	91.62	6.75	9.75	297.97
Scranton	198.65	203.25	238.28	9.75	21.30	671.23
Mt. Carmel	54.25	86.50	18.96	5.00	2.85	167.56
Wissinoming, Phila.	78.00	85.00	91.18	5.55	7.00	266.73
West Philadelphia.	67.00	67.05	161.87	9.18	6.00	311.10
York	140.90	109.05	222.73	17.09	15.86	505.63
Gospel Herald Soc.	.....	.....	1,049.54	.....	.....	1,049.54
Total	\$1,465.40	\$1,458.20	\$2,627.20	\$ 85.27	\$100.56	\$ 5,736.63
Grand Total	\$8,700.39	\$9,736.89	\$8,672.83	\$441.40	\$342.31	\$27,893.82

F. M. Hottel,
H. L. Shelly,G. O. Billig,
C. H. Brunner,
Committee.

Appointments	Ministers and Officers										Membership										Pastoral Visits	Prayer Meetings Visited	Sunday Schools Visited																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	Presiding Elders	Missionary P. E.	Ordained Ministers	Q. C. Licensed Preachers & Evang.	Deacons	Class Leaders	Stewards	Rent Collectors	Baptized	Members not Baptized	Children Dedicated	Received into Church Fellowship	Received by Transfer	Total Increase	Died	Withdrawn	Dropped	Moved to other Conferences	Transferred	Total Decrease				Net Increase	Net Decrease	Total Membership	Appointments	Sermons Preached																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
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XXI.—REPORT OF THE COMMITTEE ON STATISTICS—B.

Appointments	Sunday Schools							Church Property					Offerings		
	Pastor	M. B. in C.					Churches	Parsonages	Increase of Church Property	Decrease of Church Property	Present Valuation of Church Property	Home Missions	Foreign Missions	Foreign Missions in Sunday Schools	
		Prayer Meeting Classes	Sunday Schools	Officers and Teachers	Scholars Enrolled	Total Enrollment									Average Attendance	Home Dept. Members	Subscribers to Gospel Banner
(A) ALLENTOWN DISTRICT—H. B. MUSSELMAN, P. E.															
Allentown (Bethel)	B. B. Musselman..	4	1	61	492	553	445	148	45	1	1	1	\$1,155.00	\$1,020.00	\$680.00
Bethlehem	F. M. Hotel.....	4	1	61	612	673	496	223	28	1	1	1	462.50	1,136.57	1,136.57
Philadelphia	C. H. Brunner....	4	1	37	289	326	234	223	54	1	1	1	803.00	1,181.00	1,181.00
Reading	E. N. Cassel.....	4	1	37	298	335	259	100	40	1	1	1	448.68	533.65	549.16
Emaus	G. F. Yost.....	2	1	23	184	207	151	85	28	1	1	1	565.00	638.00	299.26
Macungie	"	2	1	12	70	82	58	22	3	1	1	1	2,050.00	144.50	103.40
Zionsville	"	1	1	19	40	49	45	9	9	1	1	1	310.25	308.75	251.08
Fleetwood	A. G. Woodring...	1	1	19	105	124	88	60	17	1	1	1	6,000.00	186.00	141.86
Blanton	"	1	1	14	116	130	100	14	19	1	1	1	3,000.00	83.10	99.46
Terre Hill	"	1	1	19	193	212	132	16	19	1	1	1	6,000.00	241.25	249.00
Spring City	N. H. Wolf.....	1	1	19	85	104	79	68	21	1	1	1	7,500.00	196.50	199.00
Royersford	"	1	1	23	108	131	99	65	25	1	1	1	368.50	410.00	375.62
Graterford	W. F. Heffner....	2	1	15	78	93	76	30	18	1	1	1	8,000.00	186.50	222.00
Harleysville	"	1	1	10	61	71	50	..	..	1	1	1	2,500.00	169.25	94.25
Northampton	H. K. Kraz.....	1	1	12	68	80	54	60	11	1	1	1	9,000.00	175.33	181.33
Wainwright	"	1	1	14	145	159	68	25	21	1	1	1	5,000.00	126.25	176.75
Allentown (Salem)	F. B. Hertzog....	2	1	25	192	217	144	90	25	1	1	1	10,000.00	254.50	368.50
Coopersburg	"	3	1	19	139	158	132	105	27	1	1	1	5,000.00	457.90	479.71
Quakertown	J. B. Layne.....	2	1	20	112	132	106	63	35	1	1	1	15,000.00	510.50	553.00
Hatfield	"	1	1	20	123	143	87	30	21	1	1	1	1,500.00	267.00	75.30
Nazareth	R. L. Woodring...	1	1	20	123	143	87	30	21	1	1	1	11,500.00	277.00	75.30
Lehighton	"	1	1	15	103	118	84	28	13	1	1	1	7,900.00	139.50	107.49
Lehigh	J. C. Roth.....	1	1	12	70	82	70	..	..	1	1	1	1,500.00	106.25	43.72
Weissport	"	1	1	12	70	82	70	..	..	1	1	1	1,500.00	106.25	43.72
Total		37	22	496	3883	4179	3057	1260	501	23	15	3	\$398,250.00	\$8,278.69	\$6,045.63
(B) EASTON DISTRICT—W. G. GHEMAN, P. E.															
Easton	P. T. Stengele....	2	1	34	160	184	152	144	23	1	1	1	\$55,000.00	\$460.75	\$457.00
Shamokin	J. G. Shireman...	2	1	30	160	190	119	42	28	1	1	1	40,000.00	153.60	170.75
Sunbury	T. D. Gehret.....	2	1	20	102	122	94	21	21	1	1	1	12,700.00	202.00	200.00
Stroudsburg	V. H. Reinhart...	2	1	14	60	74	57	12	12	1	1	1	11,700.00	110.25	79.60
Scranton	Paul E. Baer.....	2	1	20	89	109	74	60	14	1	1	1	21,000.00	198.85	203.25
Scranton	E. E. Baer.....	2	1	16	132	148	92	20	10	1	1	1	18,000.00	54.25	18.96
Mt. Carmel	E. E. Henry.....	2	1	15	65	80	76	21	2	1	1	1	30,000.00	78.00	86.50
Wissinoming, Phila.	J. B. Henry.....	2	1	15	88	105	87	..	..	1	1	1	\$2,000.00	67.00	85.00
West Philadelphia	E. H. Musselman.	2	1	31	162	193	130	78	17	1	1	1	25,000.00	140.90	109.05
York	"	2	1	31	162	193	130	78	17	1	1	1	25,000.00	140.90	109.05
G. H. Society	W. G. Gehman, Pres.	17	9	277	1541	1818	1294	613	131	9	9	232	\$225,400.00	\$1,465.40	\$1,458.20
Total		17	9	277	1541	1818	1294	613	131	9	9	232	\$225,400.00	\$1,465.40	\$1,458.20
The Home.....													\$47,392.39		\$2,637.20
Mizpah Grove....													\$1,305.45		
Missionaries, etc..									20				80,000.00		

OFFERINGS—Continued

Appointments	Pastor	For the Poor	Church Properties	Repairs	Church Properties	Hall Rent Maintenance and Parsonage	Stion and Sundry Expenses	Sunday Schools	Presiding Elders	Ministers in Cash	Ministers in Other Contributions	Beneficiary Fund
(A) ALLENTOWN DISTRICT—H. B. MUSSELMAN, P. E.												
Allentown (Bethel)	B. B. Musselman	\$ 41.00	\$ 4,599.32				\$ 3,702.81	\$ 2,035.15	\$ 710.00	\$ 3,571.40	\$ 875.00	\$ 35.50
Bethlehem	F. M. Hotel	25.00	2,462.25	\$2,160.00				2,438.87	515.00	2,684.55	820.00	35.00
Philadelphia	C. H. Brunner	29.00	1,840.17				746.14	1,248.81	400.00	1,668.70	281.00	25.25
Reading	E. N. Cassel	48.00	2,200.00				802.17	798.31	388.00	2,023.00	247.39	20.00
Maun	G. F. Yost	20.80	4,429.45				987.54	746.19	527.00	1,760.94	350.00	18.50
Macungie	"	13.70	62.00				181.13	134.13	160.00	324.95	55.00	6.25
Zionsville	"	16.25	48.95				107.82	77.28		325.20	70.00	5.70
Fleetwood	A. G. Woodring	7.81	236.83			\$ 122.65	279.24	323.15	187.00	553.15	253.10	7.00
Blandon	"	7.17				76.59	228.46	262.70	110.00	340.30	54.45	4.70
Terre Hill	"	11.85				137.84	455.98	316.43	110.00	869.00	123.82	8.43
Spring City	N. H. Wolf	12.00				229.50	319.48	267.58	204.38	913.75	106.60	6.42
Royersford	W. F. Heffner	16.00				172.37	389.35	384.38	196.14	1,086.56	343.49	13.05
Graterford	"	18.00		50.40		111.60	241.38	232.40	119.00	833.45	172.34	7.00
Harleysville	"	12.00				57.85	162.82	192.92	105.00	492.00	181.90	6.00
Northampton	H. K. Kratz	8.25				218.25	162.96	122.20	83.25	609.55	85.00	5.50
Walnutport	"	8.00				66.75	156.79	240.23	99.35	478.35	53.54	4.50
Allentown (Salem)	F. B. Hertzog	8.00	428.50			230.00	484.88	484.76	195.00	860.85	156.40	16.00
Coopersburg	"	15.50				96.45	446.99	510.68	200.00	1,166.50	210.22	14.00
Quakertown	J. B. Layne	19.30		300.50		372.80	410.83	518.58	306.00	1,323.50	335.00	14.45
Hatfield	"											
Nazareth	R. L. Woodring	11.50	1,000.00			198.50	542.91	280.52	153.00	1,065.85	250.00	10.00
Lehigh	J. C. Roth	7.00	652.39			210.45	247.13	208.50	172.25	688.15	309.30	8.00
Weissport	"						23.16	152.91				
Total		\$356.13	\$17,959.86	\$2,510.90	\$ 2,293.40	\$11,070.70	\$11,954.92	\$4,940.37	\$23,349.70	\$ 5,343.55	\$272.25	

(B) EASTON DISTRICT—W. G. GEHMAN, P. E.

Appointments	Pastor	For the Poor	Church Properties	Repairs	Church Properties	Hall Rent Maintenance and Parsonage	Stion and Sundry Expenses	Sunday Schools	Presiding Elders	Ministers in Cash	Ministers in Other Contributions	Beneficiary Fund
(B) EASTON DISTRICT—W. G. GEHMAN, P. E.												
Easton	P. T. Stengele	\$ 15.20	\$ 2,061.00			\$ 442.85	\$ 1,153.47	\$ 981.37	\$ 382.77	\$ 1,449.75	\$ 352.80	\$ 16.80
Shamokin	J. G. Shireman	6.25	291.87	\$106.19		284.15	290.50	319.78	172.00	1,545.45	351.90	6.00
Sunbury	T. D. Gehret	10.50				506.25	543.80	458.76	216.81	907.23	279.35	12.50
Stroudsburg	V. H. Reinhart	6.75	46.00			237.05	457.65	155.25	197.00	782.00	294.00	9.50
Scranton	Paul E. Baer	9.75				292.75	438.48	355.84	187.00	853.25	226.00	5.55
Mont Carmel	E. E. Kubic	5.00		30.00		37.35	316.22	248.21	140.40	431.00	236.00	4.75
Wissinoming, Phila.	J. B. Henry	5.55	50.00			274.75	360.88	416.71	117.24	507.10	115.50	5.00
West Philadelphia	"	9.18	1,056.00			259.05	336.13	419.40	120.02	526.80	82.24	5.00
York	E. H. Musselman	17.09		98.30		555.90	626.19	786.27	899.78	1,075.55	698.58	13.65
G. H. Society	W. G. Gehman, Pres.		1,815.46			6,282.42	3,393.11	2,614.47			3,107.92	
Total		\$85.27	\$5,320.33	\$234.49	\$9,172.52	\$7,916.43	\$6,756.06	\$2,658.05	\$8,078.13	\$5,744.29	\$78.75	
Grand Total		\$441.40	\$23,280.19	\$2,745.39	\$11,465.92	\$18,987.13	\$18,710.98	\$7,598.42	\$31,427.83	\$11,087.84	\$351.00	

XXI.—REPORT OF THE COMMITTEE ON STATISTICS—D.

OFFERINGS—Concluded

Appointments	Pastor	Gospel Worker	Tabernacle or Missionary or Evangelistic Work	Camp Meetings	Sunday School and Other Conventions	Annual Conference Fund	Annual Delegate Conference	General Conference Fund	Benevolent Society	Total Offerings	Subscriptions and Literature Sold
(A) ALLENTOWN DISTRICT—H. B. MUSSELMAN, P. E.											
Allentown (Bethel)	B. B. Musselman...	\$ 87.00	\$ 4,260.00	...	\$ 40.00	\$ 37.50	\$ 30.00	\$ 37.40	\$ 167.50	\$ 23,084.58	\$ 450.00
Bethlehem	F. M. Hottel...	242.92	650.00	...	35.00	30.00	22.50	33.77	160.00	15,094.93	275.00
Philadelphia	E. H. Brunner...	180.40	221.60	...	20.22	17.00	29.85	22.77	79.50	8,948.00	171.50
Reading	C. H. Cassel...	111.80	45.00	...	27.85	17.25	19.50	21.12	30.50	8,331.36	240.15
Ensus	G. F. Yost...	65.76	85.00	...	15.67	11.35	20.03	13.31	73.00	10,626.80	175.00
Macungie	"	14.48	7.00	...	6.00	4.20	4.82	5.61	18.50	1,354.17	50.00
Zionsville	"	15.49	18.25	...	6.00	7.64	4.05	4.51	14.00	1,587.61	10.00
Fleetwood	A. G. Woodring...	28.00	50.00	...	9.00	7.64	8.75	5.61	35.50	2,650.77	69.40
Blandon	"	18.95	80.00	...	10.00	6.78	10.60	4.40	18.50	1,501.91	35.70
Terre Hill	"	47.15	55.00	...	15.00	9.13	13.65	6.49	1.50	2,766.77	50.90
Spring City	N. H. Wolf...	35.10	34.14	...	10.11	7.68	11.81	6.82	25.00	2,479.28	110.93
Royersford	W. F. Heffner...	77.69	85.00	...	15.33	10.32	20.13	7.81	41.50	4,034.24	217.19
Gratersford	"	41.95	150.87	...	10.00	8.00	12.85	7.04	24.50	2,714.93	18.00
Harleysville	"	16.75	121.00	...	6.00	4.50	6.75	4.51	12.50	1,672.59	52.00
Northampton	H. K. Kratz...	33.63	60.50	...	10.75	5.00	11.65	3.96	38.00	1,982.23	28.75
Walnutport	"	19.55	70.50	...	7.55	4.50	9.35	4.40	1.50	1,591.16	36.45
Allentown (Salem)	F. B. Hertzog...	53.15	106.81	...	12.00	12.00	11.50	7.37	29.00	3,945.12	109.50
Coopersburg	"	70.42	82.95	...	13.34	16.00	17.61	10.12	8.50	4,176.73	145.35
Quakertown	J. B. Layne...	37.18	...	...	12.25	10.65	21.78	9.35	38.50	5,044.44	103.25
Hatfield	"	...	...	...	...	...	...	...	...	...	...
Nazareth	R. L. Woodring...	59.39	72.35	...	18.00	8.00	13.00	9.12	22.00	4,333.45	158.00
Lehighton	J. C. Roth...	23.90	567.50	...	11.75	10.00	14.50	8.23	9.00	3,501.31	76.50
Weissport	"	...	...	...	5.00	...	...	...	...	224.79	...
Mizpah Grove...	Camp Meeting...	...	...	...	...	...	...	...	...	7,024.35	...
Total		\$ 1,276.66	\$ 6,802.97	\$ 7,024.35	\$ 317.82	\$ 241.75	\$ 314.63	\$ 233.75	\$ 848.50	\$ 118,671.52	\$ 2,583.57
(B) EASTON DISTRICT—W. G. GEHMAN, P. E.											
Easton	P. T. Stengele...	\$ 97.12	\$	...	\$ 35.55	\$ 25.20	\$ 29.29	\$ 15.62	\$ 40.50	\$ 8,361.38	\$ 285.60
Shamokin	J. G. Shireman...	22.82	40.00	...	...	4.25	26.00	17.60	11.00	4,008.14	402.42
Sunbury	T. D. Gehret...	25.35	87.00	...	13.00	8.35	17.05	10.45	13.00	3,757.05	212.80
Stroudsburg	V. H. Reinhart...	25.35	...	...	14.25	9.75	14.50	7.48	22.00	2,560.00	45.00
Scranton	E. E. Baer...	31.31	19.42	...	12.00	21.30	15.00	6.93	6.50	3,121.26	177.60
Scranton	E. E. Kubic...	17.45	...	...	5.52	2.85	32.00	8.47	12.00	1,686.93	...
Mt. Carmel	J. B. Henry...	24.40	...	...	25.00	7.00	6.09	4.84	...	2,174.24	71.30
Wisconsin, Phila.	"	26.50	...	...	25.00	6.00	13.19	5.83	...	3,186.26	39.21
West Philadelphia.	E. H. Musselman...	34.94	35.00	...	20.00	15.86	15.21	6.27	...	4,696.52	579.56
York	W. G. Gehman, Pres.	56.39	115.81	...	433.56	...	...	...	...	19,768.46	21,865.33
G. H. Society...	Camp Meeting...	...	...	...	...	...	...	...	...	1,968.70	...
Edgewood Grove...	"	...	...	...	...	...	...	...	...	55,288.94	\$ 23,678.82
Total		\$ 361.63	\$ 297.23	\$ 1,968.70	\$ 608.88	\$ 100.56	\$ 168.33	\$ 83.49	\$ 105.00	\$ 55,288.94	\$ 23,678.82
Grand Total...		\$ 1,638.29	\$ 7,100.20	\$ 8,993.05	\$ 926.70	\$ 342.31	\$ 482.96	\$ 317.24	\$ 953.50	\$ 173,660.46	\$ 26,262.39

ROLL AND DIRECTORY OF MINISTERS

I. Itinerants

NAME	Licensed	Ordained	Received Present Charge	POST OFFICE ADDRESS
Baer, Paul E.....	1924	1928	1928	1023 Taylor Ave., Scranton, Pa.
Brunner, C. H.....	1893	1896	1923	3848 N. Park Ave., Philadelphia, Pa.
Cassel, E. N.....	1901	1904	1925	936 Oley St., Reading, Pa.
Gehman, W. G.....	1896	1899	P. E.	1136 Northampton St., Easton, Pa.
Gehret, T. D.....	1921	1925	1928	144 N. Sixth St., Sunbury, Pa.
Heffner, W. F.....	1917	1920	1925	Graterford, Pa.
Henry, J. B.....	1924	1928	1927	6214 Grey's Ave., Philadelphia, Pa.
Hertzog, F. B.....	1922	1925	1925	723 Filmore St., Allentown, Pa.
Hottel, F. M.....	1905	1909	1923	125 W. Laurel St., Bethlehem, Pa.
Kratz, H. K.....	1906	1909	1923	1737 Washington Ave., Northampton, Pa.
Kubic, E. E.....	1901	1907	1925	132 W. 4th St., Mt. Carmel, Pa.
Layne, J. B.....	1916	1919	1925	25 S. Third St., Quakertown, Pa.
Musselman, H. B.....	1890	1893	P. E.	1129 N. 18th St., Allentown, Pa.
Musselman, W. B.....	1883	1886	M.P.E.	Cleveland, Ohio.
Musselman, B. B.....	1913	1916	1920	529 N. Eighth St., Allentown, Pa.
Musselman, E. H.....	1921	1928	1927	246 E. Princess St., York, Pa.
Reinhart, V. H.....	1907	1909	1925	21 S. 6th St., Stroudsburg, Pa.
Roth, J. C.....	1900	1903	1925	438 Cypress St., Lehigh, Pa.
Shireman, J. G.....	1898	1900	1922	710 E. Sunbury St., Shamokin, Pa.
Stengele, P. T.....	1918	1923	1925	1231 Ferry St., Easton, Pa.
Wolf, N. H.....	1916	1920	1923	311 Yost Ave., Spring City, Pa.
Woodring, R. L.....	1898	1900	1925	16 S. Broad St., Nazareth, Pa.
Woodring, A. G.....	1917	1920	1923	119 N. Richmond St., Fleetwood, Pa.
Yost, G. F.....	1908	1913	1923	25 N. Fifth St., Emaus, Pa.

II. Local Preachers and Evangelists

Bergstresser, R.....	1901	1904	....	Nazareth, Pa.
Barrall, J. F.....	1901	1904	....	Shamokin, Pa.
Dickert, R. W.....	1916	1904	....	Spartansburg, S. C.
Hillegass, O. S.....	1889	1892	....	Allentown, Pa.
Shick, E. T.....	1899	1901	....	515 Green Street, Allentown, Pa.

III. Annual Conference Licensed Preachers

Anderson, J. T.....	1909	....	....	Gospel Herald Society.
Bean, E. W.....	1928	....	....	" " "
Gehman, R. H.....	1928	....	....	" " "
George, E.....	1927	....	....	" " "
Hartman, H. W.....	1927	....	....	" " "
Hartman, E. B.....	1927	....	....	" " "
Meyers, M. M.....	1919	....	....	" " "
Miller, C. L.....	1928	....	....	" " "
Reed, C. O.....	1928	....	....	" " "
Sprock, A. M.....	1928	....	....	" " "

IV. Quarterly Conference Licensed Missionaries

Brunner, Mrs. C. H...	1893	....	....	Philadelphia, Pa.
Fretz, W. J.....	1898	....	....	Bethlehem, Pa.
Martin, E. W.....	1901	....	....	Terre Hill, Pa.

V. Foreign Missionaries

Cressman, N. M.....	1917	....	....	French Indo-China.
Cressman, Mrs. N. M..	1926	....	....	" "
Feldges, H. W.....	....	....	....	Popayan, Colombia, S. A.
Feldges, Mrs. H. W...	....	....	....	Los Angeles, Calif.
Miller, Mary A.....	....	....	....	Belgian Congo, Africa.

RECORD OF CONFERENCES

Yr.	Time.	Place.	Chairman.	Secretary.
I. EVANGELICAL MENNONITES (Semi-Annual)				
1858	Sept. 24.....	Upper Milford, Pa..	William Gehman ..	David Gehman.
1859	Nov. 1.....	Haycock, Pa.....	"	"
1860	May 28.....	Upper Milford.....	"	"
1860	Nov. 6.....	"	"	"
1861	June 4.....	"	David Henning....	"
1861	Nov. 5.....	Haycock	"	"
1862	June 3.....	Upper Milford.....	William N. Shelly.	A. W. Stauffer.
1862	Nov. 4.....	Haycock	E. Hershey.....	"
1863	June 2.....	Upper Milford.....	"	David Gehman.
1863	Oct. 1.....	Haycock	William Gehman....	"
1864	June 7.....	Upper Milford.....	William N. Shelly.	"
1864	Nov. 3.....	Haycock	David Henning....	"
1865	June 6.....	Upper Milford.....	"	"
1865	Nov. 7.....	Flatland	William Gehman....	"
1866	June 6.....	Upper Milford.....	"	"
1866	Nov. 3.....	Mount Joy	William N. Shelly.	"
1867	June 4.....	Flatland	David Henning....	"
1867	Nov. 5.....	Upper Milford.....	William Gehman....	Joseph Romig.
1868	June 2.....	Flatland	William N. Shelly.	"
1868	Nov. 5.....	Upper Milford.....	William Gehman....	David Gehman.
1869	June 1.....	Flatland	David Henning....	"
1869	Nov. 1.....	Upper Milford.....	William N. Shelly.	"
1870	June 7.....	Coopersburg	William Gehman....	"
1870	Oct. 31.....	Upper Milford.....	David Henning....	"
1871	June 5.....	Coopersburg	E. Hershey.....	"
1871	Nov. 6.....	Upper Milford.....	David Henning....	"
1872	June 3.....	Coopersburg	William Gehman....	Jonas Musselman.
1872	Nov. 6.....	Quakertown	William N. Shelly.	David Gehman.
1873	June 3.....	Upper Milford.....	David Henning....	"
1873	Nov. 11.....	Coopersburg	William N. Shelly.	"
1874	June 1.....	Quakertown	William Gehman....	"
1874	Nov. 10.....	Upper Milford.....	David Henning....	"
1875	June 5.....	Coopersburg	William N. Shelly.	"
1875	Nov. 6.....	Quakertown	William Gehman....	"
1876	*March 30...	Coopersburg	"	"
1876	June 3.....	Upper Milford.....	David Henning....	Jonas Musselman.
1876	Nov. 11.....	Mount Joy	William N. Shelly.	"
1877	June 2.....	Coopersburg	William Gehman....	"
1877	Nov. 10.....	Upper Milford.....	E. Hershey.....	"
1878	June 3.....	Quakertown	A. Kauffman.....	"
1878	Oct. 7.....	Coopersburg	J. Rosenberger....	"
1879	March 22.....	Upper Milford.....	William Gehman....	S. M. Musselman.
1879	Oct. 6.....	Quakertown	"	"
1879	**Nov. 8.....	Upper Milford.....	S. Eby	"

II. EVANGELICAL UNITED MENNONITES (Annual)

1880	March 15....	Coopersburg	William Gehman....	S. M. Musselman.
1881	March 7.....	Quakertown	"	"
1882	Feb. 13.....	Upper Milford.....	"	"
1883	Feb. 5.....	Coopersburg	"	A. Kauffman.

RECORD OF CONFERENCES (Continued)

† III. MENNONITE BRETHERN IN CHRIST (Annual)

1884|Feb. 4.....|Terre Hill	William Gehman	W. H. Gehman
1885|Feb. 2.....|Quakertown	"	M. A. Zyner
1886|Feb. 1.....|Upper Milford.....|	"	"
1887|Feb. 7.....|Reading	"	A. Kauffman
1888|Feb. 6.....|Coopersburg	"	"
1889|Feb. 4.....|Terre Hill	"	"
1890|Feb. 3.....|Bethlehem	"	M. A. Zyner
1891|Feb. 2.....|Quakertown	"	C. H. Brunner
1892|Feb. 1.....|Upper Milford.....|	W. B. Musselman	"
1893|Feb. 6.....|Coopersburg	"	"
1894|Feb. 2.....|Terre Hill	"	"
1895|Feb. 1.....|Reading	"	"
1896|Feb. 7-10....|Allentown	"	"
1897|Feb. 19-22...|Royersford	"	"
1898|March 4-7....|Bethlehem	"	"
1899|March 3-6....|Upper Milford.....|	C. H. Brunner	W. G. Gehman
1900|Sept. 14-17...|Reading	"	"
1901|Oct. 4-7.....|Bethlehem	W. B. Musselman	"
1902|Oct. 17-20...|Reading	H. B. Musselman	"
1903|Oct. 16-20...|Mt. Carmel	"	"
1904|Oct. 27-31...|Allentown	"	"
1905|Oct. 12-16...|Bethlehem	"	"
1906|Oct. 11-15...|Reading	W. G. Gehman	C. H. Brunner
1907|Oct. 10-14...|Royersford	"	"
1908|Oct. 8-12....|Bethlehem	H. B. Musselman	"
1909|Oct. 14-18...|Allentown	"	"
1910|Oct. 13-17...|Reading	"	"
1911|Oct. 12-16...|Royersford	"	"
1912|Oct. 10-14...|Allentown	"	"
1913|Oct. 9-13....|Reading	"	"
1914|Oct. 15-19...|Bethlehem	"	"
1915|Oct. 14-18 ...|Royersford	"	"
1916|Sept. 21-25 ...|Philadelphia	"	"
1917|Sept. 21-25...|Allentown	"	"
1918|Nov. 4-6.....|Reading	"	"
1919|Oct. 16-20...|Reading	"	"
1920|Sept. 23-27...|Bethlehem	"	"
1921|Oct. 13-17...|Allentown	"	"
1922|Oct. 12-16...|Philadelphia	"	"
1923|Oct. 11-15...|Bethlehem	"	"
1924|Sept 25-29...|Allentown	"	"
1925|Oct. 15-19...|Bethlehem	"	"
1926|Oct. 14-18...|Allentown	"	"
1927|Oct. 13-17...|Bethlehem	"	"
1928|Oct. 11-15...|Allentown	"	"
1929|Oct. 17-21...|Bethlehem	"	"

*Special Session concerning the sale of certain church property to the "Church of God."

**Special Conference whereby a union was effected between the Evangelical Mennonites of Pennsylvania and the United Mennonites of the Western States and Canada. Now changed to "Evangelical United Mennonites."

†A special conference was held December 27, 1883, at Harrisburg, Ohio, whereby a union was effected with the Brethren in Christ of Ohio and the name changed to "Mennonite Brethren in Christ."

CAMP MEETINGS OF THE PENNSYLVANIA CONFERENCE

YEAR		TENTS		TENTS		TENTS		TENTS
†1879								
1880	Chestnut Hill	4						
1881	" "	6						
1882	" "							
1883	" "							
1884	" "							
1885	" "							
1886	" "							
1887	" "							
1888	" "							
1889	" "							
1890	" "							
1891	" "							
1892	" "		Royersford					
1893	" "		Spring City		Catasauqua			
1894	" "		"		"			
*1895	" "		"		Weissport		Annandale	
*1896	" "		"		Walnutport		"	
1897	" "		"		Rittersville		"	
1898	Quakertown		"		"		Sunbury	
1899	"		"		"		"	
1900	Macungie		Northampton		Terre Hill	64		
1901	"		Neffsville		Mohnsville			
1902	"	56	Northampton		"			
1903	"	52	"		Reading (East)			
1904	Wescovesville	104	Hellertown	73	Spring City			
1905	"	113	"	82	Bonnie Bray)			
1906	"	136	"	125	Spring City			
1907	"	122	"		Bonnie Bray)			
1908	"	148	"	145	Reading			
1909	Waldheim	153	"		(Heiner's Spgs.)			
1910	Mizpah Grove	167	Mizpah G'Ve.	154	Reading	90	Shamokin	
	(Allen. Div.)		(Beth. Div.)		(Spg. Valley)		(Bunker Hill)	85
1911	Mizpah Grove	156	Mizpah G'Ve.	160	Easton (Mt.	75	Shamokin	75
	(Allen. Div.)		(Beth. Div.)		Carmel Dist.)		(Bunker Hill)	
1912	Mizpah Grove	163	Mizpah G'Ve.		Easton (Mt.	75		
	(Allen. Div.)		(Beth. Div.)		Carmel Dist.)			
1913	Mizpah Grove	165	Mizpah G'Ve.	169	Easton (Mt.	76	Shamokin	71
	(Allen. Div.)		(Beth. Div.)		Carmel Dist.)			
1914	Mizpah Grove	143	Mizpah G'Ve.	170	Easton (Mt.	68	Shamokin	78
	(Allen. Div.)		(Beth. Div.)		Carmel Dist.)			
1915	Mizpah Grove	145	Mizpah G'Ve.	174	Easton (Mt.	66	Shamokin	86
	(Allen. Div.)		(Beth. Div.)		Carmel Dist.)			
1916	Mizpah Grove	155	Mizpah G'Ve.	194	Shamokin	106		
	(Allen. Div.)		(Beth. Div.)		(Mt. Car. Dist.)			
1917	Mizpah Grove	162	Mizpah G'Ve.	203	Shamokin	120	Harrisburg	65
	(Allen. Div.)		(Beth. Div.)		(Mt. Car. Dist.)			
1918	Mizpah Grove	199	Mizpah G'Ve.	183	Shamokin	105		
	(Allen. Div.)		(Beth. Div.)		(Mt. Car. Dist.)			
1919	Mizpah Grove	189	Mizpah G'Ve.	219	Shamokin	126		
	(Allen. Div.)		(Beth. Div.)		(Mt. Car. Dist.)			
1920	Mizpah Grove	195	Mizpah G'Ve.	238	Shamokin	128		
	(Allen. Div.)		(Beth. Div.)		(Mt. Car. Dist.)			
1921	Mizpah Grove	224	Mizpah G'Ve.	221	Shamokin	136		
	(Allen. Div.)		(Beth. Div.)		(Mt. Car. Dist.)			
1922	Mizpah Grove	240	Mizpah G'Ve.	217	Shamokin	126		
	(Allen. Div.)		(Beth. Div.)		(Mt. Car. Dist.)			
1923	Mizpah Grove	259	Mizpah G'Ve.	212	Shamokin	174		
	(Allen. Div.)		(Beth. Div.)		(Mt. Car. Dist.)			
1924	Mizpah Grove	278	Mizpah G'Ve.	232	Shamokin	155		
	(Allen. Div.)		(Beth. Div.)		(Mt. Car. Dist.)			
1925	Mizpah Grove	282	Mizpah G'Ve.	233	Shamokin	158		
	(Allen. Div.)		(Beth. Div.)		(Mt. Car. Dist.)			
1926	Mizpah Grove	289	Mizpah G'Ve.	265	Shamokin (Sha-	170		
	(Allen. Div.)		(Beth. Div.)		mokin Dist.)			
1927	Mizpah Grove	284	Mizpah G'Ve.	263	Shamokin	161		
	(Allen. Div.)		(Beth. Div.)		(Sham. Dist.)			
1928	Mizpah Grove	294	Mizpah G'Ve.	241	Shamokin	161		
	(Allen. Div.)		(Beth. Div.)		(Sham. Dist.)			
1929	Mizpah Grove	260	Mizpah G'Ve.	235	Shamokin	146		
	(Allen. Div.)		(Beth. Div.)		(Easton Div.)			

†A Grove Meeting held on Chestnut Hill.

*Camp Meeting was also held at Fairview Park, between South Allentown and South Bethlehem in 1895 and 1896.

Sunbury Camp Meetings comprised the Church appointments of Mount Carmel and Girardville and the Gospel Worker Society.

The Gospel Worker Society held Camp Meetings at Pine Station, above Williamsport, in 1902, 1903.

Where the number of tents is not given, the number could not be ascertained.—Editor.

GENERAL CONFERENCES

The following is a list of the General Conferences held with the names of the Delegates from the Pennsylvania Conference.

1. ZIONSVILLE, PA. November 8-12, 1879.
A Union Conference, including sixteen Members of the Pennsylvania Conference. Name changed to Evangelical United Mennonites.
2. ELKHART, IND. 1882.
Wm. Gehman and John Traub.
3. HARRISBURG, O. December 27-29, 1883.
Wm. Gehman and A. Strawn.
A Union Conference with the Brethren in Christ. Name changed to Mennonite Brethren in Christ.
4. ZIONSVILLE, PA. 1885.
Wm. Gehman, P. E., and A. Strawn.
5. BERLIN, ONTARIO. 1888.
Wm. Gehman, P. E., A. Strawn and W. B. Musselman.
6. HARRISBURG, O. 1892.
W. B. Musselman, P. E., Wm. Gehman, Noah Detweiler and M. A. Zyner.
7. COOPERSBURG, PA. 1896.
W. B. Musselman, P. E., Wm. Gehman and C. H. Brunner.
8. BERLIN, ONT. 1900.
C. H. Brunner, P. E., H. B. Musselman, P. E., W. B. Musselman, M. P. E., W. G. Gehman and J. G. Shireman.
Layman—A. A. Wismer.
9. NAPPANEE, IND. 1904.
H. B. Musselman, P. E., W. B. Musselman, M. P. E., C. H. Brunner, M. P. E., and W. G. Gehman.
Laymen—Allen M. Gehman and J. D. Moyer.

10. BROWN CITY, MICH. 1908.
H. B. Musselman, P. E., W. G. Gehman, P. E., W. B. Musselman, M. P. E., J. C. Roth, C. H. Brunner and W. S. Hottel.
Laymen—O. B. Bartholomew and Allen M. Gehman.
11. BETHLEHEM, PA. October 23, 1912.
H. B. Musselman, P. E., W. G. Gehman, P. E., C. H. Brunner, E. N. Cassel, W. S. Hottel and W. B. Musselman, M. P. E., Publisher of the Gospel Banner.
Laymen—Allen M. Gehman and H. H. Bergey.
12. NEW CARLISLE, OHIO. October 11, 1916.
Announced for Berlin, Ontario, on the second Wednesday in October, 1916, at 9 A.M., but changed to New Carlisle, O., on account of the war.
H. B. Musselman, P. E., W. G. Gehman, P. E., C. H. Brunner, W. S. Hottel, E. N. Cassel and W. B. Musselman, M. P. E., Publisher of the Gospel Banner.
Laymen—G. O. Billig, H. S. Jones and Allen M. Gehman.
13. KITCHENER, ONTARIO. October 13-19, 1920.
H. B. Musselman, P. E., W. G. Gehman, P. E., W. B. Musselman, C. H. Brunner, E. N. Cassel and B. Bryan Musselman.
Laymen—Allen M. Gehman, G. O. Billig and H. L. Moyer.
14. BROWN CITY, MICHIGAN. October 15-22, 1924.
H. B. Musselman, P. E., Chairman, W. G. Gehman, P. E., B. Bryan Musselman, C. H. Brunner, F. M. Hottel and E. N. Cassel.
Laymen—G. O. Billig, Allen M. Gehman, H. H. Bergey and P. Ward Musselman (Alternate).
15. ALLENTOWN, PA. November 7-12, 1928.
H. B. Musselman, P. E., W. G. Gehman, P. E., B. Bryan Musselman, C. H. Brunner, E. N. Cassel, G. F. Yost and F. M. Hottel.
Laymen—G. O. Billig, H. H. Bergey, M. L. Musselman, Allen M. Gehman and C. D. Bean.
16. Announced for Wakarusa, Indiana, on the last Wednesday in October, 1932, at 9 A.M., Central Standard Time.



